





Jacobus Steedman
In Classe Latina
Discipulus,

INGENIO AC LABORE

Insignis,
PREMIUM HOCCE

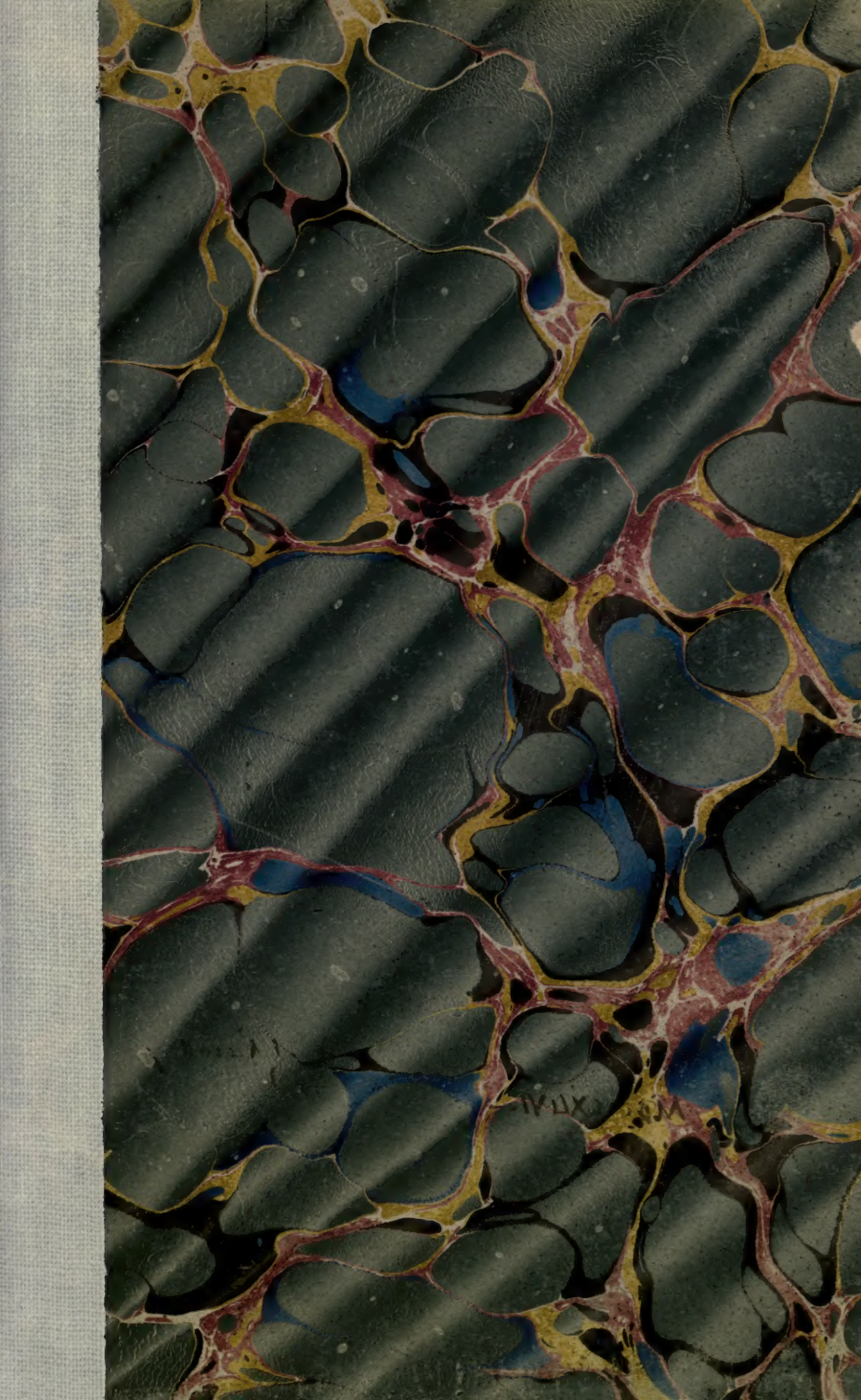
Merito Consecutus Est.

Apud Coll. Glasg.)
Imo die Martii,)

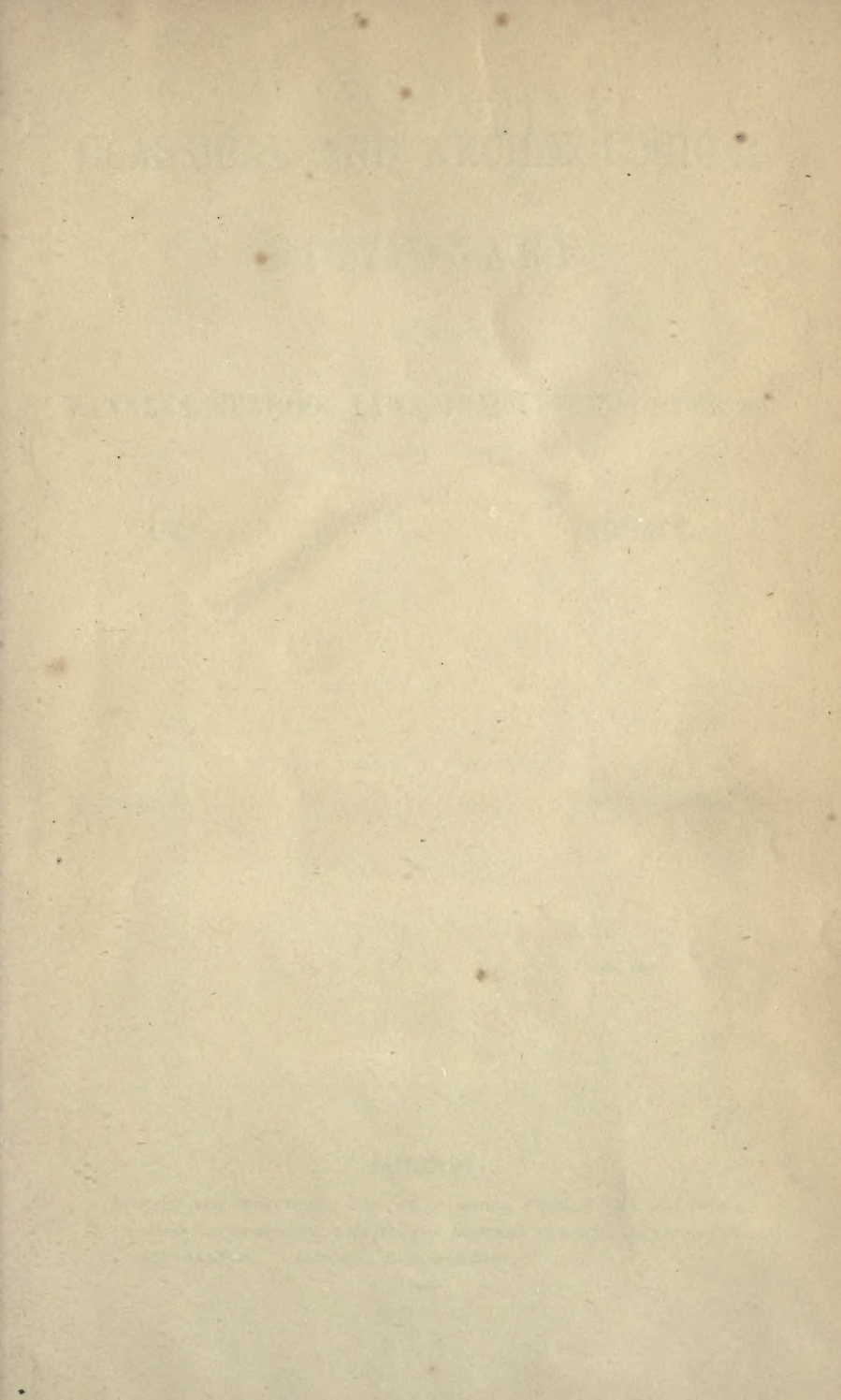
Guilhelmus Ramsay
LHD

MDCCCXLVI—

—Groom Scotch—









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A

CLASSICAL AND ARCHÆOLOGICAL DICTIONARY

OF THE

MANNERS, CUSTOMS, LAWS, INSTITUTIONS, ARTS, ETC.

OF THE

CELEBRATED NATIONS OF ANTIQUITY,

AND OF

THE MIDDLE AGES.

TO WHICH IS PREFIXED

A SYNOPTICAL AND CHRONOLOGICAL VIEW OF ANCIENT HISTORY.

By P. AUSTIN NUTTALL, LL.D.

TRANSLATOR OF JUVENAL'S SATIRES, WORKS OF HORACE, &c.

LONDON:

PRINTED FOR WHITTAKER AND CO.; T. TEGG; DUNCAN AND MALCOLM;
SIMPKIN, MARSHALL, AND CO.; J. SOUTER; J. BOHN; AND HARVEY
AND DARTON. OXFORD: J. H. PARKER.

M.DCCC.XL.

1840

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PRINTED BY NUTTALL AND HODGSON,
GOUGH SQUARE, FLEET STREET.



TO THE
RIGHT HON. GEORGE EARL OF ABERDEEN,

VISCOUNT FORMARTINE, LORD HADDO, METHLIC, TARVES, AND KELLIE;
VISCOUNT GORDON IN THE PEERAGE OF ENGLAND;
K.T. F.R.S. F.S.A. ETC. ETC.

MY LORD,

As Chancellor of the venerable University of which I have the honour to be a Member,—as President of the Society of Antiquaries of London, to whom this Work may be acceptable,—and as a Nobleman whose classic mind and exalted virtues form the brightest gems in his coronet,—I respectfully submit to your Lordship's approbation and patronage the result of my humble labours ; and remain, with the utmost deference,

Your Lordship's

Most devoted

And most humble Servant,

P. A. NUTTALL.



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P R E F A C E.

WHEN we contemplate the manners and customs of the celebrated nations of antiquity (with their poets, historians, philosophers, warriors, and statesmen,—their laws and institutions, their games and festivals, their naval and military operations, their magnificent edifices, their arts and their literature,—with all of which our national education is deeply imbued, and our earliest impressions associated,) we feel, as it were, an instinctive veneration for those brilliant emanations of the human mind—the immortal productions of Greece and Rome,—which, like resplendent mirrors, have reflected to our own times, in faithful imagery, the important realities of distant ages, and the mighty events of the great empires of antiquity. Babylon and Persepolis, with their magnificent palaces,—Memphis and Ephesus, with their gorgeous temples,—and Thebes with her hundred gates and her million of warriors—have all passed away, “like the baseless fabric of a vision.” Athens too—the nursing-mother of genius—the beau-ideal of every thing that is beautiful in art and sublime in intellect—presents but the mournful shrine of a once lovely image;—and Rome,—the “eternal city,”—the proud mistress of the world—the last and the mightiest of all the mighty empires of antiquity,—now lies prostrate, and fallen from her high estate,—the mere dismembered skeleton of a once giant form; “*sic transit gloria mundi.*” Yet, amidst this ruin of empires, the intellectual emanations of the classic ages have survived the ravages of time, and still continue to instruct and delight mankind,—are still the great storehouses of classical knowledge,—and still remain the grand sources of all the historical information we possess of the manners and customs of the great nations of antiquity. From these therefore, either mediately or immediately, have the materials embodied in the ensuing pages been chiefly derived, as being the only certain foundations, independently of the sacred records, on which the historian and the classical archæologist can rely.

The leading object of the Author has been to present a work similar in form to Lempriere’s Classical Dictionary, and at the same time equally useful in matter; and thus (as Dr. Lempriere

justly observes) "by a number of historical facts to draw a picture of ancient times not less instructive than entertaining." There is, however, this material difference between the two; Lempriere professes to treat only of ancient proper names; while the present edition is confined to *things* connected with classical as well as mediæval history. It may however be observed, that most of the leading cities and distinguished characters of antiquity are mentioned under the various heads of Architecture, Cities, Kings, Laws, Literature, Philosophers, Painting, Sculpture, War, &c. Though Lempriere professes to give only proper names, he has occasionally treated on things; and in these instances the Editor of the present work, in order to render it complete, has been obliged to enter upon the same field; as in the ancient Festivals, &c.; and he has even, in some few instances, quoted from Lempriere, when it exactly suited his purpose. Compression of materials, however, has been always kept in view; for instance, under the articles of Money, Weights and Measures, the tables of Arbuthnot, appended to Lempriere's Dictionary, occupy thirteen pages; while the substance of the same tables, as compressed in the present work, does not exceed two; thus allowing ample space for explanatory and historical matter, to which each subject is devoted.

In all the articles of a general nature (as Architecture, Gods, Mythology, Laws, Literature, Marriages, Money, Oracles, Philosophers, Priests, War, &c.), chronological order has been strictly kept in view; the subject usually commencing with Egypt or Assyria, as being the most ancient nations of which we have any authentic notices; and then proceeding to the Jews, Persians, Cretans, Greeks, Carthaginians, Romans, Celts, Saxons, Normans, &c., according as the matter under consideration was more or less connected therewith. On these general subjects the Editor has thought proper to enlarge; but there are many of great interest in which he could have wished to have been more diffuse, and on which volumes might be written; as the articles Chaos, Crusades, Feudum, Magna Charta, Painting, Sculpture, &c.; yet as compression and brevity have been constantly kept in view, in order to limit the work to a portable size, he has confined himself to a mere synopsis of each subject.

The labour which the compiler has bestowed in the collection of materials, during a long series of years, and their appropriate adaptation to the particular subjects under review, can only be appreciated by those who have been engaged in similar pursuits. Notwithstanding, he shall deem that labour requited, if his work should be considered as worthy of the end in view—the promotion of classical studies, and the ready acquisition of historical and archæological knowledge; and he

earnestly hopes, that it will not only be found instructive and interesting to the young student, for whom it is principally intended, but that it will also form a useful volume of reference to the scholar, the historian, and the antiquary. The Editor having been connected in early life, as corrector of the press, with Mr. Valpy, proprietor of the *Classical Journal*, &c., and for many years engaged in the conducting of the *Gentleman's Magazine* and other antiquarian and literary publications,—innumerable opportunities have arisen, for his collecting a variety of valuable materials, which could not otherwise have presented themselves. Having, moreover, an establishment of his own, for the printing of classical and antiquarian works, greater facilities have been thus afforded him, than a mere professional literate could possess.

Though the Editor has raised his superstructure partly on the labours of others, and has been obliged occasionally to borrow from various quarters whatever was calculated to illustrate his subjects, still many of the leading articles (some few of which have been already enumerated) may be considered as original,—so far as sentiment, arrangement of materials, and adaptation of facts to things and circumstances, can be considered in that light. The Author has been studious of adducing his authorities in most cases, where the reader was likely to desire farther information on the subject, or the details in question might be matters of doubt; yet he has throughout avoided unnecessarily loading his pages with numerous references, when no question could arise to render them useful. To enumerate the various works quoted would be tedious, and productive of little utility. It may not, however, be supererogatory to give the names of some of the leading authorities of classical antiquity, to whom the Editor is mainly indebted for the information communicated in these pages; viz., Sanchoniatho, Berossus, Manetho, Homer, Herodotus, Diodorus, Strabo, Xenophon, Polybius, Suetonius, Plutarch, Varro, Livy, Pliny, Cicero, Pausanias, Cæsar, Valerius, Pollux, Marcellinus, Vitruvius, Josephus, Dionysius, Lucretius, Horace, and Juvenal. The authors of modern times who have been quoted or referred to (as illustrating, by their writings, researches, or discoveries, the valuable information communicated by the Greek and Roman writers,) are chiefly—Faber, Bryant, Calmet, Rollin, Sabbathier, D'Origny, Denon, Belzoni, Gell, Hamilton, Clarke, Alberti, Rennell, Le Roy, Aberdeen, Caylus, Stuart, Beckmann, Mountfaucon, Maffei, Kircher, Wilkinson, Hoskins, Winckelmann, Astle, Danet, Kennet, Potter, Harwood, Godwin, Adam, Wilson, Meyrick, and others. The writers on the manners and customs of the Middle age, are principally Bede, Matt. Paris, Froissart, Bracton, Du Cange, Spelman, Strutt, Fleta,

Grose, Kennet, Hale, Speed, Blount, Selden, Gough, Dugdale, Blackstone, Brand, Whitaker, Hoare, Borlase, Lysons, Leland, Dallaway, Bourne, Manning, Fosbroke, Meyrick, Turner, Lowndes, &c.

As to the etymology of words (this work not being of a glossarial or verbal, but of an encyclopædic and historical character,) the Editor has endeavoured to avoid all conjectural and superfluous definitions, and simply confined himself to the derivation of such only as were necessary to the elucidation of the subject under review; and the same observation may apply to the quantities of syllables, which have only been given when the pronunciation of the word was liable to be mistaken.

On a cursory ré-perusal of the work, the Editor has observed a few errors, which he hopes a future edition will enable him to correct. If the indulgent reader, however, considers the great variety of manuscripts, the numerous extracts, and cacographical contributions, illegible to ordinary compositors, the author feels assured that every allowance will be made; and he confidently hopes, that when the complicated nature of such publications is taken into consideration, there are as few oversights as could be expected. In works of so miscellaneous a character, immaculate typography would be impossible. We all recollect the fate of the unfortunate Baron Grimm. In the exultation of the moment, he confidently declared that he had produced an edition which was typographically immaculate, and defied the detection of an error, as he had scrutinously read every proof-sheet himself! The literati of the day immediately commenced their critical operations, and dragged into light no less than three hundred errors!—on which the poor Baron committed suicide in a fit of chagrin.

A
SYNOPTICAL AND CHRONOLOGICAL VIEW
OF
ANCIENT HISTORY.

ALTHOUGH the different divisions of time, in ancient history, are frequently arbitrary, and varying with different nations, there are, notwithstanding, many important epochs, independently of the Creation and the Deluge, from which historians and the classical writers of antiquity have dated post-diluvian events. The principal of these, among the Greeks, was the establishment of the Olympic games B.C. 884 (called the Olympiads), and, among the Romans, the Building of Rome, B.C. 753 (ANN. ROMÆ). The most useful, however, as well as the most intelligible division of time, is the Birth of Christ (B.C. or A.D., before or after, as the event may be); and this important epoch has been generally adopted throughout this work. There are also different Ages, or historical periods of time, which are mentioned by historians, and frequently noticed in these pages; as the Heroic ages, which were anterior to the Trojan war; the Classical ages, from the period of Homer and Hesiod to the decline of Roman literature under the Emperors; and the Middle ages, which embrace the period from the fall of the Roman empire to the revival of learning in Western Europe during the fifteenth century.

The most important and distinctive periods, in the historical division of time, may be classed under six Chronological Eras. The first may be calculated from the establishment of the Assyrian and Egyptian monarchies (the oldest recorded in history), about 2200 B.C., to the grand epoch of the Trojan war, B.C. 1194—1184 (occupying a period of about 1000 years);—the second, from that period to the destruction of the great Babylonian empire by Cyrus, king of Persia, B.C. 538;—the third, to the death of Alexander the Great, B.C. 323;—the fourth, to the Birth of Christ, or the Augustan age of Rome;—and the fifth, from that time to the fall of the Roman empire in the fifth century, when classical literature became extinct. The sixth era, from this last period to the Reformation (occupying a space of 1000 years), is called the Middle or feudal age; after which, modern history may be said to commence, and archæological researches in a great measure to terminate.

Agreeably to these eras, or grand divisions of time in the annals of nations, the following synoptical and chronological View of Ancient History (compiled from the most authentic sources) has been arranged, and will be found useful in the perusal of many of the historical articles contained in this Work.

CHRONOLOGICAL ERAS,

SHEWING THE MOST IMPORTANT PERIODS AND STRIKING EVENTS IN
THE HISTORY OF ANCIENT NATIONS.

I.

FROM THE FOUNDATION OF THE ASSYRIAN AND EGYPTIAN MONARCHIES,
ABOUT 2200 YEARS B.C. TO THE SIEGE OF TROY B.C. 1194—1184;
WHICH FORMS THE MOST PROSPEROUS PERIODS IN THE HISTORIES
OF ASSYRIA AND EGYPT.

ASSYRIA.—The first Assyrian empire, in all probability, began about 150 years after the flood. It was founded by Nimrod, or Belus, about 2200 B.C.; and Nineveh, the capital of the empire, was built by Ninus, the son of Nimrod. Semiramis, the queen of Ninus, raised the celebrated city of Babylon, which has justly been considered one of the seven wonders of the world. Ninyas, the son of Semiramis, succeeded her, as king of Assyria; but the history of the successors of Ninyas, though Assyria held the rule of all Asia for ages, is, for thirty generations, entirely unknown, with the exception of Phul and Sardanapalus.*

EGYPT.—Menes, or Misraim, was the founder of the Egyptian monarchy, B.C. 2188. The early history of Egypt is involved in obscurity. The succeeding kings were Busiris, Osymandias, Uchoreus, and Mæris. The shepherd kings seize Lower Egypt 2084, where they reign 260 years. Abraham enters Egypt 1920. Memnon inventor of letters, 1822. Joseph founds political institutions at Memphis, 1750. Moses, born in Egypt, was instructed in their learning. He conducts the Israelites (who had obtained their settlement under Joseph 1750,) out of Egypt, 1555. Individual Egyptians extend laws and ordinances, especially into Greece. Danaus, brother of Sesostris, emigrates with his fifty daughters, and lands at Rhodes in the first ship which appeared in Greece, 1485. Sesostris the Great. Obelisks ab. 1300. Egyptian canicular year begins 1325. Golden period of Egypt, 1260. Pheron. Proteus. Rhampsinit. Cheops. Cephren. Mycerinus. Asychis. The six preceding reigns occupied 170 years in duration. The Pyramids supposed to be built about 1200.*

PHŒNICIA.—The Phœnicians are celebrated as the most skilful and ancient navigators; Sidon and Tyre being their principal cities. The traffic by sea, B.C. 2000. Cadmus emigrates to Bœotia; introduces the Phœnician letters into Greece; founds Thebes, 1493. Tyre the rival city of Sidon built, 1252; afterwards the emporium of the world. Syrophœnicia. The north coast of Africa and Sicily colonized from Tyre, ab. 1200. Phœnicians extend navigation beyond the Mediterranean; importing silver from Tarshish (Spain), tin from England, electrum from Holland and Germany. The products of the interior of Asia and Africa are brought by caravans to the Mediterranean coast; as spices, drugs, gold, ivory, &c.*

* Continued in the succeeding Chronological Eras.

JUDÆA.—Judæa was the land of Canaan, or the Palestine of Scriptural history, where dwelt the Philistines, Amalekites, &c. B.C. 2000. Abraham arrives in Canaan, from Haran, 1985; which begins the 430 years of sojourning. From Abraham came the Israelites and other tribes. Joseph, sold by his brethren to the Egyptians, grew in power there, and obtained for the Hebrews a settlement, 1750. Moses born in Egypt, is adopted by Pharaoh's daughter, and instructed in their learning. Leads the oppressed Israelites (600,000, besides children) out of Egypt, 1555, through the Red Sea, and delivers to them, at Mount Sinai, the Ten Commandments. After sojourning 40 years in the Wilderness, the Israelites are led by Joshua, 1515, into the land of Canaan, and settle in Palestine, 'the promised land.' The period of the Sabbatical year commences. The Levites are divided amongst the twelve tribes as priests. The Pentateuch, or five first books of Moses, are written in the land of Moab, 1452.*

GREECE.—The kingdom of Sicyon founded, B.C. 2084. The Pelasgi in Peloponnesus, 2000. Kingdom of Argos founded by Inachus, 1856. Deluge of Ogyges, 1764. Pelasgian Colonies, from Arcadia, pass into Italy. Cecrops, from Egypt, founder and king of Athens, 1656. Arundelian Marbles, 1582. Kingdom of Lacedæmonia founded, 1516. Deluge of Deucalion in Thessaly, 1503. Cadmus, from Phœnicia, introduces alphabetical characters, and founds Thebes, 1493. Danaus, from Egypt, with his fifty daughters, lands at Rhodes in the first ship which appeared in Greece, 1485. Eleusinian Mysteries, 1356. Olympic and other Games instituted, about 1300. Argonautic expedition. Jason, Theseus, and Orpheus sail from Thrace to Colchis to fetch the Golden Fleece, 1225. The Heraclidæ make themselves masters of Peloponnesus, from which they are soon compelled to retire. The Trojan War commences 1194, and ends by the destruction of Troy, 1184.*

ITALY.—first inhabited by the Ligurians, Etrusci, Sicani, and Siculi, about B.C. 2000. The Ausonians, in middle and lower Italy; and the Umbri, descendants of the Gauls. Italy is colonized from Greece. The Pelasgi come from Thessaly, 1500. The Tyrrheni, from Lydia, inhabit Etruria, and diffuse civilization, 1400. A colony, from Arcadia, under Evander, peoples Latium, the country of the Latins, 1200.

II.

FROM THE SIEGE OF TROY, B.C. 1194—1184, TO THE DESTRUCTION OF THE BABYLONIAN EMPIRE BY CYRUS THE GREAT, KING OF PERSIA, B.C. 545—538; DURING WHICH PERIOD JUDÆA ARRIVED AT ITS MOST PROSPEROUS STATE.

ASSYRIA.—still maintains her greatness, and continues her dominion over Asia. Phul, the king of Neneveh, supposed to be the same who repented on the preaching of Jonah. Sardanapalus, one of the most luxurious monarchs in his day, was the fortieth and last king of Assyria. After a reign of twenty years, a conspiracy was formed against him by his own generals; and being defeated in battle, he burnt himself, with all his women and treasures, in his own palace, B.C. 767; the Assyrian empire having lasted upwards of 1450 years. Out of its ruins arose three distinct kingdoms: 1. The second Assyrian monarchy, including Nineveh; 2. The kingdom of Media; 3. The kingdom of Babylon; out of which arises, under Nebuchadnezzar, the Babylonian empire.

Salmanazar, king of NINEVEH, takes Samaria, and carries the inhabitants into captivity, B.C. 735. Sennacherib wars on Hezekiah, king of Judah 717. Asarhadon, 681. Nebuchadnezzar takes Ecbatana. Nineveh destroyed. Nebuchadnezzar

the Great effects the destruction of the Assyrian monarchy; conquers Phœnicia, Egypt, and Judæa; takes Jerusalem; carries the Jews into captivity; and founds the great Babylonian empire, from the Tigris to the Nile, about 600. Cyrus the Great, of Persia, subdues the Babylonian empire; overcomes Cræsus, the rich king of Lydia, at the battle of Thymbra, 545; and takes the city of Babylon, 538; which lays the foundation of the great Persian empire on the ruins of the Assyrian monarchy, and gives Cyrus the dominion of all Asia.

EGYPT.—The kingdom of Egypt is divided into smaller states: Bubastis, Sais, &c., B.C. 1044. Internal distraction, about 1000. Sabacus, king of Ethiopia, about 900, makes himself master of Egypt; and after reigning fifty years, leaves the kingdom to Anysis. Sethon, 719. Tharaca, 706. Government of the Twelve Kings, 671 to 656. Civilization introduced by the Greeks. Psammetichus first allowed their intercourse, and by their assistance conquering his eleven associate kings, becomes sole monarch, 617. Pharos Necho attempted to open a canal from the Nile to the Red Sea, 610; introduced navigation. Psammis, 600. By the conquest of Nebuchadnezzar, Egypt forms part of the Babylonian empire, 572.

PHŒNICIA.—Hiram, King of Tyre and Sidon, sends architects into Palestine, B.C. 1044. The golden age of Phœnicia. Dido, from Phœnicia, founds the city of Carthage, 869; which becomes the most important colony of the Phœnicians. Tyre and Sidon the richest cities in the world. Tyrian or purple dye. Sidon is conquered, and Tyre utterly destroyed, after a siege of thirteen years, by Nebuchadnezzar, 571. The inhabitants retired, during the siege, and built the island city of Tyre, two miles from the shore, which rivalled ancient Tyre until destroyed by Alexander the Great.

JUDÆA.—The Philistines make war upon the Israelites, B.C. 1150. Samuel selects Saul for king, 1100; but afterwards anoints David as king, 1050; who composes 'the Psalms.' Golden period of the Jewish monarchy. Solomon finishes the temple of Jerusalem; writes 'Proverbs,' 'Song of Solomon,' &c., 1008. Internal dissensions, and the division of Palestine into two kingdoms—Israel and Judah; Jews denominated from the latter, 979. Israelites and Jews dwell in discord. Israel destroyed by the Assyrian king Salmanazar, who carries the ten tribes into captivity, 720. Judæa and Jerusalem destroyed: the Babylonish captivity under Nebuchadnezzar, 606.

GREECE.—The Heraclidæ re-enter the Peloponnesus, and take possession of Sparta and other parts of Greece, B.C. 1104. Archers instituted at Athens, 1070. Cadmus builds the city of Thebes, 1055. Grecian republics formed; and Colonies founded on the western coast of Asia Minor, about 1050. Hesiod and Homer, 944. Gold and silver money first made in Greece at Argos, 894. Lycurgus gives laws to Sparta, and establishes the commonwealth, 888. Kingdom of Macedon begins, 814. Olympic Games restored, 776. The Ephori at Sparta, 760. Decennial Archons at Athens, 754; become annual, 681. First Messenian and Spartan War, 743 to 724. Sparta the most powerful state in Greece. Second Messenian war, 685 to 668. Draco gives sanguinary laws at Athens: punishes every fault with death, 624. Thales of Miletus acquires, from the Egyptian priests at Memphis, a knowledge of geometry, astronomy, and philosophy; and he calculates eclipses, 600. His scholar Anaximander invented globes, dials, and the signs of the Zodiac. Solon, 594, archon and lawgiver in Athens, the most cultivated of the Grecian states. Pythian games instituted. Tragedy first performed, 591. Isthmian games, in honour of Neptune, 581. Pisistratus makes himself master of Athens, 559.

ITALY and ROME.—After the destruction of Troy, the Trojans, under Æneas, settle in Italy; the arrival of whom forms the subject of Virgil's Æneid.

The Argives, under Diomedes, in Lower Italy, about B.C. 1180. Ascanius founds Alba Longa, 1152; which becomes powerful about 1100.

ROME, a colony from Alba, is founded by Romulus the first king, B.C. 753. The Gauls conquer Upper Italy, 588. Space of the Roman territory on the Tiber (including Rome) about eight miles; population 84,000, B.C. 566.

III.

FROM THE ESTABLISHMENT OF THE PERSIAN EMPIRE UNDER CYRUS, B.C. 538, TO THE DEATH OF ALEXANDER THE GREAT, B.C. 323; WHICH FORMS THE MOST IMPORTANT PERIOD IN THE HISTORY OF PERSIA, AND THE GOLDEN ERA OF GREECE.

EGYPT.—On the death of Psammenitus, Cambyzes king of Persia subjugates Egypt, and annexes it to the Persian empire, B.C. 525. Frequent revolts, assisted by the Greeks, 400. Conquered by Alexander the Great; when it forms part of the Macedonian empire, 332. The city of Alexandria built, 331. Becomes the emporium of commerce, on the destruction of Tyre by Alexander.

PERSIA.—On the destruction of the Babylonian empire by Cyrus, the dominion of Persia eventually extends beyond the Indus; and from the Black and Caspian Seas to the Falls of the Nile in Egypt. Cambyzes, the son of Cyrus, effects the conquest of Egypt, B.C. 529. Smerdis the Magian assumes the throne on the death of Cambyzes, 522. Darius reduces all India to subjection, 508. The Persians, under Darius, attempt to conquer Greece, but are beaten at Marathon, 490. Xerxes commanded a second expedition of above 1,000,000 men, and a fleet of 2,000 ships: the latter were destroyed by the sea-fight at Salamis, 480; when Xerxes and his army took to flight; and from that period the Persians were excluded from Europe. The governors of the distant provinces became independent. Cyrus revolts against his brother Artaxerxes II. The retreat of the 10,000 Greeks under Xenophon, 401. Babylon and the principal cities of the Persian empire are conquered by Alexander the Great, 330. Death of Darius, 330, which terminates the Persian empire; after which a new empire, or the dynasty of the Sassanides, was formed by Artaxerxes, son of Sasson; but the political greatness of Persia was for ever afterwards lost.

JUDEA.—Cyrus issues an edict in favour of the Jews, and allows them to return to Palestine, B.C. 536; which is confirmed by Darius, 519. Building of the second temple finished under Darius, 515. Period of the Old Testament ends, 430.

GREECE AND MACEDON.—First public library at Athens, B.C. 526. Pisistratidæ abandon Attica, 508. The Greeks of Asia Minor league with the Athenians, 504; whence the Persian War. Army of Darius beaten at Marathon by Miltiades, 490. The second expedition under Xerxes, 481. Defence of Thermopylæ by Leonidas, and naval victory of Salamis by Themistocles, 480. Remnant of the army of Xerxes dispersed at Plataeæ, 479. The most flourishing era of Greece, for about fifty years. The age of Pericles, Æschylus, Sophocles, Thucydides, Herodotus, Phidias, &c. The Grecian states soon grew discordant, and lost their freedom. The defeated Messenians quit the Peloponnesus. Rivalry between Corcyra and Corinth produces the Peloponnesian war between Athens and Sparta, 431; terminated by the victory of Lysander, and the triumph of Sparta over Athenian power, 405. Oligarchy at Athens: thirty tyrants. Alcibiades. Plague over the known world: Hippocrates, 430. Euclid, 403. Socrates, 400. Euripides, Plato, Aristotle. Epaminondas, the Theban, gained the victory of Leuctra over the Macedonians, 371; and that of

Mantinæa, 363; when he fell, and with him the Theban ascendancy in Hellas. The Grecian states are exhausted. The tyranny of Athens produces the war of the allies, 358 to 356. First sacred war against the Phocians: Demosthenes. Second sacred war against the Locrians excited by Philip of Macedon 339; he gains the battle of Cheronæa, and the sovereignty of Greece, 338. Philip becomes the generalissimo of the Grecians against the Persians.

Alexander the Great succeeds his father Philip, 336. Thebes taken and destroyed by Alexander, 335. He causes himself to be declared generalissimo of the Greeks against the Persians in a diet assembled at Corinth. Alexander sets out for Persia, 334. Battle of the Granicus, followed with the conquest of almost all Asia Minor. Battle of Issus, 333. Alexander makes himself master of Tyre, after a siege of seven months, 332. Appelles. Aristides. Alexander goes to Jerusalem. He makes himself master of Gaza, and soon after of all Egypt. He goes after this conquest to the temple of Jupiter Ammon; and at his return builds the city of Alexandria. Capture of Arbela, Babylon, Susa, and Persepolis, 331. Alexander, after having subdued the Sogdians and Bactrians, builds a city upon the Taxartes, to which he gives his name, 329. His entrance into India. He gains a great victory over Porus on passing the Hydaspes, 327. Demosthenes. Menander. Alexander, on his return from his conquests, dies at Babylon, at the age of 33. Aridæus, Alexander's natural brother, is declared in his stead. The regency of the kingdom is given to Perdiccas. Alexander's generals divide the provinces among themselves. From this time commences the era of the empire of the Ptolemies in Egypt, 323.

During this period, all the arts were carried to the highest pitch of perfection. Though the Eastern nations had raised magnificent and stupendous structures, the Greeks were the first people in the world, who, in their works of architecture, added beauty to magnificence, and elegance to grandeur. The temples of Jupiter Olympius, and the Ephesian Diana, are the first monuments of taste. Phidias, the Athenian, who died B.C. 432, is the first sculptor whose works have been immortal. Zeuxis, Parrhasius, and Timanthes, during the same ages, first discovered the power of the pencil, and all the magic of painting. Literary composition too, in all its various branches, reached the highest degree of perfection in the Greek language. (See *Literature*, pp. 223, 224.)

CARTHAGE.—The city of Carthage was originally founded by queen Dido, a Tyrian princess, B.C. 869; although it does not come into historical notice before the time of the Persian invasion, B.C. 500, when Darius courted its alliance on meditating the conquest of Greece. Carthage may be said to have risen into opulence, from the period of the destruction of Tyre and Sidon, when she carried on the chief trade of the Mediterranean. The Carthaginians people Ivica, conquer Corsica, and colonize Sicily. First alliance with Rome, 508. First treaty with Rome, 503. Attack the Greeks, but are beaten by Gelon, 481. Free themselves from tribute to the Africans, 445. Their wars with Sicily generally successful, till defeated by Timoleon, 340.

ROME.—After having been governed by seven kings in succession, Tarquin is expelled, B.C. 509. Rome is afterwards governed by Consuls, or other republican magistrates. Ambassadors sent to Athens to bring home laws for its government, 451. Rome is taken by the Gauls, 390. The history of Rome, however, for the four first centuries of its existence is comparatively unknown, and is confined chiefly to domestic events, or to petty wars with neighbouring states. We have at least inferential evidence that it was of little account in the time of Alexander the Great, in the fact that Aristotle, though he wrote largely on

the Carthaginian government, and noticed its connexion with the Etruscans, does not even mention Rome. The authenticity of the early part of Roman history is doubtful. It is allowed that, for the first five centuries after the foundation of the city, there were no historians. The first is Fabius Pictor, who lived during the second Punic war. Livy says that almost all the ancient records were destroyed when Rome was taken by the Gauls.

IV.

FROM THE DEATH OF ALEXANDER THE GREAT, B.C. 323, TO THE REIGN OF AUGUSTUS CÆSAR, OR THE BIRTH OF CHRIST; WHICH FORMS THE MOST BRILLIANT PERIOD IN THE VICTORIOUS CAREER OF ROME.

EGYPT.—On the death of Alexander, and the division of the Macedonian empire, Ptolemy Lagus obtains Egypt, B.C. 321. Alexandria the capital and seat of learning. Dionysius of Alexandria begins his astronomical era, 285; and finds the true solar year to consist of 365 d. 5h. 49s. Ptolemy Philadelphus employs 72 interpreters to translate the Old Testament into the Greek language, called ‘the Septuagint Version,’ 285. Alexandrian Library founded, 283. Their kings generally called Ptolemæi: the three first extend commerce, and cultivate the Grecian arts and sciences. The golden period of the Ptolemies, 247. Kingdom declines, 221. Asia Minor lost, 200. Romans divide the Monarchy, 162. Lathyrus ruins Thebes, for the purpose of destroying the rebels, 82. Disputed succession of Ptolemy XIII. determined by Octavius Cæsar in favour of Cleopatra, 48; who gains the affections of Marc Antony. They war with Octavius, 33; are defeated at Actium; Alexandria taken by Octavius, 31. Cleopatra and Marc Antony destroy themselves, 30; and Egypt becomes a Roman Province.

SYRIA.—On the division of the Macedonian empire, the second Assyrian monarchy, which had been successively included in the Babylonian, Persian, and Macedonian kingdoms, was alternately possessed by Antigonus and Ptolemy, till B.C. 301; when Seleucus Nicator, ruler of Eastern Asia, conquered Syria from Ptolemy; which afterwards remained under the Seleuci; and this formed the era of the Seleucidæ. Seleucus, ab. 290, builds forty cities in Asia. Antiochus the Great, 222, leagued with Hannibal against Rome, was defeated at Magnesia. Antiochus Epiphanes makes himself master of all Egypt, and marches afterwards to Jerusalem, where he commits unheard-of cruelties, 170; dies, 164. Antiochus Asiaticus deposed by Pompey; when Syria became a Roman Province, 64.

JUDÆA.—Ptolemy Philadelphus conquers Palestine, and carries many thousand Jews into Egypt, B.C. 285. Jerusalem destroyed, and Ælia Capitolina built in its stead, 118. Herod appointed king of the Jews by Cæsar in Rome, 35; rebuilds the Temple, 19.

MACEDON and GREECE.—These provinces, on the division of the Macedonian empire, were obtained by Antipater. They continued to be convulsed by civil wars, which the victorious Romans turned to their own advantage. Pyrrhus expelled from Macedon by Lysimachus, B.C. 286; who is afterwards defeated and killed by Seleucus, 281. Aratus persuades the people of Sicyon to join the Achæan league, 251. Sparta was obliged to renounce the Institutions of Lycurgus, 188. Macedon, by the defeat of Perseus at the battle of Pydna, was reduced to a Roman province, 168; and the Grecian states, 146; at which

time the Roman general Mummius defeated the Achæans, and destroyed Corinth. Scylla conquers Athens, and sends its valuable library to Rome.

CARTHAGE.—Beginning of the first Punic war with the Romans, B.C. 263, which exists twenty-four years. Sea-fight between the Romans and Carthaginians near the coast of Myle, 259. Xanthippus, the Spartan, comes to the aid of the Carthaginians, 254. Regulus is sent to Rome to propose the exchange of prisoners. At his return the Carthaginians put him to death with the most cruel tortures, 249. Defeat of the Carthaginians near the island of Ægates, followed by a treaty that ends the first Punic war, 241. The Carthaginians give up Sardinia to the Romans, and engage to pay them 1200 talents, 237. Hamilcar is killed in Spain, 220. Hannibal is sent into Spain, and made general of the army, 228. The Romans violate their treaty of peace with Carthage, when Hannibal enters Spain, 219; lays siege to Saguntum, and the second Punic war commences 218 to 201. He crosses the Pyrennees and Alps, conquers the intermediate territory, and arrives in Italy with 26,000 men; beats two Roman armies, 218; conquers a third army, 217. The Romans lose the battle of Cannæ, 217. Failing to receive succour from Carthage, Hannibal sustained several defeats from 215 to 205. The Romans effecting a landing in Africa, Hannibal was compelled to return; but was overthrown by Scipio at Zama, 202; fled to Asia, and poisoned himself at Bithynia, 183. Carthage resists the encroachments of Masinissa, the Numidian king and ally of Rome, which the latter resents; hence the third Punic war, 149. The Carthaginians pulled down their houses to build ships with the timber, and the women gave their hair for bow-strings. Carthage was taken and destroyed by Scipio the younger, and its inhabitants exterminated by fire and sword, when the whole territory became Roman, 145.

PONTUS.—The kingdom of Pontus, situated in Asia Minor, was founded by Mithridates I. B.C. 404 (having been previously subject to the Persians); and is famous for the celebrated contest carried on by Mithridates VI., commonly called the Great, against all the powers of the Romans, B.C. 89; when he was eventually subdued by Pompey, and his dominions reduced to a Roman province, 65. (See *Mithridatic War*, p. 275.)

ROME.—The Romans, hitherto unknown in the great history of nations, having subdued all Lower and Upper Italy, gradually emerge from their national obscurity; and while the other great empires of antiquity were approaching to caducity, she assumes the most prominent place in the scale of nations. The wars with Pyrrhus, king of Epirus, and the Tarentines, B.C. 280, first introduced them into notice; and his expulsion from Italy, 274, made the Roman name known and respected in Greece, Sicily, and Africa. The first Punic war begins, and continues for twenty-three years, 264. The Carthaginian fleet defeated by Duilius, 260. Regulus defeated by Xanthippus, 256. Plays first acted at Rome, being those of Livius Andronicus, 240. The temple of Janus shut at Rome the first time since Numa, 235. The war between Cleomenes and Aratus begins, and continues for five years, 227. The Romans first cross the Po, pursuing the Gauls, who had entered Italy. They send a famous embassy to impart to the Greeks the treaty they had lately concluded with the Illyrians. The Corinthians declare, by a public decree, that they shall be admitted to a share in the celebration of the Isthmian games. The Athenians also grant them the freedom of Athens, 225. The second Punic war begins, and continues seventeen years, 218. The battle of Thrasymenus, and next year that of Cannæ, 217. The Romans begin the auxiliary war against Philip in Epirus, which is continued by intervals for fourteen years, 214. Syracuse taken by Marcellus, after a siege of three years, 212. The battle of Zama, 202. The luxuries of Asia brought to Rome, 189. Numa's books found in a stone

coffin at Rome, 179. Time measured out at Rome by a water machine, invented by Scipio Nasica, 134 years years after the introduction of sun-dials, 159. The third Punic war begins. Prusias, king of Bithynia, put to death by his son Nicomedes, 149. The Romans make war against the Achæans, which is finished the next year by Mummius, 148. Carthage is destroyed by Scipio, and Corinth by Mummius, 147. Viriathus is defeated by Lælius in Spain, 146. The war of Numantia begins, and continues for eight years, 141. The Roman army, under Mancinus, is defeated by the Numantines, 138. The famous embassy of Scipio, Metellus, Mummius, and Panætius, into Egypt, Syria, and Greece, 136. Numantia taken. Pergamus annexed to the Roman empire, 133. The Romans make war against the pirates of the Baleares, 123. C. Gracchus killed, 121. Dalmatia conquered by Metellus, 118. The Jugurthine war begins, and continues for five years, 111. The Teutones and Cimbri begin the war against Rome, and continue it for eight years, 109. The Teutones defeat 80,000 Romans on the banks of the Rhone, 105. The Teutones defeated by C. Marius at Aquæ Sextiæ, 102. The Cimbri defeated by Marius and Catulus, 101. Dolabella conquers Lusitania, 99. The Social war begins, and continues three years, till finished by Sylla, 91. The Mithridatic war, which lasts twenty-six years, 89. The civil wars of Marius and Sylla begin, and continue six years, 88. Sylla conquers Athens, and sends its valuable libraries to Rome, 86. Young Marius is defeated by Sylla, who is made dictator, 82. The death of Sylla, 78. The servile war, under Spartacus, begins, 73. Mithridates conquered by Pompey in a night battle, 66. Catiline's conspiracy detected by Cicero. Mithridates kills himself, 63. The first triumvirate in the persons of Julius Cæsar, Pompey, and Crassus, 60. Cicero banished from Rome, and recalled the next year, 58. Cæsar passes the Rhine, defeats the Germans, and invades Britain, 55. Civil war between Cæsar and Pompey, 50. The battle of Pharsalia, 48. Alexandria taken by Cæsar, 47. The war of Africa. Cato kills himself. Calendar corrected by Sosigenes, 46. Cæsar slain, 44. The battle of Mutina. The second triumvirate in Octavius, Antony, and Lepidus. Cicero put to death, 43. The battle of Philippi, 42. Pompey the younger defeated in Sicily by Octavius, 36. The battle of Actium, 31. Egypt reduced into a Roman province, 30. The title of Augustus given to Octavius, 27. The Egyptians adopt the Julian year. About this time flourished Virgil, Pollio, Mæcenas, Strabo, Horace, Propertius, Livy, Tibullus, Ovid, Vitruvius, &c. 25. The secular games celebrated at Rome, 17. Lollius defeated by the Germans, 16. The Rhæti and Vindelici defeated by Drusus, 15. The Pannonians conquered by Tiberius, 12. Some of the German nations conquered by Drusus, 11. Augustus corrects the calendar, 8. Tiberius retires to Rhodes for seven years, 6. Birth of Christ, according to the common era, 4714 of the Julian period, and A.B. 753.

Notwithstanding the intestine contentions and civil wars, to which Rome had been subjected, she had now arrived at the zenith of political power and national greatness; and had succeeded in completing the destruction of all the kings who had presumed to oppose her. Indeed there never was a time when Rome, or any city in the world, was so magnificent, so populous, and so refined. The empire was now brought very near to its utmost extent. In Europe it contained Italy, Gaul, Spain, Greece, Illyricum, Dacia, Pannonia, Britain, and some part of Germany: in Asia, all those provinces which went under the name of Asia Minor; together with Armenia, Syria, Judæa, Mesopotamia, and Media: in Africa, almost all those parts of it which were then supposed habitable; namely, Egypt, Numidia, Mauritania, and Libya; the whole of their empire comprising an extent of between three and four thousand

miles in length, and half as much in breadth. The number of the citizens amounted to 4,063,000; and the improvements in the polite learning of that age have never been surpassed. (See *Literature*, p. 226.)

SPAIN and PORTUGAL,—The Celtic or original inhabitants, conquered by the Carthaginians, B.C. 230. Became a Roman province (Hispania) 200.

V.

FROM THE BIRTH OF CHRIST (COMMONLY CALLED THE AUGUSTAN AGE),
TO THE FALL OF THE ROMAN EMPIRE, A.D. 476—493; WHEN THE
WESTERN WORLD IS OVERRUN BY THE GOTHs, VANDALS, HUNS, &c.

ROME.—At this period, the history of the whole world is centered in Imperial Rome. Under Augustus she continued to enjoy universal peace and prosperity; and magnificent temples, palaces, theatres, and baths, adorned with innumerable statues of brass and sculptured marble, were every where erected, which still remain the pride and admiration of the civilized world. But under the reigns of the succeeding emperors, the greatness of Rome began gradually to decline; and luxury and vice to usurp the place of that patriotism and virtue on which her political prosperity had been originally founded. Most of the successors of Augustus were weak and wicked men. Tiberius, under whose reign Christ was crucified, æt. 33. Caligula, imbecile and insane, murdered A.D. 41. Claudius, poisoned by Agrippina, 54. Nero, profligate, causes Rome to be set on fire; dies, 68. Galba, penurious, slain, 69. Otho, prodigal, stabs himself, 69. Vitellius, debauched, slain, 69. Vespasian, 69. Titus, surnamed "the good," destroys Jerusalem, 70. Domitian. Julius Agricola conquers in Britain as far as the Grampian Hills, 78 to 84. Nerva, 98. From 100 to 180 the virtuous emperors reigned. Trajan, whose moral virtues were tarnished by his persecution of the professors of Christianity, 100. Adrian builds the wall in Britain from Carlisle to Newcastle, 120. Antoninus Pius, 161. L. Aurelius, 169. Marcus Aurelius, 180: these eighty years were the most happy of the Roman monarchy. Internal war and faction: the empire is attacked by the Persians, Goths, and Germans. From 180, the emperors were chiefly licentious men. Commodus: soldiers dispose of the throne, 192. Severus, military government; conquest in Britain, 208; builds the Picts' wall, 211. Caracalla murdered, 217. Macrinus, 218. Heliogabalus detested and slain, 222. Alexander Severus slain, 235. Maximinus Thrax (a herdsman), against him Gordianus I. and II. both slain, 237. Papienus, Galbinus, Gordianus III. dispute the throne, all slain, 244. Millennial duration of Rome, 248. Philippus Arabs 249, Decius 251, both slain. Trebonianus Gallus I., Hostilianus, Gallus Volusianus. Insurrections and invasions in all quarters. The two Galli slain, 253. Æmilian slain. Valerianus put to death by the Persians, 260. Gallienus. Thirty tyrants, (usurpers.) The Germans enter Italy, the Persians Asia Minor. Odenatus and Zenobia. Gallienus killed, 268. Claudius Gothicus, 270. Aurelianus ('Restitutor Orbis,') subdues Zenobia, gives up Dacia to the barbarians, slain 275. Tacitus (eight months' interregnum), 276. Aurelius Probus, 282. Aurelius Carus, 283. Numerianus, 284. Diocletian takes Maximian as his colleague, 286. Each emperor chooses his coadjutor; Galerius and Constantius Chlorus. The empire is divided into four parts, 292. Diocletian and Maximinian compelled to resign. Six emperors reign: Constantine in Britain, Mazentius and Maximinian at Rome, Galerius, and the two Cæsars chosen by him, (viz. Severus and Maximinus.) Severus succeeded by Lucinius Cæsar. Partition of the empire between Constantine and Lucinius, 315; the latter

slain, 324. Constantine, sole emperor, transfers the seat of empire from Rome to Byzantium (Constantinople), 333: Christianity the religion of the state, 337. Julian the apostate, 363. The great migration of nations. The Goths commit great ravages. The empire is divided, 395, into Eastern and Western, with Rome and Constantinople as their respective capitals. Alaric, the Visigoth, besieges and takes Rome, 409. Genseric, the Vandal, in Rome, 455. Romulus Augustulus abdicates, 476; when the Western empire of Rome is dissolved; and Odoacer, leader of the Heruli, reigns 476 to 493.

During the last century or two of the above period, the western world is overrun by barbarous military adventurers, who endeavour to possess themselves of new settlements. Thus Europe becomes, as it were, peopled with a new race; when new governments, manners, and languages arise; and ancient learning becomes extinct. The Roman empire had lost its force. It contained within itself the seeds of dissolution; and the violent irruptions of the Goths, Vandals, Huns, and other barbarians, hastened its destruction. These fierce tribes, who came to take vengeance on the empire, either inhabited the various parts of Germany which had never been subdued by the Romans, or were scattered over the vast countries of the north of Europe and the north-west of Asia, which are now inhabited by the Danes, the Swedes, the Poles, the subjects of the Russian empire, and the Tartars. Wherever the barbarians marched, their route was marked with blood. They ravaged or destroyed all around them. Contemporary authors, who beheld that scene of desolation, are at a loss for expressions to describe its horrors. "The scourge of God, the destroyer of nations," are the epithets by which they distinguish the most noted of the ruthless leaders. In this great migration of military barbarians, the following appear the principal nations:—

GOths,—a people residing on the Vistula and Oder, first took possession of the coast of the Black Sea, A.D. 180. Made war against the Roman emperor Gordian, 237; obtained tribute; desolated Mæsia, Thrace, and Macedonia. The emperor Aurelian gave up Dacia to them, 274. They extended their conquests east and west; dividing themselves, 361, into Ostro (or East) Goths, on the Black Sea, and Visi (or West) Goths, in Dacia and Podolia.

The **OSTROGOTHS**, who had dislodged the Vandals, expelled by the Huns and Alani, 375; proceed against the Visigoths up the Danube; make war upon the Romans, till 382; are subdued by the Huns, 454; possess themselves of Pannonia; obtain annual tribute from the Greek emperors; enter Italy, 489; and reign there till subdued by Justinian, 555.

The **VISIGOTHS**, in Dacia and Podolia, are dislodged by the Ostrogoths, and establish themselves in Thrace, 382. Under Alaric they plunder Peloponnesus, 395; Italy, 401; Rome, 409; proceed into Gaul, and found the kingdom of the Visigoths (Toulouse), 416; encroach on the Suevi in Galicia (Spain); extend their territory on the Rhone and Loire, 470; receive written laws, 474. They are partly the progenitors of the present inhabitants of France, Spain, and Portugal; where they reigned till the conquest of Belisarius and Narses, 555.

TEUTONES, or GERMANS.—The ancient names of the German tribes were lost at the end of the second century. In the third century we find Franks upon the left bank of the Rhine (Swabia); the most dangerous enemies of the Romans. The Saxons and Frisii (mariners) in the North. In the reign of the emperor Theodosius, 395, when the north and north-eastern nations pressed forward, the Germans crossed the Rhine, and drove the Romans out of Spain, France, and Portugal.

ALANI,—inhabitants of Mount Caucasus, were partly subjugated by the Huns, A.D. 375. One division proceeded towards the West, dislodging the Vandals and

Suevi, and advancing with them, 407; crossed the Rhine into Gallia and Spain; were weakened by the Visigoths (who followed them), and disappeared, after 412, amongst the Vandals, who passed from Spain into Africa.

HUNS,—originally inhabited Asia, and led a wandering life. Were driven out of the Mogul Tartary by the Chinese; crossed the Wolga and Don, A.D. 374; partly subjugated the Alani, and united with them on the Don; dislodging the Goths (who had come down from the coasts of the Black Sea, the Donou, and the Baltic); and extending their sway as far as the Danube, which they crossed, 395, they entered Pannonia and Mœsia. Under Attila, called 'the scourge of God,' 433 to 454, are victorious in the east; render Constantinople tributary, 447; make devastating excursions through Germany and France, and are defeated at Chalons-sur-Marne, 451. At the death of Attila their empire falls, and they disappear; when the released German nations redouble their attack on the Western Roman empire.

VANDALS,—a tribe of Silesia and Bohemia bordering on the Suevi, are pressed forward by the Alani to the West, A.D. 376. Combine with the Suevi and Alani; vanquish the Franks; cross the Rhine, and proceed through Gallia into Spain, 407. Subjugate the Alani; harassed by the Visigoths, 411; and pass into Africa, 429. [The kingdom of the Vandals was eventually destroyed by the Grecian imperial army under Belisarius.]

SLAVONIANS.—The Slavonian nations, from the East, wander into the north-eastern parts of Germany, which had been depopulated by the great migration of nations, and occupy the whole eastern territory, from the mouth of the Oder to the Adriatic Gulf.

FRANKS.—The Celts, or Franks, inhabit the left bank of the Rhine, A.D. 287. The Salians (chief tribe of the Franks) in Belgium. The Franks, being defeated by the Vandals, 407, are confined to the mouth of the Rhine, (Belgic Gaul) till 482, when they are found on the Maine. First monarchy of the Franks (giving name to France) from the Rhine to the Seine and Loire; still holding their former possessions, and restraining the Visigoths to Languedoc. Salic Law.

BURGUNDIANS,—inhabiting the Vistula, cross the Rhine, A.D. 407; pass through Germany into France; and acquire territory on the Rhone, 411.

SPAIN AND PORTUGAL,—abandoned to the Vandals, Alani, and Suevi, A.D. 409. The Visigoths succeed them, and found a kingdom, 416.

BRITONS and ANGLO-SAXONS.—Though Britain had been partly subjected to the Romans from the time of Julius Cæsar, many severely contested battles took place from the time of their subjugation. Caractacus the British king, having been defeated in a great battle, was carried in chains to Rome, A.D. 51. Boadicea the British queen defeats the Romans; but is conquered soon after by Suetonius, governor of Britain, 61. Julius Agricola, governor of South Britain, to protect the civilized Britons from the incursions of the Caledonians under Galgacus on the Grampian hills, first sails round Britain, which he discovers to be an island, 85. The Caledonians re-conquer from the Romans all the southern parts of Scotland; upon which the emperor Adrian builds a wall between Newcastle and Carlisle, 121. The Romans, reduced to extremities at home, withdraw their troops from Britain, and never return; advising the Britons to arm in their own defence, and trust to themselves, 426. Vortigern, king of the Britons, invites the Saxons from the Elbe and the Weser into Britain against the Scots or Picts, 449. The Saxons having repulsed them, invite over more of their countrymen, and begin, by force of arms, to establish themselves in Kent, under Hengist, 455. The Britons, after a hard struggle for nearly 150 years, though aided by the bravery of king Arthur, are eventually compelled to take refuge in Wales and Cornwall.

VI.

FROM THE FALL OF THE WESTERN EMPIRE OF ROME, A.D. 476, TO THE EXTINCTION OF THE EASTERN EMPIRE, AND THE COMMENCEMENT OF THE REFORMATION IN THE FIFTEENTH CENTURY (CALLED THE MIDDLE OR FEUDAL AGE); WHICH INCLUDES THE GOLDEN ERAS OF PAPAL ASCENDANCY IN THE WEST, AND OF SARACENIC DOMINATION IN THE EAST.

EASTERN EMPIRE OF ROME.—Amidst the revolutions of nations, and the great changes of manners, caused by the irruptions of northern barbarians and military adventurers, the Grecian or Eastern empire of Rome, established at Constantinople, alone preserved itself from change or conquest; although it was repeatedly attacked, and some provinces plundered. Under the reign of Justinian, A.D. 535, an attempt was made to re-instate the shattered remains of the Western Roman Empire, by Belisarius, who subdued the empire of the Vandals, and conquered the northern coast of Africa; and subsequently by Narses, who overcame the Goths, and recovered Italy. But these conquests were not long retained; their power was kept in check; North Italy was conquered by the Longobards, and the Romans were completely expelled from Africa by the Arabs. From 565 the empire declines in power and extent. Leo III. interdicts the worship of images, 726. Constantine V. suppresses cloisters, 754. Basilus I., the Macedonian legislator and economist, victorious against the Arabs and Bulgarians, 897. The reign of Alexander Comnenus is rendered illustrious by the pen of his daughter, the princess Anna Commena, 1081. Constantinople besieged and taken by the Latins; again besieged and taken by the French and Venetians, who elect Baldwin, count of Flanders, emperor of the East, 1204. Michael Palæologus, 1260. Constantinople recovered from the Latins by the Greek emperors of Nice, 1261. Besieged by Amurath the Turkish emperor, 1422. Mahomet II. takes Constantinople, 1453; from which time may be dated the fall of the Eastern empire, and the extinction of the imperial families of Commeni and Palæologi.

ITALY and the POPES.—The Papal power commences with Gelasius, bishop of Rome, A.D. 492; the will of the monarch being made subordinate to that of the Pope. The Ostrogoths, under Theodoric, conquer and retain the kingdom, 493 to 554. The Greeks hold possession of Italy, 554; but are dispossessed of North Italy, 568, by the Longobards, a German tribe from the Baltic, who are admitted by Justinian. The territory is now divided into Northern Italy, under the Longobards, and Southern Italy, under the Greeks. On the conquest of Charlemagne, 774, Italy is again divided into Upper Italy, under the Franks; Lower Italy, under the Grecians; and Middle Italy, the Pope's territory. Boniface preaches Papal supremacy in Germany. Leo III. acknowledged first bishop of the West, but remains a vassal of the Frankish king. Pope Adrian II. "releases from the obligation of an oath," 872. Civilization, and hereditary fiefs, 1000. The principal towns become republics: the dukes and counts sovereigns. Villanage abolished. Gregory VII., 1073, compels the emperor's prefect at Rome to swear obedience. Celibacy. Investiture. Crusade, 1095. Knights of St. John, 1099. Knights of the Temple, 1118. Factions of the Guelphs and Ghibellines. The Medici. Papal indulgences, 1342. Schism of the Romish church, 1378 to 1417. Decay of ecclesiastical power: discontent excited by annats, expectancies, tithes, and sale of indulgencies, from 1400; which eventually brings on the Reformation.

IN GRECIAN or LOWER ITALY, the kingdom of Naples and Sicily erected, 1130. Venice an independent state; golden period of commerce, 1220. Cities of Venice, Genoa, and Pisa, chiefly furnished ships for the Crusades. A taste for the fine arts and a spirit for learning awakened: Italy became the nursery of cultivation for all Europe, about 1400.

GREECE.—The Greeks, after struggling against the barbarous nations of the north and east, are hard pressed by the Arabs, but saved by the victory of Tours, A.D. 732. They lose territory to the Bulgarians on Mount Hæmus; are pressed by the Russians, 1000; and by the Turks, 1070. The Grecian empire is divided, 1204; out of which arise the kingdom of Thessalonica; Venice with the Morea, Candia, and other islands; the Latin empire in Constantinople; and the Greek empire in Nicæa. Constantine IX. falls in the defence of Constantinople against the Turks, 1453. Athens, Thebes, Morea, Lesbos, and other Grecian states, fell under the dominion of the Turks, 1455 to 1462; and the cultivated Greeks fled from the barbarians into Italy, where they were received with great respect, especially at Florence, by the reigning house of Medici. There they propagated a knowledge of the ancient Greek authors; and literature, enriched from those stores, expanded the human intellect.

LONGOBARDS,—were a tribe from the shores of the Baltic, who were invited into Italy by Justinian, against the Ostrogoths, &c. A.D. 548. They occupy the northern part of Italy, 570 to 770; giving name to Lombardy. They are defeated by Pepin, 756; and incorporated in the Franconian empire under Charlemagne, 774.

ARABIA and TURKEY. (*Mahometan Era.*)—On the extinction of the Roman empire, and amidst the great national convulsions thence arising, a new power suddenly burst forth in Arabia, which was excited by Mahomet for the extension of his religion, A.D. 622; from which period the Mahometans date their Hegira, or flight of Mahomet to Mecca. The Arabs (or Saracens) were a people who had been hitherto unsubdued by the conquering nations. Their kingdom was in Yemen, (*Arabia Felix*); and they lived in separate tribes (Bedouins) under Shekhs or Emirs. Mahomet being every where victorious, the Arabians formed a navy, and founded an extensive empire by conquest. They conquered Jerusalem, Phœnicia, Syria, Persia, Egypt, Cyprus, and Rhodes, and the whole northern coast of Africa, as far as the Atlantic ocean; they passed over the Straits of Gibraltar into Europe, and expelled the Goths from Portugal and Spain. While they held possession of the western part of Europe, they attacked Constantinople, the Eastern capital, with their fleet. About 730, all Europe trembled with the apprehension of being subjugated by the Mahomedan Arabs; when Charles Martel, the Frank, effected the deliverance of Europe by the victory of Tours, and compelled the Arabs to re-cross into Spain, 732. The Arabians, however, conquer nearly the whole of the Peninsula, driving the Goths to the Asturias. The golden period of the Arabian or Saracenic empire, under the Caliphs of Bagdad, about 774; during which they cultivated the sciences of astronomy, medicine, chemistry, &c.; the English language still containing many of their technical terms; as algebra, alkali, zenith, &c. and also the numerical figures 1, 2, 3, 4, &c. The Arabian University and library of Cordova, famed for science throughout Europe. The Turks or Tartars on the Altai Mountains advance westward, 800; employed as mercenaries by the Arabs as a body guard, 840: dispose of the throne, and confine the Khalifat to Bagdad. Achmed a Turk seizes Egypt and Syria, 868. Title of Sultan, with a vast empire, 1000. They take Persia, 1043. Conquer Jerusalem, 1072. From these Turks (under whom Arabian learning and civilization were annihilated) a new dynasty eventually arises under Othman I. whose successors take possession of Constantinople. From 1096 to 1250, the Christian princes, kings, and knights,

with immense forces, and the most ardent religious zeal, commence the Crusades by land and sea, from France, England, Germany, and Italy, to expel the Mahometans from Jerusalem. Jerusalem taken by the Christians, under Godfrey de Bouillon, and erected into a Christian kingdom 1099. Jerusalem re-conquered by the Turks under Saladin. The subsequent endeavours of the Christians of the West to recover the Holy Land were ineffectual, and terminated in 1250. (See *Crusades*, p. 97.) After this period the power of the Saracens declines; and they are finally expelled from Granada, their last possession in Spain, in 1492.

FRANKS.—Pepin, the ‘major domo,’ or chief of the Franks, is succeeded by Charles Martel (his natural son), A.D. 714, who becomes duke and prince of the Franks, 737 to 741; subjects several German tribes, and stems, by the victory of Tours, 732, the progress of the Arabs; his son Pepin is made king of the Franks, and nominal sovereign of Lombardy, 752. The second dynasty (that of Charlemagne,) from 752 to 911: in France until 987. Charles the Great raised the empire of the Franks; was declared Roman emperor for subduing the revolt of the Pope’s subjects. He subdued Saxony after a war of 33 years, and introduced Christianity; built towns and fortresses; endowed schools and institutions; encouraged learning, religion, and agriculture. After his death, the Franconian empire was disunited, 888; and out of its ruins arose the three kingdoms of France, Germany, and North Italy. The reign of chivalry commenced; knights ruled as feudal lords over their vassals; and burgher right was no where to be found.

The institutions founded by Charles the Great for education, were almost annihilated in the commotions of the Franconian empire, about A.D. 1000. Even the emperors of Germany, and the kings of France, were totally illiterate, being unable either to read or write. Learning was solely confined to the Christian priests. They controlled a superstitious people by their influence, commanded the brave but ignorant knights, and coerced emperors and kings.

FRANCE.—On the dissolution of the Franconian empire, and the termination of the second dynasty founded by Charlemagne, Hugo Capet, the founder of the third dynasty, seized the crown, A.D. 987. The first Crusade, 1096. Louis VI., 1108. The Commons seek protection from the nobles, by submission to the king. Villanage abolished: Knights Templars instituted, 1118. By the divorce of Louis VII. from Eleonora, 1137, Guienne, Gascony, Poitou, &c., fell to Henry of England: hence the subsequent wars. The Albigenses. The Troubadours. Philip II., 1180. Joint Crusade with Richard I. of England. John of England summoned as a vassal. Increase of royal power in France, 1214. First assembly of the states-general, 1305. Election of bishops, and the power of the king independent of the Pope. Dynasty of Valois, 1321 to 1589. Edward III. assumes the title of king of France. Battle of Crescy, 1346. Dauphiny gives title to the king’s eldest son, 1350. John made prisoner at Poitiers, 1356. Victory of Agincourt by Henry V., 1415; who conquers Normandy. England and France had been engaged in almost continual war from 1330; when Joan of Arc delivered France by raising the siege of Orleans, 1429.

GERMANY and ITALY.—On the dissolution of the Franconian empire, under Charlemagne, Germany and North Italy were chiefly divided into dukedoms and principalities. Third or Saxon dynasty commences, A.D. 919. Henry I. extends his territory; enlarges burgher rights; creates several Margravites. The silver mines of Hertsburg discovered under Otto I. Wealth and industry arise. Hungarians finally driven out of Germany, 955. Austria a Margravite, 1000. Henry IV. excommunicated by Pope Gregory VII. for Papal disobedience.

dience, 1056. All ecclesiastical patronage wrested from sovereigns. The fifth dynasty, chiefly Swabian emperors, 1125. Roman law in Germany, 1156. Universal prostration to the see of Rome. Some myriads of subjects sacrificed in the Crusades. Those who returned from Palestine, especially through Greece, acquired knowledge, which lessened their superstition, and awoke reflection. Kingly power was increased; and princes perceived that burghers and the peasantry were the firmest supporters of the throne. Burgher rights were enlarged; cities more numerous and flourishing; and the influence of the Church declined. John Huss at Prague enforced his doctrines, 1400; and preached against the sale of the "remission of sins." He was burnt: but the flame that he kindled eventually led to the Reformation effected by Luther. John Guttenberg, a German, invented the art of printing at Mentz, about 1440, and Peter Schoeffer perfected it.

ANGLO-SAXONS, DANES, NORMANS, &c.—On the expulsion of the Britons, the Anglo-Saxons agree to call the seven kingdoms, into which the country was divided, by the name of England, that is, the country of the Angles, A.D. 585. Egbert unites the different kingdoms under the name of the Saxon Heptarchy, 828. The Normans and Danes infest England, 832. Alfred the Great vanquishes them, 880; forms a navy; enacts wise laws; patronizes learning and science. The Normans, from the Danish islands, plunder the French, English, German, and Russian coasts; possess themselves of whole provinces in Britain (the Shetland and Orkney Isles and the Hebrides), in France (Normandy), and likewise in Russia and Italy, 1000. They sail to Iceland, and discover Greenland: send Christian missionaries there, 1000. Swen of Denmark conquers England, 1013. William of Normandy conquers England, 1066: feudal system; forest laws; Domesday book, 1080. Dynasty of Plantagenet through the marriage of Matilda, daughter of Henry I. with the house of Anjou. Circuit of justice introduced in the reign of Henry II. Richard "Cœur de Lion." War against France. "Dieu et mon Droit." John, 1199; general revolt of the people. Magna Charta obtained, 1215. From the eleventh to the thirteenth century, England was engaged in the Crusades, with which all Europe was infatuated. (See FRANCE.) Henry III. Deputies of the Commons first summoned to parliament, 1265. Reformation, 1534.

SPAIN AND PORTUGAL.—The peninsula of Spain and Portugal having been subject to the Vandals and Visigoths, from the destruction of the Roman empire, in 476, was early taken possession of by the Mahometan adventurers; and the Moors enter Spain to assist the Arabs and Saracens, 1087. Contest between the infidels and Christians, elicits the spirit of chivalry. Goths separate into three kingdoms, Castile, Arragon, and Portugal. Defeat of the Saracens at Tolosa, 1212: Granada, their last hold; their power vanishes. The kingdom of Spain formed out of the union of Arragon and Castile, 1479. Inquisition, 1484. Queen Isabella fits out Columbus, for his western expedition, when he discovers the continent of America, 1492.

Portugal a kingdom, 1139. Great discoveries in the reign of Prince Henry of Portugal 'the Navigator.' It was not till then known that Africa had a southern termination, or that it was possible to sail from Europe round Africa. He planned the first enterprise about 1418, and through his zeal a considerable extent of the western coast of Africa was first discovered; and in 1498 Vasco de Gama, in a Portuguese ship, sailed round the Cape of Good Hope, and reached the East Indies by sea.

CLASSICAL AND ARCHÆOLOGICAL DICTIONARY.

A B A

AB. Anglo-Saxon names of places beginning with *Ab*, were generally so called from an abbey being there situated; or otherwise the site belonged to one; as Abingdon, Abbotsbury, Abercorn, &c. For instance, Abingdon was originally called Sheovesham; but when Cissa, king of the West Saxons, had built the abbey, the place began to be called Abbandun, or Abington, that is, the abbey town.—*Heylin*.

ABACOT, a cap of state, in the form of a double crown, anciently worn by the kings of England.—*Chron. Angl.* 1463.

ABĀCUS, an arithmetical instrument among the ancient mathematicians, consisting of a wooden frame divided into small bars, which contained beads that slid up and down. The method of using it was by making every bead a unit or decimal, and subtracting by separation, or adding by uniting, as necessary. The Romans had a peculiar method of keeping accounts by an abacus, or table founded on imaginary money, called *ararius*, *sestertarius*, and *denarius*.—Malmesbury says, that Pope John XV., at the end of the tenth century, learned the abacus from the Saracens in Spain; the rules of which (like the Roman) were scarcely understood by the most laborious abacists. Before the use of Arabic numerals, summing was a tedious process, and the method by counters indispensable.—The abacus was also a waxed tablet, or board covered with dust or sand, on which geometers drew their figures, or outlined them with chalk. Sometimes the word signified the alphabet, or A B C, &c.; as children learning their alphabet formed their letters on the tablet so called.—Among the Romans it was also a kind of cupboard or buffet. Livy, in describing the luxury into which the Romans had degenerated, after the subjugation

A B B

tion of Asia, observes, “They had their *abaci*, beds, &c. plated over with gold.”—The *Abacus Pythagoricus* was the common multiplication table, so called from Pythagoras the inventor.

ABĀTON, an erection at Rhodes, intended as a fence to the trophy which Artemisia, queen of Halicarnassus, raised in commemoration of her victory over the Rhodians; or, as some suppose, it was a screen to conceal this disgrace from the eyes of the world.

ABBEYS, places or houses for religious retirement, founded between the sixth and twelfth centuries, and governed by superiors under the title of Abbot or Abbess. They formerly possessed great privileges in this country; such as being sanctuaries for persons who fled there to save themselves from the punishment of the laws for criminal offences, and even murder. Abbeys were at first nothing more than religious houses where persons retired from the bustle of the world to spend their time in solitude and devotion; but they soon degenerated from their original institution, and procured large privileges, exemptions, and riches. Previous to the Reformation one-third of the benefices in England were appropriated to abbeys, and other religious houses. On their dissolution, by Henry VIII., their annual revenue amounted to 2,853,000*l.*, a great portion of which went to the papal revenues.—The following chronological notices will shew that abbeys were, notwithstanding their power and influence, frequently subject to regal oppression. In 1069, they were pillaged of their plate and jewels by William the Conqueror; 1070, obliged to change their tenures; 1414, one hundred suppressed by order of council; 1540, dissolved by Henry VIII., when there were suppressed, in England and Wales, 643 monasteries, 90 colleges, 2374 churches

and free chapels, and 110 hospitals. What tended greatly to the prejudice of this country was, that the governors and governesses of some of the richest abbeys were foreigners residing in Italy. Notwithstanding the many national disadvantages of these abbeys, they had their uses. They were the repositories, as well as the seminaries, for the learning of the middle ages; and the historians of this country are chiefly indebted to the monks for the knowledge they possess of national events. (See MONASTERIES.) For the structure, &c. of abbeys, see ARCHITECTURE, CATHEDRALS, and CHURCHES.

ABBOTS, spiritual lords, or governors of religious houses, founded by kings and nobles long prior to the Reformation. At their first appointment they were altogether laymen, and subject to the bishop and ordinary pastor. Their monasteries being built in remote places, they had no participation in ecclesiastical affairs—coming like other people to the parish church on Sundays; and if too distant they had a priest sent to them to administer the sacrament. By degrees they were allowed to have a priest of their own body, who was commonly the abbot; he extended his function no farther than his monastery, and that under the jurisdiction of the bishop. As leisure gave them opportunity, so inclination improved it, and they produced many learned men, who strenuously opposed the increasing heresies of those times. The bishops then called them from their retirement, and placed them in and near the great cities, to have better opportunities of consulting them. Thus they soon lost their primitive simplicity; and the thirst of power and excess of pride induced them to assume independence. They shortly received the title of lord, with the mitre, and other badges of episcopacy. Many distinctions gradually followed; such as *abbots mitred* and not *mitred*, *croziered* and not *croziered*, *æcumenical*, *cardinal*, &c. The mitred abbot had episcopal authority within their limits, being exempt from the jurisdiction of the diocesan; but the other abbots were subject to the diocesan in all spiritual government. These mitred abbots were lords of parliament, and called abbots sovereign and abbots general, to distinguish them from the other abbots. There were also lords priors, who had exempt jurisdiction, and were also lords of parliament. The number of these lords abbots and priors have been estimated at twenty-six; but Sir Edward Coke says there were twenty-seven par-

liamentary abbots and two priors. In the parliament of Richard II. there were but twenty-five. At the general dissolution of abbeys, by Henry VIII., the abbots lost both their temporal and spiritual authority; which in this country has never since been regained. So relentless was that monarch towards the religious establishments, that, in 1539, the abbots of Reading, Glastonbury, and St. John's Colchester, were hung and quartered for denying the king's supremacy, and not surrendering their abbeys.

ABBOT of FOOLS, UNREASON, or MISRULE, a sort of histrionic character, or leading buffoon, in the middle age, for conducting the religious festivals, games, and mummeries of Christmas, or Shrovetide. He was a kind of master of the revels, and the office was nearly the same, under different appellations, as the *Lord of Misrule*, *Pope of Fools*, *Boy Bishop*, &c. The amusements over which he presided, were evidently derived from the Saturnalia of the classical ancients. Polydore Vergil says, that so early as the year 1170 it was the custom of the English nation to celebrate their Christmas with plays, masques, magnificent spectacles, and various games and sports, when even archbishops and bishops played at ball with their subject clerks. On the first day of these festivals all the petty canons elected an abbot of fools, who, after the ceremony, and *Te Deum*, was chaired to a place where the others were assembled. At his entrance all arose, and even the bishop, if present, was bound to pay him homage. Wine, fruit, and spices, were next served to him. Singing, hissing, howling, shouting, &c., then followed, one party against another. A short dialogue succeeded, after which the porter made a mock sermon. They then went out into the town, cracking jokes upon every body whom they met. — The *Abbot of Unreason* or *Misrule*, and the *Boy Bishop*, well known in England, Scotland, and France, although different characters, were elected in the same manner, and for the same ludicrous purposes. — Elections of this kind took place in the English universities. But the custom had been immediately borrowed from the cathedrals and monasteries; for in these days the younger clergy (*clericuli*) amused themselves in this manner. So strong was the attachment to this kind of diversion, that notwithstanding the prohibition of the cardinal legate, it still continued in France; though we find it interdicted by the Council of Paris, A.D. 1212, and afterwards by other councils. The theological faculty

of Paris, in a circular letter sent to the bishops of France, A.D. 1414, complained that the priests and clergy themselves, having created a bishop, archbishop, or pope of fools, during the continuance of his office, "went about masked with monstrous aspects, or disguised in the appearance of women, of lions, or of players, danced, and in their dancing sang indecent songs," (in choro cantilenas inhonestas cantabant.) This was not all: "They eat fat viands near the horns of the altar, hard by the person who was celebrating mass: they played at dice (taxillorum) in the same place; they incensed with stinking smoke from the leather of old soles; they ran and danced through the whole church," &c.—*Du Cange*.

ABELIANS, or **ABELONIANS**, an ancient sect of heretics, existing in the diocese of Hippo, in Africa, about the end of the fourth and beginning of the fifth centuries. Similar to the modern Shakers of America they interdicted sexual intercourse; and although marriage was allowed, they regulated it after the example of Abel, who, they pretended, died without ever having known his wife. To keep up the sect, when a man and woman entered into the society they adopted a boy and a girl, who were to inherit their goods. As might be expected, the sect was of short existence.

ABESTA, one of the sacred books of the Persian Magi, which was ascribed to their celebrated founder Zoroaster. It was a kind of commentary on the religious system of worshipping fire.

ABIB, the first month of the Jewish ecclesiastical year, afterwards called Nisar. It commenced at the vernal equinox.

ABLECTI, among the Romans a select body of soldiers chosen from those denominated *Extraordinaria*.

ABLEGMĀNA, those choice parts of the entrails of the victims offered by the Romans in sacrifice to the gods. They were sprinkled with flower, and burnt upon the altar.

ABOLLA, a species of pallium, or cloak, worn by the Greeks and Romans in following the camp. The abolla has been considered a kind of toga; but Varro and Martial make it a garment intended for war, as the latter was for peace. Even kings appear to have used it.

ABORIGINES, a term among the Romans highly venerated, and given only to certain people in Italy who inhabited the ancient Latium, and who claimed divine descent.

ABRACADABRA, a magical word, sup-

posed in former times to possess peculiar spells or charms, to which the superstitious attributed the power of dispelling diseases, especially the ague. It was to be written on a piece of paper as many times as the words contained letters, and worn round the neck, in this order:—

ABRACADABRA

ABRACADABR

ABRACADAB

ABRACADA

ABRACAD

ABRACA

ABRAC

ABRA

ABR

AB

A

The word is evidently the name of a god worshipped by the Syrians, and wearing his name was a sort of invocation of his aid. Basilides, a heretic of the second century, pretended that a great deal of unintelligible enthusiasm was couched under the word, particularly the name 365, or God; because the numerals in that word, in Greek, added together, corresponded with the number of days in the year.

ABRAXAS, a species of antique stones, generally as old as the third century, with the word *abraxas* engraven on them. They are frequent in the cabinets of the virtuosi, and a very fine one is in the abbey of St. Genevieve. Most of them seem to have come from Egypt, where they are of use for explaining the antiquities of that country. Sometimes they have no other inscription besides the word; but others have the names of saints, angels, or Jehovah himself annexed; though most usually the name of the Basilidian god. Sometimes there is a representation of Isis sitting on a globe, or Apis surrounded with stars; sometimes monstrous compositions of animals, obscene images, phalli, and ithysalli. The graving is rarely good, but the word on the reverse is sometimes said to be in a more modern taste than the other. The characters are usually Greek, Hebrew, Coptic, or Etrurian, and sometimes of a mongrel kind, invented, as it would seem, to render their meaning more inscrutable.

ABTHANE, a title of honour among the ancient Scots, who, like the Anglo-Saxons, called their nobles *Thanes*. Those of the higher rank were styled *Abthanes*; and those of an inferior degree were named *Under-Thanes*.

ABYSS. The ancient Hebrews, as well as the generality of the Eastern people, believed that a great abyss, or expanse of ocean, encompassed the whole earth,

which was supposed to be immersed in, and floating upon, the abyss, like a water melon. At the bottom of this abyss the Scriptures represent the giants, or Rephaims of old, groaning, and suffering the punishment of sin. The prophet also describes the kings of Tyre, Babylon, and Egypt, as there buried, and yet alive, expiating the guilt of their pride and cruelty.— *Calmet*.

ACACIANS, an appellation given to different sects of heretics existing in the primitive ages of Christianity. Some of them maintained that the Son was only a similar, and not the same substance with the Father; others, that he was not only a distinct, but a dissimilar substance. Two of these sects originated from Acacius, bishop of Cesarea, in the fourth century.

ACADEMICS, those philosophers who adhered to the doctrines of Socrates and Plato, concerning uncertainty of knowledge and incomprehensibility of truth. Their original maxim was, "I am certain of nothing; no, not even that I know nothing." They therefore insisted that the mind ought always to remain in suspense. This doctrine, to doubt and distrust at every step in our researches after truth, was inculcated among his disciples by Plato, not to deter them from the pursuit of knowledge, or to keep them fluctuating always between truth and error, but to curb them from the presumptuous and rash decisions to which young minds are subjected in their studies and arguments, and to engage them to attain a more perfect understanding of things, and to avoid error, by duly examining every thing with candour and impartiality; according to the advice of the inspired writer, who adviseth that "we prove all things, and hold fast what we shall find to be good;" so that whatever might be the sceptical notions of some philosophers, the Academics only doubted, in order that their determinations afterwards might be the more certain and unalterable.

ACADEMY, in its original sense, was simply applied to the house of a certain Athenian nobleman named Academus, situated near the walls of the university of Athens; to which he invited men of learning. It was honoured by Plato and others, who resorted thither to hold private philosophical conferences. Cicero likewise had his academy, or country-house, for the entertainment of his philosophical friends: to whose conferences the world is indebted for his academical questions, and for his books on the nature of the gods. The academies in subsequent

ages, however, extended the subjects of their inquiries; for instance, the members of the academy instituted by Charlemagne at Paris, under the direction of Alcuin, an English monk, and composed of the first wits of the court, were employed in making judicious and learned reflections upon some ancient and classical author in every branch of literature. The term academy has since been appropriated to places set apart for the promotion of literature and science.

ACÆNA, a measure of length, of about ten feet, used by the Greeks in measuring their lands.

ACANTHUS, a favourite ornament in classical architecture, representing the leaves of the acanthus. It was chiefly used in the capitals of the Corinthian and Composite orders. It passed from Egypt into Asia and Greece; and frequently appears in the dresses of figures on the Etruscan vases. Bands of purple, cut into the model of its leaves, were worn on the borders of Roman garments.

ACATERY, an officer formerly of our king's household, whose duty was to check the purveyors and clerks of the kitchen.

ACATHISTUS, a solemn hymn formerly sung in the Greek church, in honour of the Virgin, for having, as it was supposed, often delivered Constantinople from the invasions of the Mussulmans.

ACATUM, a warlike boat, or pinnace, in use among the classical ancients. It was a species of the *naves actuariae*, which were worked with oars. Strabo describes it as a kind of privateer.

ACCALIA, Roman festivals in honour of Acca-Laurentia, the nurse of Romulus.

ACCENDONES, or **ACCEDONES**, Roman gladiators, whose office was, during the engagements, to excite their combatants by their exhortations and suggestions.

ACCENSI, among the Romans, were soldiers situated in the rear of the army, to supply the places of the killed or wounded. Cato calls them *ferentarii*, because they also furnished those engaged in battle with weapons, refreshments, &c. Vegetius denominates them *supernumerarii legionum*; and they were sometimes called *velites* or *velati*, because they fought clothed, but not in armour.—*Accensi* were also public servants of the Roman magistrates, who summoned the people to general assemblies, &c. Their duties were nearly similar to those of the *præcones*, except that they attended the consul who had not the fasces; and the prætor, to whom they called out in court the hours of the day. They like-

wise summoned parties or individuals to appear before the judge, &c.

ACCUBITOR, an officer of the Latin emperors of Constantinople, who had the cubicularius and procubitor under him. His duty was to lie near the emperor.

ACELDAMA, or **CHAKELDAM**, the field which the Jewish priests bought with the thirty pieces of silver given to Judas Iscariot for betraying Christ. It received the name as being the inheritance or portion of blood. After Judas had thrown away the money, and hanged himself, the priests, not considering it lawful to deposit it in the treasury of the temple, bought a field with it, called the *Potter's*, for the burial of strangers. This field being small, is now covered over with an arched roof, and still shewn to travellers.

ACEPHALI, a name given to a body of levellers in the reign of Henry I. They acknowledged no head or superior, as the Greek word *ἀκεφαλός* implies; and were so extremely poor, says Du Cange, that they had not a tenement by which to acknowledge a superior lord.—*Acephali* was also a term given to several religious sects who refused to acknowledge some noted leaders; as those who followed neither St. Cyril nor John of Antioch, in a dispute that existed in the council of Ephesus, were designated *Acephali*.—This term was likewise applied to those bishops who were exempt from the jurisdiction of their patriarchs.

ACERRA, a portable altar erected by the Romans near the bed of a deceased person, on which his friends offered incense daily till his funeral. The custom was doubtless intended to prevent the offensive smell arising from the corpse. This term was also applied to the pot containing the incense and perfumes burnt on the altars of the gods and before the dead.

ACETABŪLUM, a Roman measure equal to one-eighth of a pint, so called from a vessel in which *acetum*, or vinegar, was brought to table.

ACHÆNE, a corn measure among the Antient Persians, containing forty-five Attic medimni.

ACHERSET, a measure of corn among our ancestors, generally supposed to be a quarter, or eight bushels. We read that the monks of Peterborough were allowed weekly twelve *achersitos de frumento*, eight *achersitos de brasio*, &c.

ACHIROPOETOS, a name given to certain miraculous pictures of Christ and the Virgin; so called from the Greek *ἀχειροποίητος*, because they were supposed to be made without hands. The pic-

ture of Christ, preserved in the church of St. John of Lateran at Rome, is one of the most celebrated. It is said to have been begun by St. Luke, and finished by angels.

ACLIDES, a dart or javelin among the Romans, with a thong fastened to it, for the purpose of drawing it back. Scaliger describes it as being globular, and full of spikes.

ACNUA, a Roman measure of land, about the fourth part of an acre.

ACOEOMETÆ, certain monks of the ancient Christian church, who flourished in the east in the fifth century. They were thus called from the Greek *ἀκοιμητός*, because they celebrated divine service day and night without interruption. They were divided into three bodies, each of which officiated by turns.

ACOLŪTHI, an appellation given to the Stoics, and to such persons as were steady and immovable in their resolutions.—*Acoluthi* were also an inferior order of the Roman clergy, next to the sub-deacon. Their business was to prepare the wine and water, light the tapers, &c. At Rome there were three kinds: the *Palatini*, who waited on the pope; the *Stationarii*, who served in churches; and the *Regionarii*, who officiated in different parts of the city.

ACONTIUM, a Grecian javelin, resembling the Roman pilum.

ACOUSMATICI, the disciples of Pythagoras, who had completed their five years' probation.

ACROAMATICI, the disciples or followers of Aristotle and others, who were admitted into the secrets of the inner or acroamatic philosophy. Aristotle's lectures to his disciples were of two kinds—the *acroatic* and *exoteric*. The former were those to which only his followers and intimate friends were admitted; whereas the latter were public, and open to all. The acroatics were intended for philosophical and abstruse subjects, and the exoterics were employed in civil and rhetorical speculations. The first were the subject of the morning exercises in the Lyceum, and the other of the evening.

ACROBATICA, or **ACROBATICUM**, a military engine used by the Greeks in sieges, similar to the *scansorium* of the Romans. It was raised sufficiently high to overlook the walls of the town, and observe the state of things on the other side. Baldus supposes it a moveable scaffold for raising workmen when building houses, &c.

ACROCHERISUS, a gymnastic exercise among the Greeks, in which the two combatants contended with their hands and

gers only, without closing, or engaging the other parts of the body.

ACROLITHI, statues, among the classical ancients, with the head, hands, and feet of marble, and the rest of wood, or other materials. Two small figures of pottery were found at Pompeii, one without a hand, which it never appears to have had.

ACROPOLIS, the principal citadel of Athens, with many gates, though but one principal one, the ascent to which was by a flight of steps, of white marble, built by Pericles. On the north side there was a wall erected by the Pelasgi, and therefore called Pelasgic; there was also a wall built by Cymon, the son of Miltiades, out of Persian spoils. The acropolis was not only a refuge during danger, but a protection for matrons, virgins, and sacred objects, from profanation. There were temples in every acropolis, and the Roman capitol answered the same objects as an acropolis.

ACROSTOLIUM, an ornament on the prows of ancient ships, sometimes in the shape of a helmet, buckler, animal, &c. and generally spiral or circular. They were usually torn from the prows of conquered vessels, and, as signals of victory, attached to those of the conquerors.

ACTA DIURNA, a kind of gazette published at Rome, which contained an authorized statement of all transactions worthy of notice. Specimens have been given by Petronius, of which the following is an extract: "On the 26th of July, 30 boys and 40 girls were born at Trimalchi's estate at Cuma. At the same time a slave was put to death for uttering disrespectful words against his lord. — *Acta Populi*, were journals or registers of daily occurrences, as trials, executions, accidents, deaths, &c. The *Acta* differed from the *Annals*, which recorded matters of greater importance, as appears from the *Annals* of Tacitus. — *Acta Senatus* were minutes of what passed in the Senate house, which were called *Commentarii*. They commenced in the consulship of Julius Cæsar, who ordered them to be published. Under Augustus, the publication of them was prohibited, although minutes were still taken. — *Actorum Tabule*, were tables instituted by Servius Tullius, in which the births of children were registered. From these the *Acta diurna et publica* originated.

ACTIAN GAMES, quintennial games instituted at Rome by Augustus, in commemoration of his victory over Marc Anthony at Actium. These games consisted of shows of gladiators, wrestlers, and other exercises, and were kept generally at Nicopolis, a city built by Augustus

near Actium for that purpose, with a view to render his victory famous to succeeding ages. Sometimes these games were kept at Rome. The proper overlookers of them were the four colleges of priests, the Pontifices, the Augurs, the Septemviri, and Quindecimviri. The Actian games were frequently called *Ludi Quinquennales*, from the periods of their celebration.

ACTUARIE NAVES, ships of war among the Romans, chiefly intended for swift sailing.

ACTUARIUS, a notary or scribe appointed to take down the proceedings of a court, such as the pleadings of the advocates, &c. The *Actuarii* used ciphers, single letters, or certain abbreviations, to signify whole words.

ADAMITES, a dangerous and immoral sect of heretics in the second century, who pretended to imitate Adam's nakedness before the fall; and believing themselves as innocent, since their redemption by the death of Christ, they met together naked upon all occasions, asserting, that if Adam had not sinned, there would have been no marriages. They deified the four elements, rejected prayer, and said it was not necessary to confess Christ. This sect was renewed at Antwerp, in the 13th century, by one Tanchelm, who being followed by 3000 soldiers committed the most outrageous excesses, calling them by spiritual names. One Picard, a Flandrian, renewed it also in Bohemia in the fifteenth century, whence they spread into Poland. *Bayles. Hist. Dict.*

ADAR, among the ancient Jews the twelfth month of the ecclesiastical year, and the sixth of the civil. It answered to the end of February, and beginning of March. On the third day of this month the building of the temple was finished, at the solicitations of Haggai and Zechariah, and dedicated very solemnly; on the seventh, the Jews celebrated a fast for the death of Moses; on the 13th, they kept a fast called Esther's, in memory of that observed by Mordecai, Esther, and the Jews at Susan; on the 14th, they celebrated the festival of Purim, for their deliverance from Haman's intended cruelty; the 25th was kept in commemoration of Jehoiachim king of Judah's being advanced by Evil-Merodach above the other kings who were at his court. As the lunar year, which the Jews followed, was shorter than the solar year by 11 days, which at the end of three years made a month, they inserted a thirteenth month, and called it Veddar, or a second Adar, which had also 29 days in it.

These observances, in some respects, are still followed by the modern Jews.

ADARCON, a gold coin among the ancient Jews, worth about 15s. sterling.

ADDICTI, a kind of slaves among the Romans, adjudged to serve some creditor whom they could not otherwise satisfy, and whose slaves they remained till they could pay the debt owing, or work it out. — *Addictio* was the act of making over the goods of a debtor to his creditor.

ADELING, a title of honour among the Anglo-Saxons, synonymous with *Excellency*. It was applied to the king's children. Edward the Confessor having no issue, and intending to make Edgar his nephew the heir to the throne, gave him the style and title of *Adeling*.

ADELPHIANI, a sect of heretics, in the early ages of Christianity, who fasted on Sundays.

ADELSALC, among the ancient Germans a servant of the king, of high degree, similar to the royal Thanes among the Saxons.

ADONIA, festivals in honour of Venus, in commemoration of Adonis. They were celebrated with great solemnity by the Phœnicians, Lycians, Syrians, Egyptians, Greeks, Romans, &c. The Adonia lasted two days; on the first of which certain images of Venus and Adonis were carried with all the pomp and ceremonies practised at funerals: and the women wept, and tore their hair, &c.

ADOPTIANI, a sect of heretics, founded by Felix of Urgel, and Elipand of Toledo, towards the end of the eighth century. They contended that Jesus Christ was the Son of God, not by nature but by adoption, as the name implies.

ADRIANISTS, two sects of heretics; the first were the disciples of Simon Magus, and flourished about the year 34; the second, of Adrian Hamstead, the Anabaptist.

ADULTERY. In all the nations of antiquity, punishments of different degrees of severity have been applied to the crime of adultery. In many it has been made capital, and in some only venial. — According to the laws of the Egyptians, a thousand scourges with rods were given to the man, and the nose of the woman was cut off; for they considered it just to destroy her beauty, as she had criminally abused it. (*Diod. Sic.*) — Among the Greeks the adulterers were sometimes allowed to redeem themselves by a pecuniary fine; sometimes, like the Locrians, they tore out their eyes. — By the Romans much was left to the discretion of the husband and parents of the adulterous wife. But in both nations the pu-

nishment has differed at various periods; and been frequently reversed under the same dynasties. — The punishment among the Jews, as in many oriental nations, was extremely severe: as both the man and the woman suffered death. The circumstances attending the punishment for adultery among the Jews have been faithfully transmitted to us, and are extremely curious; for the particulars of which we refer to Calmet. — Among our Saxon ancestors the adulteress was burnt, and a gibbet erected over her ashes, whereon the adulterer was hanged. King Edmund punished adultery as homicide; but Canute ordered the man to be banished, and the woman to have her nose and ears cut off. In later times it has only been considered as a civil offence.

ADVERSARIA, a Roman book of accounts, not unlike our journals or day-books. They were called *Adversaria* because *adversa parte scriptis implerentur*.

ADVOCATES. Among the early Romans advocates were held in great esteem. They were styled *comites*, *honorati*, *clarissimi*, and *patroni*. Those who aspired to offices and political honours took this way of gaining interest with the people, and always pleaded gratuitously. But no sooner was luxury introduced into the commonwealth, than the bar became subject to bribery. Laws were passed prohibiting the advocates from taking money; but this being found impossible, the emperor Claudius obliged them not to take more than eight great sesterces, which are equivalent to 64*l.*, for pleading each cause. — *Fiscal Advocates* were those who pleaded in all causes where the imperial treasury was concerned. — *Feudal Advocates* were military officers of the middle ages, who were to lead the vassals of the church to war. They had lands of the church, which they held in fee, and did homage to the bishop or abbot. — *Military Advocates* were appointed for the defence of the church, rather by arms and authority than eloquence or pleading. — *Juridical Advocates* were those who, from attending causes in the court of the Comes, or county court, became judges themselves, and held courts of their vassals thrice a year, under the name of the *tria placita generalia*. — Other advocates, of a subordinate description, are mentioned in our law books: thus patrons of churches, who had the liberty to present a person on any vacancy, were named *Advocati*. — *Blount*.

ADVOWSONS. When the Christian religion was first established in England, sovereigns began to build cathedral

churches, and to appoint bishops. Afterwards, several lords of manors, in imitation of their king, founded churches on some part of their own lands, and endowed them with glebe; reserving to themselves and their heirs the right to present a fit person to the bishop, on the same becoming void. This was called *advowson*; and he that had the right of presentation was termed the patron; which system of church patronage exists to this day. (1 *Nels. Abr.* 184.) Sometimes these patrons had the sole nomination of the abbot or clerk, either by investiture or delivery of a pastoral staff; or by direct presentation to the diocesan; or if a free election were left to the religious, a *congé d'élire*, or licence for election, was first to be obtained of the patron, and the elect confirmed by him.—*Kennet's Paroch. Antiq.*

ADYTUM, the *sanctum sanctorum* or the most secret and retired place of the ancient temples, where oracles were delivered, and where none but the priests were allowed to enter.

ÆACÆA, Grecian festivals and games celebrated at Ægina, in honour of Æacus; who, on account of his justice on earth, was supposed to be one of the judges in hell.

ÆCHMALOTARCHA, among the ancient Jews a title given to the governor or principal leader of the Hebrew captives residing at Assyria, Chaldee, &c. He was called by the Jews *rosch-galath*, though Origen and others adopt the Greek term above. The Jewish writers state that he was only to be chosen out of the tribe of Judah.

ÆDILES (so called from *ædes* an edifice) were Roman magistrates, whose business was to superintend the public edifices, and take care of the temples, theatres, baths, aqueducts, roads, &c. They were also to inspect private houses, lest they should become ruinous, and deform the city, or occasion danger to passengers. They likewise inspected provisions, markets, and taverns; broke unjust weights and measures; and if those articles exposed for sale were not good, they caused them to be thrown into the Tiber. There were two descriptions of Ædiles—the *Plebeian* and *Curule*. The Plebeian Ædiles were created at the same time with the tribunes of the people, to be, as it were, their assistants, and to determine minor causes, which the tribunes committed to them. The Curule Ædiles, who were chosen from the order of patricians, besides sharing all the ordinary functions of the Plebeian, were to superintend the celebration of the public games, examine

the plays which were to be brought upon the stage, and reward or punish the actors as they deserved. They wore a white robe fringed with purple, and had a more honourable place in the senate than their brethren. They used the Curule chair when administering justice, whence they received their name; whereas the Plebeian Ædiles only sat on benches. The Ædiles had neither the power of summoning nor arresting, unless by order of the tribunes; nor did they use lictors or viators, but only public slaves.—A third description of Ædiles, styled *Cereales*, were created by Cæsar, for taking care of the corn, which was called *donum Cereis*. They were also elected from the patricians.—*Ædituus* was an officer auxiliary to the Ædiles, who took charge of the treasures &c. belonging to the temples.

ÆGOBOLIUM, an expiatory sacrifice of a goat offered to Cybele.

ÆINATE, the senators of Miletus, so called because they held their deliberations on board ship, and never returned to land till the objects of their conference had been determined on.

ÆMOBOLIUM, an expiatory sacrifice of a bull or ram among the classical ancients.

ÆNEATÖRES, the ancient musicians of the army, who played trumpets, horns, &c.

ÆRARIUM, the public treasury of the Romans, first erected under Augustus, and maintained by a yearly voluntary contribution; but this proving inadequate, the twentieth part of all legacies and inheritances, except those which fell to the next of kin, were consigned to this treasury. The keepers were called *Præfecti Ærarii*, and were chosen from the emperor's life-guard. The temple of Saturn at Rome being the treasury of the state, was first called Ærarium, from *æs*, copper, which was the only money used before the year of Rome 485.

ÆRARIUS, a person among the Romans who had been degraded, and struck off the list of his century; so called because he was liable to all the taxes, *æra*, without the privileges of a citizen. To be made an Ærarius was a punishment inflicted for some offence, and considered a degree more severe than being expelled a tribe. The Ærarii were incapable of making a will, or inheriting; of voting in the assemblies, or of enjoying any public office; yet they retained their freedom, and were not reduced to the condition of slaves.—*Ærarius* was also an officer instituted by Severus for the distribution of the money given in largesses to the soldiery or people.—The term was likewise applied to a

soldier who received pay; as well as to a person employed in working or coining brass.

ÆRETI, Athenian officers, such as surveyors of public works, &c., who were elected by particular tribes or boroughs for the superintendence of any special business.

ÆRIANS, a branch of Arians, founded by Aërius, an Armenian priest of the fourth century. In addition to the doctrine of Arianism they maintained that there was no difference between bishops and priests.

ÆROMANCY, a kind of divination amongst the Greeks, and from them adopted by the Romans, whereby future events were foretold from certain phenomena or noises in the air. Sometimes it was performed thus: they folded their heads in a napkin, and having placed a bowl full of water in the open air, they proposed their question in a small whispering voice; at which time, if the water bubbled, or was in agitation, they thought what they had asked was answered in the affirmative.

ÆRUSCATÖRES, a kind of strolling beggars, among the classical ancients, who obtained money from the credulous by fortune-telling, &c. The Galli, or priests of Cybele, were termed *Æruscatores Matris Magni*, on account of their collecting alms in the streets, similar to the mendicant friars.

ÆSCULAPIUS. For symbols, see Gods.

ÆSTUARIES, secret passages in the ancient baths from the hypocaustum into the chambers.

ÆSYMNIUM, a monument erected to the memory of heroes, by Æsymnus the Megarean, mentioned by Pausanias.

ÆTHELING, the title of the Prince, or king's eldest son, among the Saxons.—*Camden*.

ÆTOLARCHA, the governor or principal magistrate of the Ætolians.

AGAPÆ, among the primitive Christians, a love-feast, or feast of charity (so called from ἀγάπη love), at which a liberal contribution was made by the rich to feed the poor. These love-feasts were celebrated in memory of the last supper, and were kept in the church, towards the evening, after the common prayers were over. The ceremony usually concluded with the kiss of charity between the different sexes. St. Chrysostom thus notices them: "The first Christians had all things in common, as we read in the Acts of the Apostles; but when that equality of possession ceased, as it did even in the Apostle's time, the agapæ, or love-feast, was substituted in

the room of it. On certain days, after partaking of the Lord's Supper, they met at a common feast; the rich bringing provisions, and the poor who had nothing being invited." After the three first centuries these love-feasts degenerated into licentiousness, and the abuses committed in them became so notorious, that the holding of them (at least in churches) was solemnly forbidden at the Council of Carthage, in 397.—*Agapetæ* were virgins and widows, who, in the primitive church, associated themselves with and attended on ecclesiastics, from motives of piety and charity. At first there was nothing indecorous; but they afterwards degenerated into libertinism, and were ultimately suppressed.

AGENHIM. In the middle age a guest that had lodged at an inn three nights was accounted one of the family, and received this appellation. If he offended against the king's peace his host was answerable.—*Bracton*.

AGGER, a work of fortification, used by the Romans in particular, for the defence and attack of towns, camps, &c. It consisted of a mount raised as high or higher than the besieged wall, and was composed of earth, wood, and hurdles. The top was protected by towers, from which darts and other missiles were poured into the town. The besiegers often carried on a work of this kind, nearer and nearer towards the place, till they reached the very wall. Cæsar says, that one which he erected was 30 feet high, and 350 broad. Sometimes immense aggers were made on the sea-side, fortified with towers, castles, &c. Those at Brundisium are famous; and the wall of Severus, in the north of England, may be considered as a specimen.

AGMEN. The Roman armies, in their marches, were divided into *primum agmen*, answering to our van-guard; *medium agmen*, our main-guard; and *postremum agmen*, the rear-guard.

AGNOETÆ, a sect of heretics, among the primitive Christians, whose doctrines bore some similarity to Arianism.

AGNOMEN, in Roman antiquity, was the fourth or honorary name bestowed on account of some extraordinary action, virtue, or accomplishment. Thus the agnomen *Africanus* was given to Publius Cornelius Scipio, on account of his exploits in Africa. In cases of adoption the cognomen, or family name, became the agnomen; thus Marcus Junius Brutus, when adopted by Quintus Servilius Cæpio, called himself *Quintus Servilius Cæpio Brutus*.

AGON, one of the inferior ministers

employed in the Roman sacrifices, whose business was to strike the victim.

AGONALIA, Roman festivals in honour of Agonus, or Janus, held three times a year. A ram was offered by the chief priest.

AGONES, games of a general description, celebrated at most of the ancient festivals with great solemnity. They implied any dispute or contest, either corporeal or intellectual; and therefore poets, painters, and musicians had their agones, as well as the *Athletæ*.—At Athens were celebrated the *Agon Gymnicus*, the *Agon Nemeus*, and the *Agon Olympius*.—The Romans also had their *Agon Solis*, established by Aurelian; and the *Agon Capitolinus*, instituted by Dioclesian. The latter were observed every four years on the Capitoline Hill; when prizes were proposed for agility and strength, and also for literary compositions. Here the poet Statius recited his *Thebaid*. *Agonisma* was the name of the prize given to the victor. *Agonistarcha*, or *Agonatheta*, was the president or superintendant of the games, who adjudged the prizes to the victors.—*Agonium* was the name of the place where the games were celebrated.

AGORA, among the Greeks a square similar to the Forum of the Romans. These squares were surrounded by spacious and double porticoes, embellished with niches and statues. Adjoining were the basilica, senate-house, prisons, &c. See **FORUM**.

AGORANŌMI, ten magistrates at Athens, who protected the interests of the city and port. It was their peculiar duty to inspect whatever was exposed for sale; and a certain toll or tribute was paid by all who brought any thing to sell in the market.

AGRARIAN LAW, a celebrated law among the Romans for the division and distribution of the conquered or public lands among the people, and for limiting the number of acres which each individual might enjoy. It was first promulgated by Spurius Cassius, about the year of Rome 268. Agrarian laws, for the division of land, were frequently enacted among the Romans; but those whereby rich men were to be deprived of their lands, and the common people put in possession of what had been held by the nobility, were the cause of great disturbance; and the violent contests between the senate and plebeians are familiar to the readers of Roman History.

AGRICULTURE. Among the Egyptians, Chaldeans, Phenicians, Persians, and Greeks, agriculture was greatly encouraged, and held in the highest esteem.

As a striking instance of the great regard with which it was received by the Persians, it is related that their kings laid aside their grandeur once every month to eat with their husbandmen; and the saint among them was obliged to work out his salvation by pursuing all the labours of husbandry. The principal citizens of Carthage cultivated the ground, and thought the employment an honour. Interest, which always determines the opinion of a commercial nation, preserved the profession of agriculture from unjust contempt. With some of the ancient governments it was certainly otherwise. The Spartans cultivated their lands by slaves called *Helotes*. The Cretans had also their hirelings or slaves, named *Periæci*, for the tillage of their soil, who were probably from the neighbouring people whom Minos had subdued.—The Romans were so devoted to agriculture, that their most illustrious commanders were sometimes called from the plough. Romulus fixed the portion of every citizen at two *jugera*, free of impost; and in 362 the quantity was augmented to seven *jugera* to every free member of a family; but these regulations ultimately fell into disuse; and the rich bought out or expelled the poor. To be a good husbandman was highly reputable; and whoever cultivated his ground negligently was subject to the animadversion of the censors. The principal implement of Roman agriculture was the *aratrum*, or plough, the form of which is undetermined; there appears, however, to have been various kinds, some with wheels, mould-boards, and coulters. The plough was drawn by oxen yoked by the neck or horns, and driven by the same person who guided the plough. The *bidens* was an instrument with two teeth for breaking clods; and the *securis*, or axe, was used for pruning vines, &c. The harrow, hoe, and rake were also adopted.—In the middle age the cultivators of the soil were the mere vassals of feudal lords.

AGRIONIA, festivals annually celebrated by the Bœotians in honour of Bacchus. They were instituted, as supposed, from the god being symbolically represented as attended by wild beasts.

AGROTËRA, an annual sacrifice of goats at Athens, in honour of Minerva. Callimachus the Polemarch was the institutor, who, on Darius invading Attica, vowed to sacrifice as many goats to the martial goddess, as there might be enemies killed. There were so many destroyed that goats could not be found; therefore it was determined that 500 should be annually offered.

AGYRTÆ, among the classical ancients certain strolling impostors, who pretended to tell fortunes, cure diseases, extirpate the crimes of deceased ancestors, &c. by means of charms, sacrifices, and other religious mysteries.

AID, AIDE, or AYDE, in the feudal ages a tax paid to the king or chief lord on some customary or pressing occasion. By the ancient law of the land, the king or lord might lay an aid on their tenants for knightening an eldest son, or marriage of a daughter. This imposition seems to have originated from Normandy, or rather from the feudal laws. (*Grand Custum.* c. 35.) Aids could not be levied, as taxes of those days frequently were, but where it was lawful and customary; and by stat. 34 Edward I. it was enacted that the king should levy no aid or tax without his parliament. There was an aid both in France and England for knightening the king's eldest son. This being due on the birth of the prince, for the ease of the subject it was ordained by Edward I. that it should not be levied till he was fifteen years old. There was likewise an aide for marrying the king's eldest daughter; but by the above statute it could not be demanded till she was seven years old. In feudal tenures, there was an aide for ransoming the chief lord, if he should happen to be taken prisoner: thus when king Richard I. was taken prisoner, as he travelled incognito through Germany, by the Emperor Henry IV., an aide of twenty shillings upon every knight's fee in England, was levied to redeem him. This was sometimes extended to redeem the chief lord's wife, or eldest son. There was also an aide due for building and fortifying castles, and several other occasions.

AL, or ALD, a Saxon word denoting the antiquity of a place when prefixed to the name; as Aldborough, Aldgate, &c., which signify *old* borough, *old* gate.

ALABARCHA, a magistrate among the ancient Jews of Alexandria, elected among themselves by the permission of the emperors. They were to superintend their civil polity, and decide the differences which arose.

ALABASTER, a vase wherein the classical ancients put odoriferous liquors; so called because they were frequently made of alabaster stone. It was also the name of a liquid measure, containing ten ounces of wine, or nine of oil.

ALÆRES, the cavalry placed on the extreme wings of a Roman army; as *Alæ* was the term given to those wings.

ALAUDA, the name of one of the Roman legions raised by Julius Cæsar in

Gaul. It was so named because the soldiers that composed it carried a lark's tuft upon the top of their helmets. See **LEGION**.

ALB, or ALBA, a surplice, or white sacerdotal vest, formerly worn by officiating priests. Nares says the white dress of a bishop differed from a surplice in having regular sleeves.

ALBANI, among the Romans a college of the Salii, or priests of Mars, so called from mount Albanus, the place of their residence.

ALBARII, Roman workmen who gave the whitening to Roman vessels, &c.

ALBĀTI EQUI, an appellation given to those horses, in the games of the Roman circus, which wore white furniture.

ALBIGENSES, a celebrated sect or party of reformers, who sprang up in the 12th century, about 1160, and were distinguished by their opposition to the church of Rome. They existed about Toulouse and the Albigeois in Languedoc, and grew so formidable, that the Catholics undertook a crusade or holy league against them, in which they were almost exterminated.

ALBINI, Roman workmen employed in what was called *opus albarium*, or the covering the roofs of houses with white plaster made of mere lime.

ALBOGALĒRUS, a white cap worn by the Flamen Dialis of the Romans, on the top of which was an ornament of olive branches.

ALBUM, among the Romans a white table or public register, wherein the prætors had their decrees written, and the names of magistrates, public transactions, &c. were entered. There were various kinds; as, the *Album Decurionum*, *Senatorium*, *Judicum*, *Prætoris*, &c. They were each intended for the use of the officers whose names they bore. The high priest entered the transactions of each year into an album, which hung up in his house for the public use. — In later times, *Album* was a kind of pocket book, wherein men of letters, with whom a person had conversed, used to inscribe their names, with some sentence or motto. The famous Algernon Sidney, being in Denmark, was presented by the University of Copenhagen with their album, wherein he wrote as follows:

“Manus hæc inimica tyrannis
Ense petit placidam sub libertate
quietem.”

ALCANTARA, a military order of knight-hood, instituted in Spain in the 12th century. They were so called from a city of that name in the province of Estremadura. After the expulsion of the Moors

and the taking of Granada, the sovereignty of the order of Alcantara was settled in the crown of Castile by Ferdinand and Isabella.

ALDERMAN, among our Saxon ancestors was a title of honour applied to persons of the highest distinction. It is evidently derived from the Saxon word *ealder*, elder; but in the laws of Edward the Confessor, it is stated that Aldermen were not so called from their age, but from their wisdom and honourable office: "Ita apud Anglos antiquitus vocabantur Ealdormen, quasi Seniores; non propter senectutem, sed propter sapientiam et dignitatem." These Aldermen were sometimes honoured with the titles of *Reguli*, *Sub-Reguli*, *Principes*, and *Patricii*. Those who were only governors, had the title of *Ealdormen* of such a county, expressed occasionally by the Latin term *Consul*. The first administered justice in their own name, and appropriated to their own use all the profits and revenues of their respective counties; the last administered justice in the king's name, and had only some parts of the profits assigned them. A third sort of Aldermen were those, who, on account of their high birth, bore the title without any authority, out of which rank the governors were commonly chosen. There were also inferior Ealdormen in cities and boroughs, who were only subordinate magistrates, that administered justice in the king's name, and were dependant on the great Ealdormen. In courts of justice the Ealdormen and the bishop sat together to try causes; the one proceeding by the common law, and the other by the canons. — According to Selden the Aldermen were the successors of the Anglo-Roman *Reguli*, or vice-royal governors. Du Cange states that the title was first a civil dignity, and afterwards applied to nobles of various ranks, or to the governors of provinces who represented the king. Thus we meet with the titles *Aldermannus totius Angliæ*, (i. e. chief justice), *Aldermannus Regis, comitatus, civitatis, burgi, castelli, hundredi sive wapentachii, et novemdecimorum*. While the Saxon heptarchy existed, these officers were only during the king's pleasure; but afterwards some of them were held for life. — When the Danes were settled in England, the title of *Ealdorman* was changed into that of Earl; and the Normans introduced that of Count; which, though different in its original signification, meant, however, the same dignity.

ALECTOROMANTIA, or **ALECTRYOMANCY**, among the classical ancients a

species of divination performed by means of a cock, so named from ἀλεκτωρ a cock. The most general method was by describing a circle on the ground, and dividing it into twenty-four equal portions, in each of which was written one of the letters of the Greek alphabet. A grain of wheat being laid over each letter, a cock, prepared by magical incantations, was turned into the circle, and particular notice taken of the grains picked up. The letters under them, being formed into a word, gave the answer desired. It was thus, according to Zonarus, that Libanius and Jamblicus sought who should succeed the emperor Valens; when the cock eat the grains answering to the spaces ΘΕΟΔ. Theodosius was declared his successor.

ALEUROMANCY, a kind of divination, anciently performed by means of meal or flour

ALEXANDRIAN MANUSCRIPT, a very ancient and much esteemed Greek copy of the Old and New Testaments, with the Apocrypha and some other pieces, in 4 vols. 4to; now preserved in the British Museum. It was sent, about 1628, as a present to Charles I. from Cyrillus Lucaris, patriarch of Constantinople, who brought it from Alexandria, where it was probably written; but when is uncertain.

ALEXANDRINI, an order of priests, consecrated to the service of Alexander Severus after his deification.

ALFET, the Saxon name for a cauldron full of boiling water, wherein an accused person plunged his arm up to the elbow, by way of trial or purgation. This custom was a species of ordeal to shew his guilt or innocence.—*Du Cange*.

ALGEBRA was known amongst the classical ancients by the name of *Ars Magna*, or the Great Art; though it is generally admitted to be an Arabic invention, and brought first into Europe by the Moors, who settled in Spain. From thence it passed into Britain. A system of Algebra was written by Diophantus in Greek, about the year 800 of the Christian era; but not published till the year 1575. Yet this art is supposed to have been in use among the Arabs much earlier than among the Greeks; and it has been contended that the Arabs borrowed it from the Persians, and the Persians from the Indians.—The first who wrote on the subject, in modern times, was Lucas Pacciolus, or Lucas de Burgos, a cordelier; whose book, in Italian, was printed at Venice in 1494.

ALIPILARIUS, a servant among the Romans belonging to the baths, whose duty was to take off the hairs from the arms,

legs, &c. by means of waxen plaster, and an instrument called *volcella*.

ALIPTERIUM, the place in the ancient Palæstra, where the *Athletæ* were anointed before wrestling, &c.

ALLIGATI, Roman slaves, of the lowest grade, who were usually fettered.

ALLODIUM, in Domesday, signifies a free manor; and **ALLODARI**, lords of manors. Allodial lands were at one time held without service or acknowledgment to a superior lord; but at length the usurpation of feudal chiefs proceeded so far, that these tenures were nearly all either subjected to them, or converted into fees; whence the maxim, *nulla terra sine domino*.

ALMAGEST, the name of a celebrated book, composed by Ptolemy, consisting of numerous observations and problems of the ancients, respecting geometry and astronomy. The word is compounded of the Greek *μεγιστη*, greatest, and the Arabic particle *al*. The work was called, in the original, *συνταξις μεγιστη*, or the greatest collection; and when the Arabs translated it into their own tongue, about the year 800, by order of the caliph Al Maimon, they gave it the name of *Almaghesti*, from the latter Greek word. The *almagest* of Ptolemy was always extremely rare, and considered as "omni auro pretiosior," from its illustrating many curious mathematical points in astronomy, and elucidating sacred and profane chronology.

ALMANAC. This word is evidently derived from the Arabians, who, during the eighth century, cultivated the arts more than any other people. The Arabic particle *al* has been added to the Greek word *μην*, or rather the Doric *μην* a month. The Greeks preserved the chronology by the monthly course of the moon; which, after many inventions, they reconciled to the annual course of the sun, and had doubtless their calendar. According to Porphyry, almanacs were known to the Egyptians before the Arabs; and predictions of events were annexed to the month. The Romans had calendars containing names of feasts, lucky and unlucky days, customs in husbandry, &c. Boissard has given one in marble, with columns of the months, sun-dials at the top, and the signs of the zodiac over each month. — Almanacs were used by the ancient northern nations in their computations of time, and had various denominations; as *rimstocks*, *primstaries*, *runstocks*, *runstuffs*, *Scipiones Runici*, *bucculi annales*, *clogs*, &c. They were introduced by the Danes into this country. The Runic or Danish almanacs, sometimes called Runic staffs, were clogs, or sticks, marked with the golden number, sports, holidays, &c.; the

festivals being marked at the top by drinking horns, and the holidays by hieroglyphical signs. — The Anglo-Saxons calculated by the increase of the moon, noted on square pieces of wood, about a foot long. The calendars of the Papal era were filled with the saints'-days, festivals, &c.; some of which were very curious. The popular almanacs, which immediately succeeded the Romish era, were those of Jasper Laet of Antwerp, Nostradamus, John Securiz of Salisbury, and Martin Ilkus of Poland, in 1470; but the first in print is generally admitted to be that of John Muller, of Montereio, better known by the name of Regiomontanus: this person opened a printing-house, and published his first almanac at Nuremberg, in the year 1472, wherein he not only gave the characters of each year and the months, but foretold the eclipses, &c. for thirty years in advance.

ALMSFECH, alms-money paid by our Saxon ancestors, on the first of August, in support of the church. It was also called *Romefeoh*, *Romescot*, and *Heorthpening*. It has been considered the same as Peterpence, first given by Ina, king of the West Saxons. — *Selden*.

ALNUS, in the Roman theatres an elevated row of seats, the most remote from the stage, similar to our one-shilling gallery at the Royal theatres.

ALŌA, Athenian festivals in honour of Bacchus and Ceres; at which the fruits of the earth were offered as oblations.

ALOGIANS, a sect of ancient heretics, who denied that Christ was the Logos, or eternal word. Like the Arians, they rejected the gospel of St. John as spurious. It is supposed the term was first applied to them by Epiphanius, in the way of reproach.

ALOTIA, Arcadian festivals in celebration of a great victory gained by the Arcadians over the Lacedæmonians.

ALPHABET, so called from *αλφα βητα*, the two first letters of the Greek alphabet. Although it is unquestionable that our modern alphabet was derived from the Greeks, through the medium of the Romans, the original invention of letters is involved in the deepest obscurity. It has been respectively attributed to Taaut, Moses, Memnon, Cadmus, and others; but they, in reality, can only be considered as having improved, or perpetuated, an art which had been transmitted from the remotest periods of history; and whoever was the inventor of the divine art of expressing ideas by written characters, it is a melancholy reflection that his name, unhonoured by posterity, has been hurried down the impetuous stream of time into

the vast ocean of eternal oblivion. It is indeed almost impossible that we could have had any authentic record. According to Astle the Phœnicians have the best claim to the invention of an alphabet; and from the Phœnician, he says, descended the Pelasgian, whence the Greek, Etruscan, Latin, &c. There is something like evidence, that Taaut, the son of Mizraim, invented letters in Phœnicia. This took place ten years before the migration of Mizraim into Egypt, or about 2178 B.C. The written annals of mankind, as transmitted to us, will not enable us to trace the knowledge of letters beyond this period, though it is no proof that they were not in use in preceding ages. It is not asserted that without exception all alphabets are derived from one; yet it is generally allowed, that by far the greater part of those used in the various parts of the globe was from the Phœnician. Besides many other oriental alphabets, the Hebrew, Chaldee, Syriac, Punic, Carthaginian, or Sicilian, and the Pelasgian Greek, which are written in the eastern manner from right to left, and the Ionic Greek, written from left to right after the European manner, were derived from the Samaritan. The Greeks afterwards adopted another method of writing. They began on the right, and wrote to the left side of the page, and then returned from left to right: and thus continued to write backward and forward as the ox ploughs, and from thence this method of writing was called *Boustrophedon*, from *βους* an ox, and *στροφη* a turning. Of this writing there were two kinds; the most ancient commencing, after the eastern manner, from right to left; and the other, like the European method, from left to right. The Boustrophedon mode of writing was very seldom used after the time of Solon, who is supposed to have written the Athenian laws in this manner, to give them an air of antiquity. The Ionians, Athenians, and other Grecians began to write generally from left to right after writing in *βουστροφῆδον*. In the Cadmean alphabets only *τ φ χ ψ* and *ω* are deficient, plainly because they were double letters, and were more recently invented to prevent trouble and duplication. These, therefore, are more modern letters; but they were certainly invented before the time of Simonides, 500 years before Christ. Two omicrons supplied the *ω*; *κ* and *ξ* the *ζ*; *κ* the *χ*; and no *ψ*. Where, therefore, inscriptions are found, in which the letters mentioned are deficient, or their places supplied by the substitutes named, such inscription is antecedent to the era of Simonides. The

Greek capitals, in their present form, appear complete in the year 242 before Christ. The ancient Etruscan has no *c, d, g, h, q, u, v, x, y, z*; but all the alphabet appears in 714 before Christ, according to Crabbe's Tables. An inscription, therefore, with the above letters, cannot be of the earliest Etruscan. *W* (*uu*) was a letter unknown, as to form and place, to the ancient Hebrews, Greeks, Romans, and Goths. It was peculiar to the northern nations, properly to those of Teutonic and Slavonic origin. About the end of the third century, and probably in Origen's time, Uncial letters were introduced: these differed from capitals by being more circular, for the ease of writing. When writing in capitals, the angular letters would be found to impede the scribes; and therefore to remove this inconvenience they would naturally make the letters less angular, till they assumed a circular form. Uncial writing may easily be distinguished from what is written in pure capitals, by the roundness of the following letters: viz. *A D E G H M Q T U*: the other letters are common to both uncials and capitals.

ALPHONSINE TABLES, celebrated astronomical tables, composed under the direction of Alphonso, King of Castile, in 1252. He is stated to have spent 400,000 crowns in completing them. Their principal object was to correct the astronomical tables found in Ptolemy's *Almagest*, which then no longer agreed with the heavens. The preface was written by Alphonso's own hand.

ALTARS, or ALTARIA. In tracing the history of man, from the remotest period to the Christian era, we discover that, wherever the idea of a supreme invisible Being existed, altars have been usually employed for the manifestation of religious feelings; and it is curious to trace the subject, as being frequently indicative of the early history and manners of a people. The humble devotee of uncultured tribes has raised the simple turf of his native wilds, and adored the "Great Spirit" to whom it was offered, with the same enthusiastic ardour as the gorgeously bedecked priests of an Egyptian or Roman temple; and perhaps the impressions produced on the surrounding spectators, by the simple offerings of one whose "soul proud science never taught to stray," were equally strong.—Herodotus says that the Egyptians were the first who consecrated to the gods temples, statues, and altars. Dr. Clarke has given us an Egyptian altar in the form of a dice-box. One, singularly curious, is depicted on the Hamilton vases. There is a square pe-

destal, upon the table of which is a flat pair of bellows, like those of an organ, from one end of which springs a Doric column. At the foot of this was a grating, or fire place, and the bellows were intended to excite the flame. The altars of the Egyptians and Greeks, before the war of Troy, were distinctively characterized by the form of a truncated pyramid, or cone, with an overhanging table, hollowed to receive a dish, or ashes, when the victim was burnt. They had also hooks or points of metal, to which the animal was fastened. — The Jews had their brazen altars for burnt-offerings, and a golden altar, or altar of incense. They also gave the name of altar to a kind of table, occasionally raised in the country or field, whereon to sacrifice to God, — “In such a place he built an altar to the Lord.” — Among the Greeks, the first altars were simply made of turf, placed under trees, or covered with boughs of oak for Jupiter; laurel for Bacchus; pine for Pan; cypress for Apollo; myrtle for Venus; poplar for Hercules; ivy, vine, and fig, for Pluto and Sylvanus; for all which the Latins substituted vervain. To turf succeeded stones, bricks, marble, metals; even the ashes and horns of victims curiously interlaced. The Greeks distinguished two sorts of altars; that whereon they sacrificed to the gods was called *θωμος*, and was a real altar, different from the other, whereon they sacrificed to the heroes, which was smaller, and called *ισχαρα*. Pollux makes this distinction of altars in his *Onomasticon*; he adds, however, that some poets used the word *ισχαρα* for the altar whereon sacrifice was offered to the gods. The Septuagint version does sometimes also use the word *ισχαρα* for a sort of small low altar which may be expressed in Latin by *craticula*; being a hearth, rather than an altar. Among the Greeks, the celestial gods had their altars raised considerably above the ground; Pausanias states that the altar of Olympian Jove was nearly twenty feet high. The altars appropriated to heroes, or demigods, were one step high. The infernal deities had small trenches ploughed up for the purpose of sacrificing, instead of altars, which were called *λακκοι* and *βοδροι*. The character of the deity to whom they were consecrated was usually engraven on altars; and sometimes the reason of their dedication. The most ancient ceremony in the act of consecration was in the use of unction, which ceremony appears to have descended to the Catholics, through the medium of the Romans. At the time of consecration great numbers of sacrifices were offered,

and entertainments given. The altars were sometimes named according to the particular sacrifices for which they were destined: *ἑμπυροὶ* were altars intended for sacrifices made by fire; *ἀπυροὶ*, those without fire; and *ἀναιμακτοὶ*, those without blood, on which only cakes, fruits, &c. were placed. The figures of altars were different: some were round, others square or oval; but they were always turned towards the East. There was one dedicated to the Parææ, of an oblong form, called *ἐπιμηκης*; and a square one was on the summit of Mount Cithæron. — Among the Romans, the altar was a kind of pedestal, either square, round, or triangular (adorned with sculpture, with basso-relievos and inscriptions), whereon were burnt the victims sacrificed to idols. According to Servius, those altars set apart for the honour of the celestial gods, and gods of the higher class, were placed on some tall pile of building; and for that reason were called *altaria*, from the words *alta* and *ara*, a high elevated altar. Those appointed for the terrestrial gods, were laid on the surface of the earth, and called *aræ*. Thus Virgil, *Ecl.* v. 64, 65, makes his shepherd erect two altars, named *aræ*, for Julius Cæsar, and two for Apollo, called *altaria*. The Romans dug into the earth, and opened a pit for those of the infernal gods, which they called *scrobiculi*. But the distinction is not every where observed: for we find the best authors frequently use *ara* as a general word, under which are included the altars of the celestial and infernal, as well as the terrestrial gods. Roman altars, or *altaria*, erected for offering sacrifices, were usually covered with leaves and grass, &c. adorned with wreaths of flowers. Altars, called *aræ confugii*, were appointed by Romulus as places of refuge to slaves from the cruelty of their masters, to insolvent debtors, and to criminals. During the Triumvirate it was directly forbidden to take by force any criminals out of the temple of Julius Cæsar, who had fled there, and embraced his statue. The great temples at Rome generally contained three altars: the first in the sanctuary, at the foot of the statue, for incense and libations: the second before the gate of the temple, for the sacrifice of victims; and the third was a portable one for the offerings and sacred vestments or vessels to lie upon. — In the primitive Christian church the altars were only of wood, owing to the necessity of frequent removals. From the most authentic accounts they were first used A.D. 135; consecrated in 271; and adopted in Britain in 634. The Council of Paris, in 509,

decreed that no altar should be built but of stone. At first there was but one altar in each church; but the number soon increased; and from the writings of Gregory the Great, who lived in the sixth century, we learn that there were sometimes twelve or thirteen. In the Cathedral of Magdeburg there were no less than 49 altars. The altar was sometimes sustained on a single column, as in the subterraneous chapels of St. Cecilia at Rome, and sometimes by four columns, as the altar of St. Sebastian of Crypta Arenaria; but the customary form was to be a mass of stone work, sustaining the altar-table. These altars bore a resemblance to tombs; in effect, we read in Church history, that the primitive Christians chiefly held their meetings at the tombs of the martyrs, and celebrated the mysteries of religion thereon. For this reason, it is a standing rule to this day, in the Church of Rome, never to build an altar without enclosing the relics of some saint.

ALTARAGES, in the middle age, consisted of offerings made upon the altar, which were the perquisites of the priest. It signified no more than the casual profits arising to the priest, from voluntary oblations at the altar, out of which a portion was assigned by the rector to the vicar.—*Terms de Ley*.

ALYTARCHA, a priest of Antioch in Syria, who, in the games instituted in honour of the gods, presided over the officers who carried rods to preserve order and clear away the crowd. The *Alytarches*, in the Olympic games, had these duties to perform.

AMABYR, or **AMBAVYR**, an ancient custom among our ancestors of paying money to the lord of the manor on the marriage of a maid—"pretium virginittatis domino solvendum." This custom is said originally to have existed in Wales, where Amabyr was paid to the prince. It also obtained in the honour of Clun belonging to the Earl of Arundel, till Earl Henry, temp. Phil. and Mary, in consideration of £60, released the payments to all his tenants.

AMBARVALIA, Roman festivals in honour of Ceres; one celebrated in April, the other in July. The processions went three times round their ploughed fields crowned with oak leaves, singing laudatory hymns to the goddess; from thus perambulating the fields, the appellation is derived, *ab ambiendis arvis*. Afterwards they poured wine and milk upon an altar, and sacrificed a sow. The procession called *Amburbium* was something similar to the Ambarvalia.

AMBÛTUS, among the Romans a sacred

space around every tomb, which, with the site, was also termed *loculus*. When Ambitus was applied to a subterraneous tomb, it signified a niche, or small excavation, made in the walls to receive an urn or corpse. If the latter were inclosed they stopped the mouth with a tablet of marble or pottery, sealed with plaster, to prevent the exhalations of the putrescent effluvia. *Ambitus*, at Rome, was also applied to the act of soliciting or making interest for offices, honours, &c. The candidates in this case went about the city (as the word implies), and into all public places and assemblies to solicit votes. At the Augustan era this practice was a complete trade, and demanded a constant supply of immense sums of money. Cicero (*Ep. 2 ad Quint. Frat.*) particularly notices the high rate of interest which this system had caused. Bribery had come to the pitch of 80,729*l.* per tribe, and there being thirty-five tribes, it can be readily supposed how expensive this corruption had become.

AMBROSIA, Grecian festivals in honour of Bacchus, similar to the Brumalia of the Romans. Ambrosia was considered by the classical ancients as the food of the gods, and that it had the power of imparting immortality to all who eat it. The poets relate many wonderful instances of its virtues.

AMBRY, among our ancestors the place where the arms, plate, vessels, and every thing which belonged to house-keeping, were kept. Probably the Ambry at Westminster was so called, from being formerly set apart for that use. The Aumonery was a house adjoining an abbey, in which the charities were kept for the use of the poor.

AMBUBALE, immodest women, who came from Syria to Rome, mentioned by Horace, and so denominated from the Syriac word *abbub*, which signifies a flute, as they lived by prostitution and playing on the flute. They likewise sold paint for the faces of the fair sex, who chose to purchase such ware.

AMICTUS, an upper garment worn by the Romans over the tunica. In the middle age, the uppermost of the six garments worn by priests. It was tied or clasped round the neck, and covered the breast and heart. The other five were the *alba*, *manipulus*, *planeta*, *singulum*, and *stole*.

AMICÛLUM, a short Roman cloak, made of two pieces sewed below, and fastened over the shoulder by a button, leaving two apertures for the arms. Strutt considers it the same as the *peplus*.

AMLICTI, among the Chaldees a kind

of intellectual powers or persons in the divine hierarchy, consisting of three in number.

AMMA, a term applied to an abbess or spiritual mother.

AMORÆANS, an order of doctors, or commentators on the Jerusalem Talmud, who succeeded the Mischnic doctors. They existed 250 years, and were succeeded by the Seburæans.

AMPHERES, small sailing vessels, among the classical ancients, wherein the rowers plied two oars at the same time, one with each hand.

AMPHICTYONS, COUNCIL OF, a general assembly of the states of Greece, established, A.M. 2448, by Amphictyon, third king of Athens. This celebrated confederation originally consisted of twelve persons, who assembled twice a year at Delphi or Thermopylae, to consult on their respective affairs. They were sent by the Ionians, Dorians, Perrhæbians, Bœotians, Magnesians, Phthians, and Ænians. The nations were afterwards the Thessalians, Bœotians, Dorians, Ionians, Perrhæbians, Magnesians, Locrians, Ceteans, Phthians, Melians, Phocians, and Dolopians. The number of deputies usually sent to this council were two; so that the number of votes never exceeded twenty-four; and all questions were decided by a majority of votes. Other cities, in process of time, sent also to the council, and in the age of Antoninus Pius they were increased to the number of thirty. This council had for its objects the decision of all differences between cities, and the trial of such offences as openly violated the laws of nations. The league was ratified by the following oath: "We swear never to destroy any Amphictyonic town: if any other power shall dare to attempt it, we will march against that power, and destroy its cities. Should impious men seize on the temple of Apollo, at Delphi, we swear to employ all our power against them." Before they proceeded to business, they sacrificed an ox to the god of Delphi, and cut his flesh into small pieces, intimating that union and unanimity prevailed in the several cities which they represented. The usual exercise of the power of the Amphictyonic Council was by fining the offending nation or city; if the fine was not paid within a certain time it was doubled. If the nation or city against which the fine was awarded still continued to be refractory, the council might call in assistance to support its decrees, and arm against it the whole Amphictyonic body, consisting of a great part of Greece. When the Pho-

cians plundered the temple of Delphi, the Amphictyons declared war against them; and this war, known by the appellation of the "Sacred war," existed for ten years. The Macedonians were admitted into the council, in the place of the Phocians, for the service rendered to the Amphictyons. The Phocians were, however, re-instated about sixty years after.

AMPHIDRŌMIA, Athenian festivals observed by private families the fifth day after the birth of every child. The name originated from the custom of *running round* the fire with a child in their arms.

AMPHIPŌLES, Syracusan magistrates appointed by Timoleon, after the expulsion of the younger Dionysius. The office existed about three centuries.—*Diod. Sic.*

AMPHIPPI, Græcian soldiers, who, in fighting, used two horses without saddles, and were extremely dexterous in leaping from one to the other.

AMPHIPRŌRÆ, vessels with a prow at each end, in use among the classical ancients. They were principally used in narrow rivers, where they could not readily tack about.

AMPHIPROSTYLE, a classical temple with four columns in front, and as many behind.

AMPHITHEATRES. The Roman amphitheatres for extent and magnificence have excited the astonishment of the world. They were of an oval figure, having the area, or arena, encompassed with rows of seats rising gradually one over another, and porticos both within and without. They were built for the purpose of exhibiting spectacles or shows to the people; as the combats of gladiators, wild beasts, &c.; at which an immense concourse of people always assembled. These edifices at first consisted of two large semicircular theatres of wood, which, on the dramatic representation of the morning being finished, turned round on pivots and hinges, and united; in the area thus formed the gladiators fought. Pliny mentions an amphitheatre built by Curia, which turned on large pivots; so that of the same amphitheatre several theatres were occasionally made, whereon different entertainments were presented at the same time. The theatre was built in form of a semicircle, only exceeding a just semicircle by one fourth part of the diameter; and the amphitheatre was nothing more than a double theatre, or two theatres joined together: so that the longest diameter of the amphitheatre was to the shortest as $1\frac{1}{2}$ to 1.—The

lower area was the *arena*, where the combats of the gladiators and wild beasts were exhibited. Around the arena were dens, called *caveæ*. A wall surrounded the arena, and in a projecting box, called the *podium*, were the emperors, senators, and magistrates, on curule chairs accompanied by their lictors. It stood low, and was secured from animals by nets, spikes, round and moveable rollers of wood, and similar precautions. The seats were arranged like those of theatres, and the lower arches of entrance were marked with numbers, to show the places appropriated to each district of inhabitants. Fosses full of water, called *euripi*, sometimes surrounded the arena, as a greater security against the irruption of the beasts into the podium. There were, further, *Naumachia*, or mock sea-fights, by the admission of water; and pretended hunting, trees being planted in the sand of the arena.— Besides these there were *Amphitheatra* *Castrensia*, formed without stone, of turf, like an oval pan.— There are amphitheatres still standing at Rome, Pola, Nismes, Arles, Bourdeaux, &c. The amphitheatre at Pola, an ancient republic of Istria, is very entire, and consists of two orders of Tuscan pillars, one over the other. The lower have pedestals, which is extraordinary; this order having scarce ever more than bases to support them. The amphitheatre of Vespasian, finished by Titus, called the *Coliseum*, and that at Verona in Italy, are the most celebrated now remaining. The amphitheatre of Vespasian is computed to have been capable of holding 85,000 spectators. That of Verona is the best preserved: for though most of the great and best stones of the outside are picked out, yet the great vault, on which the rows of the seats are laid, is entire: the rows also (which are forty-four in number) are perfect. Every row is a foot and a half high, and as much in breadth; so that a man sits conveniently in them; and allowing, for a seat, a foot and a half, the whole would hold 23,000 persons. The external length of the building is near 500 feet, the breadth 400, and the circumference 1440. The arena itself is an oval of about 250 feet in length by 145 in breadth.— All the amphitheatrical amusements were relinquished in the sixth century; and in the succeeding ages tilts and tournaments began to be exhibited.

AMPHŌRA, a two-handled vessel among the Greeks and Romans, which served as a kind of liquid measure, and contained forty-eight sextaries, amounting to about seven gallons one pint, English measure.

It was used for olives, dry grapes, oil, and wine. Homer calls it *ἀμφορεύς*, on account of its two ansæ, or handles. The chief manufacture of these vases was at Samos and Chios. The Sabine and Campanian were inferior. They were sometimes pitched, to prevent evaporation of the wine through the pores, and the mouth stopped with cork.— Amphora was also used by the Romans as a dry measure, containing three bushels, the standard whereof was kept in the capital.

AMPHOTIDES, a kind of armour for the ears, worn by the Roman pugiles, or athletæ, to prevent their adversaries laying hold of that part.

AMPULLA, a round full-bellied vessel of pottery or glass, used in the Roman baths, at sacrifices, &c. It had a round narrow neck with an orifice sufficiently small to let the liquid out by drops; on which account it was sometimes called *guttinnium vas*, *guttus*, or *coturnium*. These ampullæ were used for carrying oil, vinegar, perfumes, wine, &c. They were also used for washing the hands of those who wished to purify themselves; and Cynic philosophers and beggars carried them at their girdles. They were sometimes made of leather for the convenience of travellers.

AMULET, an external medicament, or charm, worn about the neck, or other part of the body, as a preventative against diseases and other evils. Among the Egyptians and Persians these amulets, according to Caylus, were small cylinders, ornamented with hieroglyphics and other figures.— The Greeks called them *φυλακτήρια*, *phylacteries*; or *περιαιττα*, as being suspended round the neck. The Romans named them *amuleta*, *appensa*, *pentacula*, &c. Among both Greeks and Romans they were gems of almost every description; necklaces of coral, heads and figures of divinities, crowns of pearl, heroes, dogs, horses, birds, fish, &c. They were not only placed round the neck, but hung on the jambs of doors, so that on opening them they made the phallus move, and rung the bells attached to it.— During the Middle age we read of various kinds of amulets intended as spells—pieces of St. John's gospel were worn round the neck; verses of Scripture put on horses' necks; hair of she-bears used as a spell against witchcraft; magical characters written upon strips; rings made of ostrich's bones, &c. The council of Laodicea, however, prohibited ecclesiastics the wearing of amulets and phylacteries, on pain of degradation. St. Chrysostom and St. Jerome were also very indignant at the practice,

and spoke much against it. The Arabian talismanic medals were named by the Arabs *ain*, from the first letter of the inscription always beginning with that letter. The talisman's *ali*, a character on which the cabalistic Arabs have written volumes, is frequently conspicuous on them. Even so late as the sixteenth century amulets made of arsenic were worn round the neck.—*Caylus. Du Cange.*

ANABASIS, couriers or messengers, among the Greeks and Romans, who travelled on horseback for expedition. Equestrian couriers were first established by the Persians under Cyrus.

ANABATHRA, a kind of steps to the stage or pulpitum; first made of wood by Æschylus. It was also the name of those blocks which were raised on the high-ways for mounting on horseback.

ANABŒLEUS, among the classical ancients, an equerry, or groom of the stables, whose duty was to assist his master to mount his horse previous to the use of stirrups.

ANACALYPTEIA, feasts celebrated by the Greeks on the day that a newly-married bride was allowed to lay aside her veil, and be seen in public. The word imports unveiling or uncovering.

ANACAMPTERIA, small edifices adjacent to churches for the entertainment of poor persons or strangers.

ANĀCES, Grecian festivals in honour of Castor and Pollux.

ANACHŒRETS, or **ANCHŒRETS**, hermits or devout persons among the early Christians, who lived alone in some desert, or retired to a cell which they never left. Paul the hermit was the first of anchorets; and such were St. Anthony, St. Hilarion, &c. Anchorets were always supposed to hold direct intercourse with angels, and therefore were often consulted for their advice and blessing. Though some of their rules were so strict as to require eternal silence, learning the Gospels and other Scriptures by heart, and a monastic discipline, yet they were the great emporia of the village news. Some of them were so austere, that for the sake of mortification they wore an iron corslet next the skin, presumed to prevent temptation by carnal weakness. These were called *loricati*.—*Brit. Monach.*

ANACLETERIA, Grecian feasts celebrated in honour of kings and princes, when they came of age, and understood the administration of the state.

ANACLINOPŒLE, a kind of wrestling among the *athletæ* of Greece, wherein the champions voluntarily threw themselves on the ground, and continued the

combat by hugging, biting, &c., when the weaker combatant sometimes overcame his adversary.

ANÆDEIA, a silver stool placed in the Areopagus, on which accused persons were seated for examination.

ANAGNOSTES, among the classical ancients, a literary servant retained in the house of a man of quality, for the purpose of reading histories or other works, to amuse or instruct the guests at table; by this means some useful or learned discourse was entered upon. He also read to his master in private, and sometimes at night when he could not sleep. The *anagnostes* were in great repute under the emperor Claudius.

ANARCHI, a name given by the Athenians to four supernumerary or intercalary days in their year, which were employed in the election of magistrates, and called *ἀναρχαι ἡμέραι*, or days of anarchy.

ANAXYRIDES, the great trowsers of the Persians and Gauls. Greek artists always represented them as the costume of barbarous nations and comedians.—*Strutt.*

ANŒLE, a sacred shield, or buckler, made after the fashion of a decrescent. The first of that form was reported to have fallen from heaven into the hands of Pomilius Numa, in the time of a great plague, who, by the instinct of the goddess *Egeria*, caused eleven more to be made, and committed them to the keeping of the twelve Salii. Upon the preservation of this shield, it was supposed, depended the fate of the Roman empire. The eleven others were made by Veterius Mamurius of the same size and form, that if ever any attempt was made to carry them away, the plunderer might find it difficult to distinguish the true one. The Salii, who guarded them in the temple of Vesta, carried them every year, upon the first of March, in solemn procession round the walls of Rome, singing praises to Mars. It was deemed unfortunate to marry on those days, or to undertake any expedition; and Tacitus (1 Hist.) attributes the failure of Otho's campaign against Vitellus to his leaving Rome at this festival.

ANDABĀTE, Roman gladiators who fought on horseback blind-folded, having on a kind of helmet that covered the face.

ANDRAPODISMUS, among the Greeks, was the selling persons for slaves. Hence the dealers in slaves were called *Andrapodistes*. At Athens several places in the forum were appointed for the sale of slaves, which took place on the first day of every month.

ANDROIDES. See **AUTOMATA.**

ANDROLEPSY, an action at law allowed by the Athenians against such as protected persons guilty of murder. The relations of the deceased were allowed by this to seize three men in the city or house to which the malefactor had fled, till he were either surrendered, or satisfaction made some other way for the murder.

ANGARIA, a public service imposed on the Roman provinces, which consisted in providing horses for the conveyance of military stores, &c. — In the feudal ages this service was paid by tenants to their lords: “*terram liberam ab omnibus angariis et enactionibus*,” &c. — *Askmole.*

ANGARII, public messengers, or couriers. The Persians had their couriers on horseback, called *astandæ*, posted at certain distances or stages, always ready to receive despatches from one another, which were forwarded with wonderful celerity. Among the Greeks these couriers, on account of their long journeys, were called *ἡμεροδρομοί*. Suidas says, they travelled 1500 stadia in one day. See **POSTS.**

ANGELICA, a celebrated Grecian dance, performed at their feasts, so called from *ἄγγελος*, because the dancers were habited in the dress of messengers.

ANGELICI, or **ANGELITES**, a sect of heretics in the primitive ages of Christianity, which began at the close of the fifth century. — Angelici were also an order of knights, instituted in 1191, by Isacius Angelus Flavius Comnenus, emperor of Constantinople. They were under the direction of a grand master, and were divided into three classes: the first were called *Torquati*, from the collar they wore, and were fifty in number; the second, *Knights of Justice*; and the third, *Knights Servitors.*

ANGERONALIA, Roman festivals held on the 21st of December, in honour of Angerona the goddess of patience and silence.

ANHLOTE, a tribute or tax enacted by William the Conqueror, whereby every one paid, according to the custom of the country, his share as scot and lot, &c.

ANNÆLES, or **ANNALS**, chronological histories, among the Romans, which gave a brief account of every important event in the state during the year. The writing of them, in the early ages of the empire, was the duty and privilege of the high-priest, who consecrated them, and gave them to the world as authentic; hence they have been called *annales maximi*, from the priest Pontifex Maximus. The annals of Tacitus are of a similar

description. The difference between an annalist and an historian was, that the former confined himself to the mere statement of facts, and the latter descanted and reasoned on them. Thus Cicero, in speaking of annalists, says, “*Unam dicendi laudem putant esse brevitatem, non exornationem rerum sed tantum narrationem*.” Cato, Pictor, Piso, and Antipater, have been denominated annalists; as being simply recorders of facts.

ANNALIS CLAVUS, the nail which the prætor, consul, or dictator, drove into the wall of Jupiter's temple annually, upon the Ides of September, to shew the number of years. But this custom was superseded by reckoning years by consulships. The ceremony was sometimes performed to avert the plague, &c.

ANNATES, or **ANNATA**, in the Middle age, a year's income due to the pope, on the death of any bishop, abbot, or parish priest, to be paid by his successor. Annates were similar to the *primitiæ*, or first fruits paid to the king. They were first imposed in England by Clement V. in 1366, and in France by his successor John XXII. But Polydore Vergil considered them of much older existence; and it is well known, that from the 12th century there were bishops and abbots, who, by some peculiar privilege or custom, received annates of the benefices depending on their diocese or abbey. Matthew Paris, in his History of England for the year 746, relates that the archbishop of Canterbury, in virtue of a grant or concession of the pope, received annates of all the benefices that became vacant in England. Afterwards the holy see thought fit to take them away from the bishops and archbishops, and appropriate them to themselves. The parliament, however, under Henry VIII., took them from the pope, and gave them to the crown.

ANNIVERSARY DAYS, or **DIES ANNIVERSARIJ**, among our ancestors, solemn days appointed to be celebrated yearly in commemoration of the deaths or martyrdom of saints; or the days whereon, at the return of every year, men were wont to pray for the souls of their deceased friends, according to the custom of the Roman Catholics, mentioned in the statute of 1 Edward VI. Alcuinus, in his “*Divine Offices*,” says, “*Anniversaria dies ideo repetitur defunctis, quoniam nescimus qualiter eorum causa habeatur in alia vita.*”

ANOMÆANS, a sect of heretics of the fourth century, similar, in some respects, to the Arians; as they denied any similitude between the essence of the Father

and the Son, which the Greek word ἀνομοιος implies.

ANTEJURAMENTUM, among our ancestors, an oath which both the accuser and the accused were obliged to make before any trial or purgation. The former was to swear that he would prosecute the criminal; and the latter was to make oath on the day he was to undergo the ordeal, &c., that he was innocent of the charge preferred against him. If the accuser failed, the criminal was discharged; if the accused failed, he was at once condemned, without being allowed the privilege of ordeal, or trial by combat. It was sometimes called *præ-juramentum*, or *juramentum calumniæ*.

ANTESIGNĀNI, soldiers in the Roman armies placed before the standards, whose duty it was to defend them. The word is used in Cæsar and Livy to signify the first line or first body of heavy armed troops.

ANTESPHORIA, festivals observed at Argos in honour of Juno, who was called Antheia. They were also celebrated in Sicily, in honour of Proserpine. (*Claudian. Pausanias.*) Some derive the word from ἀνθος and φέρω, because flowers were carried in the procession.

ANTHESTERIA, festivals celebrated by the Greeks, in honour of Bacchus. They were of three days' continuance; and received their name from *Anthesterion*, the name of the month in which they were celebrated. The slaves were permitted to be at liberty, and be merry, during the three days, in the same manner as the Roman Saturnalia. Being a mere Bacchanalian festivity the best drinker was rewarded with a crown of gold and a cask of wine. It was usual also to ride out in chariots, and ridicule persons passing by.—*Ælian*.

ANTIGRAPHĒ, amongst the Athenians, was an action at law about relations, whereby a person claimed kindred to such or such a family.

ANTINOËIA, annual sacrifices and quinquennial games instituted by the emperor Adrian, at Mantinea, in honour of Antinous, where he was worshipped as a god.

ANTIPELARGIA, a law among the classical ancients, whereby children were obliged to furnish necessities to their aged parents, in imitation of the stork; hence, in some Latin writers, it is translated *lex ciconaria*, or the stork's law.

ANTITACTĒ, or **ANTITACTICI**, a sect of heretics of the primitive church, similar to the Gnostics.

ANTONIANÆ, Gaulish mantles, with hoods, or *caracalla*, which reached to the

ankles. They were introduced at Rome by the emperor Antoninus.

APATURIA, an Athenian festival which lasted four days, celebrated in honour of Jupiter, Bacchus, and Minerva. The word is supposed to be derived from ἀπατορία, because the children accompanied their parents to be registered among their citizens. This festival was celebrated in some parts of Ionia.

APEGA, the name of an infernal machine, invented by Nabis the tyrant of Sparta. It represented a woman magnificently dressed, and exactly resembling his wife, by whose name it was called. It was stuck full of sharp iron points, concealed under the clothes, with which it destroyed, in its embrace, the unhappy victim of the tyrant's cruelty.

APELLITÆ, a sect of heretics in the primitive church, who taught that Christ left his body dissolved in air, and therefore ascended without it into heaven.

APHRACTI, in the maritime affairs of the Greeks and Romans, were open vessels without decks.

APHRODISIA, a general name given to different festivals held in honour of Venus, the most remarkable of which was that at Cyprus. At this solemnity several mysterious rites were performed. All who were initiated offered a piece of money to the goddess as a harlot, and received, in return, a measure of salt, and a phallos; the salt, because she was born of the sea; and the phallos, because she was the goddess of wantonness.

APHTHARTOCËTÆ, a sect of heretics of the sixth century, who were violently opposed to the council of Chalcedon.

APIS, an ox or bull worshipped by the Egyptians, called *Epaphus* by the Greeks. One consecrated to the sun, fed at Heliopolis, was called *Mnevis*; and another to the moon, fed at Memphis, was called *Apis*. Their god Osiris was worshipped under this form. In the reign of Ptolemy Lagus, the bull Apis dying of old age, the funeral pomp, besides the ordinary expenses, amounted to upwards of £11,250. After the last honours had been paid to the deceased god, the next care was to provide him a successor; and all Egypt was sought through for that purpose. He was known by certain signs, which distinguished him from all other animals of that species; upon his forehead was to be a white spot, in form of a square; on his back the figure of an eagle; on his right side a whitish spot resembling a crescent; and on his tongue the figure of a beetle. As soon as he was found, mourning gave place to joy; and nothing was heard

in all parts of Egypt but festivals and rejoicings. The new god was brought to Memphis, to take possession of his dignity, and there installed with a great number of ceremonies. The festivals of Apis lasted seven days. The ox was led in procession by the priests, and every one was anxious to receive him into his house; and it was believed that the children who smelt his breath received the knowledge of futurity. The ox when found was left forty days in the city of the Nile before he was carried to Memphis, during which time none but women were permitted to appear before him, and this they performed according to their superstitious notions in a wanton and indecent manner. The god Apis had generally two stables, or rather temples. If he eat from the hand, it was a favourable omen; but if he refused the food that was offered him, it was interpreted as unlucky. From this Germanicus, when he visited Egypt, drew the omens of his approaching death. When the oracle was consulted, incense was burnt on an altar, and a piece of money placed upon it; after which the people that wished to know futurity, applied their ear to the mouth of their god, and immediately retired, stopping their ears till they had departed from the temple. The first sounds that were heard were taken as the answer of the oracle. Cambyses, on his return from his unfortunate expedition against Ethiopia, finding all the Egyptians in transports of joy for their new deity, imagining that this was intended as an insult upon his misfortunes, called the priests of Apis, and ordered the deity itself to come before him. When he saw that an ox was the object of their veneration, and the cause of such rejoicings, he killed, in the first impulse of his fury, the young bull, who by that means had but a short enjoyment of his divinity. The priests he ordered to be chastised, and commanded his soldiers to slaughter those who were found celebrating such riotous festivals.

APOCRISIARIUS, or APOCRISIARY, in the lower empire of the Romans, the especial messenger of a prince or emperor; so called from ἀποκρισις an answer. He afterwards became the chancellor or secretary of the emperor, and kept the state seal. The title at length became appropriated, as it were, to the pope's deputy or agent, who resided at Constantinople to receive the orders of his holiness, and the emperor's answer. Thus the officer became similar to the pope's nuncio of more recent times.

APODYTERIUM, a stripping-room, where people dressed and undressed at the entrance of the ancient baths.

APOLLINARIANS, a sect of heretics of the fourth century, who were the followers of Apollinaris, bishop of Laodicea. He taught, that the divinity of Christ was instead of a soul to him; that his flesh was pre-existent to his appearance on earth; that it was sent down from heaven, and conveyed through the Virgin as though a channel; that God was crucified, and that Jesus Christ had then no body; with other strange doctrines. This heresy overspread most of the churches of the east, and was divided into several different sects; but it was condemned in a synod of Alexandria, under Saint Athanasius, in the year 362.

APOLLINARIAN GAMES, LUDI APOLLINARES, were annually celebrated at Rome, on the 5th of July, in honour of Apollo. The people generally sat crowned with laurel at their representation. They originated from a traditionary story, that the city had been formerly saved by the intervention of Apollo. (*Livy* xxv. c. 12.) The prætor had the direction of them, and ten men were appointed to see that the sacrifices upon the occasion were performed after the Grecian manner. The games were fixed at the discretion of the prætor, till the year of the city 545, when a law passed to settle them for ever on a constant day, which was near the Nones of July.

APOLLO. For Symbols, &c. see **GODS**.

APOLLONIA, festivals celebrated at Ægialea, in honour of Apollo and Diana; in which a number of young persons of both sexes marched in solemn procession. — *Pausan.*

APHORËTA, were presents among the classical ancients, made to guests at entertainments, which they carried away with them. Vespasian gave these presents to the men at the Saturnalia, and to the women on the Calends of March.

APOSTLES. Among the ancient Jews apostle was the name given to a kind of officer sent into the several parts and provinces in their jurisdiction as a visitor or commissary, to see that the laws were duly observed, and to receive the money collected for the reparation of the temple, and the tribute payable to the Romans. Julian the apostate remitted the Jews the apostole; that is, as he himself explains it, the tribute they had been accustomed to send him. From the Jews the first teachers of Christianity received the appellation of apostles. They are generally represented, on ancient paintings,

sculpture, &c., with the following symbols or attributes:—St. Peter, with the keys; St. Paul, with a sword; St. Andrew, with a cross or saltier; St. James minor, with a fuller's pole; St. John, with a cup and winged serpent flying from it; St. Bartholomew, with a knife; St. Philip, with a long staff, whose upper end is formed into a cross; St. Thomas, with a lance; St. Matthew, with a hatchet; St. Matthias, with a battle-axe; and St. James major, with a pilgrim's staff. — In the Middle age, *Apostle-spoons* were presents of sponsors, a custom borrowed from the Greeks.

APOSTOLICI, or **APOSTÖLI**, an appellation assumed by two different sects of ancient heretics, on account of their pretending to imitate the manners of the apostles. The first sect existed in the third century, and rose out of the *Encratite* and *Cathari*. They were sometimes called *Apotactite* and *Apotactici*. They abstained from marriage, money, flesh, wine, &c. The second sect appeared in the 12th century, and in many respects imitated the Manicheans.

APOTHEÖSIS, a ceremony by which the ancient Romans complimented their emperors and great men, after their death, with a place amongst the gods. It is described by Herodian, and was as follows. The real body being burnt according to custom, an image of wax was prepared, exactly resembling the deceased. This image was placed on an ivory couch, where it lay for seven days, and was made to look pale, as if dangerously ill. The senate in mourning, and the honourable matrons in close white vests to indicate their sorrow, sat in the mean time on each side the couch. The physicians were every day admitted to see the waxen patient, and declared him, every visit, worse and worse. At last, when they supposed him dead, a select company of young men, of the senatorian order, carried the couch with the image on their shoulders through the *Via Sacra* to the Forum, and from thence to the *Campus Martius*, where it was deposited upon an edifice in the form of a pyramid. The couch being thus placed amidst a quantity of spices and other combustibles, which were contributed in great profusion by all who attended, the knights made a solemn procession round the pile, in a measure resembling the *Pyrrhic* dance. Chariots also, containing the images of the most illustrious Romans of former ages, were driven round the pile by coachmen dressed in purple. This pomp being over, the new emperor with a torch set fire to the fabric, and the whole con-

course of people assisted in lighting it in several places. An eagle in the mean time was let fly from the top of the building, which mounting in the air with a fire-brand was supposed to convey the soul of the deceased to heaven, and thenceforth he was ranked amongst the gods.

APPARITÖRES, a general term comprehending all the attendants and public servants of the Roman magistrates, so called from the word *appareo*, because they always stood ready to execute their master's orders. The most remarkable of these were the *Scriba*, *Accensi*, *Præcones*, *Lictores*, *Viatores*, and the *Car-nifex*.

APPROPRIATION, in church history, the applying of an ecclesiastical benefice to the proper and perpetual use of some religious community. Appropriations were introduced in the time of William I. The parochial clergy being then commonly Saxons, and the bishops and temporal clergy Normans, they made no scruple to impoverish the inferior clergy to enrich monasteries, which were generally possessed by the Conqueror's friends. Where the churches and tithes were so appropriated, the vicar had only such a competency as the bishop or superior thought fit to allow. This practice prevailed so far, that Pope Alexander IV. complained of it as the bane of religion, the destruction of the church, and as a poison that had infected the whole nation; thus appropriations have been generally considered an abuse and robbery of the church and parish priests.—*Kennet*.

APRIL. Among the classical ancients several festivals were celebrated during this month, in which sacrifices were offered for the safety of the flocks, &c. The 19th was the feast of Ceres, in which the chief ministers were women.

APSIS, or **ABSIS**, according to the mediæval writers, was that part in ancient churches where the altar was placed and the clergy sat. It was of a semispherical figure, and consisted of two parts, the choir and the sanctuary. The former had seats or stalls placed around it, wherein the ecclesiastics were disposed. In the middle or farthest was the bishop's throne. The sanctuary was at the opposite end, next the nave, from which it was separated by a grate. In the middle of this was the altar erected on a pulpitum, and over the altar was a ciborium, or cup, serving as a cover or canopy over it. Several ceremonies were only to be performed before the apsis; as translating the bodies of holy bishops and others with great ceremony to this part

— Apsis was also a reliquary, or case, wherein the relics of saints were preserved. It was usually made of wood, but sometimes of gold and silver, with sculpture, &c., and was generally placed on the altar.—*Du Cange*.

AP-THANES, a title given to the ancient nobility of Scotland, similar to the Thanes of the Anglo-Saxons.

AQUARIANS, a sect of heretics in the third century, who abstained from wine even in the sacraments, and used nothing but water. The original occasion was the persecution the Christians were under, for which reason they met secretly, and in the night, where for fear of discovery they used water instead of wine, when they received the sacrament, which precaution riveted itself into an opinion that it was a duty; therefore when it could be used with safety they rejected it as unlawful. Tatian, who held many absurd notions, is said to have been the head of this sect.

AQUEDUCTS. The art of conveying water through subterranean canals is of very remote antiquity, and almost coeval with the existence of towns; but the Greeks and Romans are the most celebrated for the magnificence and general utility of their aqueducts. Some interesting specimens of subterranean Grecian aqueducts exist at Tyche, an elevated quarter of Syracuse, as described by Denon. They were cut out of the rock itself, conveying the water under ground for concealment from enemies, and distributed the useful fluid through all the streets by canals, which separated and intersected each other in all directions. Every street and every house had, generally speaking, a little narrow round well, bored like a cannon, and terminating in a small channel, which communicated with the aqueduct; these aqueducts, in many places, were carried over each other to the height of three ranges, yet without projecting above the surface of the earth. The vents of these accumulated waters were the sewers. Those of Pheax, in Sicily, were the first works known of the kind; and they appear to have been built with freestone, magnificently arched, with layers projecting over each other, and shut in with a large covering stone near the piscina. Aqueducts were not common at Athens before the Roman time; and the want of them was supplied by wells. — The aqueducts of the Romans were the most magnificent in the world. The elder Tarquin, it is supposed, was the first who introduced them under the city of Rome. (*Dion. Halicarnassus*.) The first

aqueduct, however, of which we have certain information, was built by Appius Claudius, the censor, about the year 441. Several more were afterwards built, which brought water to Rome, from the distance of many miles, in such abundance that no city was better supplied. They were often made when even not wanted, for the purpose of employing the soldiers. Some of them extended to one hundred miles in length. Frontinus, who had the direction of the aqueducts under the emperor Nerva, mentions nine that emptied themselves through 13,594 pipes of one inch diameter; and Vigenen has observed that Rome received from them 500,000 hogsheads of water in twenty-four hours. The Roman aqueducts generally consisted of tiers of arches, much resembling horizontal bridges laid upon each other. Though they could have brought these aqueducts in a right line to the towns, yet they took a circuitous route, on purpose to have the waters more pure. Vent-holes were left at certain distances, in order that if the course of the water was stopped by any accident, it might disgorge itself until the conduit was cleansed. Where there were two rows of arches, one above another, the intention was, that the height, as would have been the case with only one row, might not weaken the structure. In some aqueducts there were three channels, each over the other, conveying distinct streams. These structures were for the most part brick, but so well cemented that it was very difficult to break off the smallest piece. (*Mont-faucon*.) The care of the Roman aqueducts originally belonged to the censors and ædiles. Afterwards certain officers were appointed for that purpose by the emperors, called *Curatores Aquarum*, with 720 men, paid by the public, to keep them in repair, divided into two bodies; the one called *Publica*, first instituted by Agrippa, under Augustus, consisting of 260; the other *Familia Cæsaris*, of 460, instituted by the emperor Claudius. The slaves employed in taking care of the water were called *Aquarii*. The *Curator*, or *Præfectus Aquarum*, was invested by Augustus with considerable authority; attended without the city by two lictors, three public slaves, an architect, secretaries, &c.; hence, under the later emperors, he was called *Consularis Aquarum*. According to P. Victor, there were twenty aqueducts in Rome, but others make them only fourteen. They were named from the maker of them, the place from which the water was brought, or from some other circumstance; as

Aqua Claudia, Appia, Marcia, Julia, Cimina, Felix, &c.

AQUILA, the eagle, was the usual device on the Roman standards. The first cohort of every legion always bore the eagle for its ensign.

ARABESQUE, a capricious and varied kind of flower-work, attributed to the Arabs. Thus *Arabesque*, *Grotesque*, and *Moresque*, are applied to those ornamental decorations which have no human or animal figures; but consist altogether of imaginary foliages, plants, &c. Dr. Clarke, v. 103, states that this fashion was brought from Egypt, adopted by the Greeks, and received by the Romans in the time of Augustus. There is no doubt of its being early in use among the Moors, Arabs, and Mahometans, as their religion always forbade them making the figures or images of men or other animals.

ARABICI, a sect of heretics, who sprung up in Arabia about the year 207. Their distinguishing tenet was, that the soul died with the body, and also rose again with it. Eusebius states, that a council was called to stop the progress of the rising sect; that Origen assisted at it; and convinced them so thoroughly of their error, that they abjured it.

ARBALET, or ARBALISTA, an offensive weapon, similar to a cross-bow, used in the Middle age, for casting arrows, darts, bullets, &c. The name is evidently derived from *arcuballista*, a bow with a string. The arbalet consisted of a steel bow, set in a shaft of wood, furnished with a string and trigger; and was bent with a piece of iron adapted to the purpose. It was nearly similar to the *ballista* of the classical ancients.

ARCÆ, or ARCULÆ, square sarcophagi, intended for persons of inferior rank among the Romans.

ARCHERS, and ARCHERY. The bow and arrow have been in use from the earliest ages of antiquity. Being weapons of the simplest construction, they have been generally adopted in the first stages of society, and consequently their origin is involved in fable. The early eastern nations were celebrated for their skill in archery, by which terrible execution was frequently done in battle. The Egyptians often used the bow and arrow in their cars; and the Ethiopians had bows four cubits long, with arrows proportioned, and pointed with sharp stones instead of iron. The range of the bow was from 200 to 400 yards; and at a moderate distance they could pierce a strong inch board. Six arrows might be shot in the time of loading one musket. The Jews (says Dr. Meyrick) had bows

of brass; the Arabs had large bows made with a handle and two curved horns; the Persians long arrows made of cane and sharp bows; the Parthians, bows made of two pieces, fastened into a handle; the Indians, cane bows and arrows, the latter headed with iron; the Scythians, bows resembling a crescent, or the letter C. The Mæotian bow was like the Scythian; the Sarmatian bows and arrows were of cornel wood, the piles of the latter being of wicker. The Caspians had bows of cane. — There were two kinds of bows among the classical ancients, the *arcus patulus*, of the form of the ancient Greek Σ; the other the bow of Apollo, the *arcus sinuosus*. The short Greek bow was made of two long goats' horns, fastened into a handle. — The original bowstrings were thongs of leather; but afterwards horse-hair was substituted, whence they were called *ἵππια*, and from being formed of three plaits *τρίκωστις*. The arrow heads were sometimes pyramidal, and the shafts furnished with leathers. They were carried in a quiver, which, with the bow, was slung behind the shoulders. As the Greek bows were small, they were drawn, not to the ear but to the right breast. The *sagittarii*, or archers, attached to the Roman legion, were of various nations, but chiefly from Crete and Arabia. The arrows which they used had not only their piles barbed, but were furnished with little hooks just above, which easily entered the flesh, but tore it when attempted to be withdrawn. — The bowstring was anciently made of horse hair, or horse intestines. — Arrows were mostly made of reeds, or cornel wood, headed with bone, ivory, sharp stones, or barbed iron. Ammianus Marcellinus says, that the iron and wood of the arrow were connected by thongs, which were sometimes cut before shooting, that the enemy might not return them. Denon mentions arrow-heads of bronze triangular, in the form of an elongated cone, with a beard behind each angle, which rendered them very difficult to extract. Arrows, which made a whistling sound by holes in the heads, were used as signals. *Flight-shafts*, or *flectæ*, were fleet arrows of narrow feathers, fitted for distance, and so called in distinction from *sheaf-arrows*. *Bolts* were arrows with flat heads. — The classical *quivers* were, some round, ending in an ornamented point; others obeliscal, straightened at the point; particular kinds, which included both bows and arrows, resembled brackets for busts, cornices, &c. — Archery was greatly encouraged among our ancestors;

and many statutes were made for regulating it: whence it was that the English archers became the best in Europe. Dr. Meyrick says, that bows were first introduced into this country, as a weapon of war, by the Normans, at the battle of Hastings; being previously used by the Saxons merely for amusement. Most of our victories in France were obtained by the long-bow.

ARCHIGALLUS, the high priest of the Galli, the eunuch-priests of the goddess Cybele.

ARCHIPHERACĪTA, a minister in the ancient Jewish synagogues, whose duty was to read and explain the Perakim, or titles of the law and prophets. The name was derived from ἀρχος chief, and the Hebrew or Chaldee word פֶּרָק *pherak*, division or chapter. This office was rather different from that of the *Archisynagogus*.

ARCHISYNAGOGUS, among the Jews, was the chief or ruler of the synagogue. The business of the *Archisynagogi* was to invite those to speak in the synagogue whom they judged capable, and to decide controversies and disputes about money matters. They had power to whip or excommunicate such offenders as were found to have merited these punishments. Their number differed according to the extent of the city. In some synagogues there were seventy, in some eight or ten, in others not more than one. They were sometimes called the angels or princes of the synagogue, and the Jews gave them the appellation of *Chacamin*, or wise.

ARCHITECTURE. The different ages and various styles of ancient Architecture present to the classical scholar, the historian, and the antiquary, a most ample field for inquiry and discussion. It is a subject of all others the most important in the elucidation of truth, and the development of classical and historical lore. There is scarcely a country in the world, where the ancient inhabitants had arrived at the least degree of civilization, that does not exhibit, in architectural remains, some features of its pristine greatness. The colossal piles, the mouldering columns, and ivied turrets of distant years, which inspire such enthusiastic reminiscences, remain at once the trophies and the tombs of human glory, and the faithful records of past ages.—Architecture being divided and sub-divided into a variety of subjects, the usual arrangement of a Dictionary does not permit them to be here minutely described; but they are all entered under

their respective heads. We shall, however, give a general view of the Assyrian, Egyptian, Cyclopean, Grecian, Roman, British, Saxon, Norman, and Gothic Architecture, with other necessary particulars. The subjects cursorily noticed, en passant, but more minutely described elsewhere, are Pyramids, Obelisks, Temples, Palaces, Tombs, Theatres, Amphitheatres, Castles, Fortifications, Triumphal Arches, Churches, Houses, &c.

We have very little authenticated history respecting the Architecture of the early Asiatics; but, to judge from the magnificent edifices of the ASSYRIANS, we may reasonably presume that it was of the most gorgeous and massy description. The Bridges, Hanging Gardens, Palaces, Temples, and Walls of Babylon (which are described under their respective heads) have excited the wonder and admiration of the world. The cities of Babylon and Nineveh, for extent and architectural magnificence, have been looked upon as unrivalled prodigies. The regularity and symmetry of the vaulted roofs, raised and multiplied one upon another, the height and strength of their towers, the noble gates of their cities, the breadth and thickness of their ramparts, the boldness of their bridges, and many other great public works, shew to what a degree of perfection architecture was then carried. Yet we have no proofs that these works were (like those of the Greeks) so remarkable for beauty and regularity, as they were for magnitude and extent. Nevertheless, the splendid ruins of Palmyra, recently discovered in the deserts of Syria, display an assemblage of oriental magnificence and classic beauty. Here the finest specimens of Grecian taste, in columns, pilasters, &c., are united to vastness of design; witness the gorgeous temple of the sun, and the stupendous mausoleums still remaining.

The Architecture of EGYPT, and that of the heroic ages, usually termed Cyclopean, (both of which innumerable specimens remain) is of the same massy and imposing construction as the early Asiatic. The numerous remains still existing in Egypt, sufficiently attest her ancient greatness. These colossal structures shew that she built for gods and kings, and placed her chief glory in raising monuments for posterity. The grandeur of Thebes, Memphis, and innumerable other cities, as described in classic authors, are proud mementos of her architectural skill. Her Pyramids, Temples, and Palaces excite our astonishment. Her Obelisks form at this day, on account of their beauty and height, the principal ornaments

of Rome. The recent discoveries of the late lamented Belzoni in Egypt, and of Mr. Waddington in Ethiopia, have also added considerably to our stock of knowledge. — The style of the Egyptian architecture was heavy and sepulchral, but of massy and stupendous grandeur. It consisted of enormous blocks and thick columns, the walls narrowing pyramidally with immense impending cornices, and no pediments. Towers were in the form of truncated pyramids; and the capitals of the columns continuations of the shaft, carved with leaves. The earliest Egyptian column was simply a stalk of the lotus, topped by its calix; the base of the column was probably the foot of the same plant, at its issue from the root. At Philæ, where occurs the finest style of the last era of Egyptian power, the capitals of the columns are the most beautiful, the most ingeniously composed, and the best executed of all those which Denon saw in Egypt. — Every thing done in Egypt was upon a grand scale. Their buildings were characterized by forests of columns,—avenues of sphinxes, lions, or rams, all colossal—large moles with immense colossal statues in front of them—obelisks—gate-ways preceded by avenues, and detached from the moles which flanked them. It is a fact, established by investigation, that the Egyptians adopted a regular scale of perspective in their buildings; and that a progressive diminution of height took place, operating in all the temples, from the first pylones to the sanctuary in the extremity of the edifice; and in the palaces from the first peristyles to the most distant building. Rules evidently existed to add to the imposing effect of the whole perspective. (*Rennell. Denon. Clarke.*) The objects particularly referred to, in Egyptian architecture, are, Obelisks, Palaces, Pyramids, Temples, Tombs, &c.

CYCLOPEAN ARCHITECTURE presents some of the earliest specimens of the monuments of the heroic ages, being beyond the records of history, though probably more recent than the Egyptian pyramids. The general character of the Cyclopean style is immense blocks without cement; and though the walls are now irregular, from smaller stones, which filled up the interstices, having disappeared, yet they were once so compact as to seem an entire mass. The style may be divided into four eras. The first or oldest is that used at Tiryns and Mycenæ, consisting of blocks of various sizes, of which the interstices are or were filled up with small stones. The second era, as at Iulis and Delphi, is marked by polygonal

stones, which nevertheless fit into each other with great nicety. The third, as in the Phocian cities, and in some of Bœotia and Argolis, is distinguished by the work being made in courses, and the stones, though of unequal size, being of the same height. The fourth, or most recent style, presents horizontal courses of masonry, not always of the same height, but formed of stones, which are all rectangular. This style was chiefly confined to Attica. Tiryns is the first and best specimen of the military architecture of the heroic ages. Homer calls it the well-walled Tirynthus; so that there cannot be a doubt but that the present ruins are those of the citadel which existed in the time of the poet. Dr. Clarke supposes that Cyclopean architecture was cradled in the caves of India; and the caverned temples of Elora, of stupendous magnitude and great antiquity, lately discovered by Captain Seeley, tend to corroborate this supposition. Clarke says the Cyclopean gallery (of Tiryns) exhibited lancet arches, almost as ancient as the time of Abraham; and if Pezron has not erred in his history of the Gauls, the citadel itself may be considered as a Celtic structure; for in tracing the march of the Celtæ out of Upper Asia, he brings a colony under the name of Titans, from Peloponnesus, some years before the death of the patriarch Abraham. He finds moreover the names of all their princes in the Celtic language. (*Winckelman, Mon. Antiq. Mongez, Rec. d'Antiq.*) Pezron also deduces his Titan colony from the southern provinces of Phrygia Magna, Caria, and Lycia. From these and other proofs adduced by Dr. Clarke, he presumes that the Titan Celtæ were of the same race as the Cyclops, who built the citadel of Tiryns; and consequently that the walls of Tiryns are of Celtic origin. — The most superb specimen, next to Tiryns, is that of the gate of the lions at Mycenæ. Euripides calls Mycenæ a Cyclopean city; and Homer mentions it among those which were fortified before the Trojan war. Apollodorus says, that Perseus fortified both Tiryns and Mycenæ. The gate of the lions is mentioned by Pausanias in these words: "Some part of the circuit of the wall of Mycenæ remains, as well as a gate, over which are lions. They are said to be the work of the Cyclops, who built the walls of Tiryns for Proetus." These lions are rampant like heraldic supporters, the hind feet standing on the architrave of the gate, and their fore-paws resting on a short column. The noble president of the Society of Antiquaries, Lord

Aberdeen, in his "Inquiry into the Principles of Grecian Architecture," observes that these lions are executed in bas-relief, on a single stone, nine feet in height, and about thirteen feet in width. Their heads only are destroyed; between them is placed a species of small column supporting a capital of a singular form, on which their fore-legs rest." Of the colossal remains of Mycenæ, his Lordship remarks: "Perhaps the most interesting monument of these ages is the treasury of Atreus, still existing at Mycenæ. It is a building of a conical shape, or, more correctly speaking, in the form of a paraboloid, about fifty feet in diameter, and rather more in height; the stones of which it is composed are of great magnitude; that, in particular, which covers the entrance, is of enormous dimensions. They are placed on horizontal layers, each gradually projecting over the other, until they meet at the top. The whole, therefore, has the appearance of a pointed dome; but the mode in which it is constructed denotes an entire ignorance of the principle of the arch. That the interior surface was formerly covered with plates of brass we have good reason to suppose; for large nails of the same metal, by which they were anciently fastened, still adhere to stones in different parts of the building. The whole of this singular edifice is covered with earth, and presents, in its outward form, the resemblance of a mound or tumulus." The stupendous masses of Mycenæ, in their present dilapidated state, appear so indestructible as to defy the injuries of time. — Mr. Dodwell, a learned English architect, employed by the French Institute, in 1810, proved that in the ramparts of the city of the Lycosuri, there are two kinds of Cyclopean architecture, the one more ancient than the other; and that there are other walls in the same place, which seem to have belonged to a period when the Cyclopean construction was no longer in use. The same learned traveller adds to the list of Cyclopean structures already known, the ramparts of the towns of Elatea, Ithaca, Amphissa, Leucados, and Stymphalos. He has named the ruins of eighteen cities of the Peloponnesus, in the walls of which he has only observed the construction, in parallelogram blocks, of the second age of the Greek antiquities. The Cyclopean masonry was not, however, limited to Greece. Some fine specimens occur in Italy, at Ansidonia and Saturnia, towns anterior to the foundation of Rome; and at the old Lycosura, in Arcadia, the primary town

and metropolis, whence issued all the colonies of Italy. Remains have also been found in Spain, in Asia Minor, and Chersonesus Taurica, now Crim Tartary. The ruins of Norba, a town of the Volsci in Italy situated on an eminence which overlooks the Pontine marshes, still exist in the state to which they were reduced on the day when the inhabitants put each other to death, rather than fall under the power of Sylla, by whose forces they were besieged. The ramparts of Norba are also of Cyclopean construction, in blocks of Apennine marble. In several places of the walls of Alatri, there are bas-reliefs representing phallic subjects. One of these bas-reliefs is upon the architecture of the gate of the citadel. As the ramparts of the Etruscan and Roman cities do not present similar subjects, it has been conjectured that they allude to the worship of the god Hermes, who was revered by this symbol in Elis; and, it is well known, that from that place the Pelasgian columns which have existed in Italy from the earliest times, have been derived. The rudeness of the more ancient Greek sculpture has been recognised in two other bas-reliefs on the bastion of the same gates. It is supposed that they allude to the worship of Mars or Hermes. Mr. Dodwell, of the French Institute, made drawings of several Cyclopean erections discovered in that part of the country of the Sabines which adjoins Tivoli. These monuments were similar to those discovered in other parts, which have been occupied by the Pelasgians or Aborigines. — M. Simelli, an architect, residing at Rome, and a Sabine by birth, transmitted to the Institute of France drawings and topographical descriptions of a similar nature. M. Simelli's inquiries were made in the neighbourhood of Torano, on the very spot where Dionysius of Halicarnassus places the ruins of Tiora, and a sacred enclosure, in which the ancient Aborigines interrogated their oracles, which were similar to those of Dodona. These monuments consist of extensive areas, raised upon walls of Cyclopean construction. In the centre of the largest are some large blocks of stone, which seem to have been part of an altar. — M. Brianchon, a lieutenant of French artillery, made some observations on the walls of Toledo. The foundations seem to be Cyclopean; the superstructure is composed of square stones; and the whole is surmounted by brick-work. It is already well known that the walls of Tarragona are constructed in a similar manner. — M. Fourcade, French

commissary in the Archipelago in 1810, observed some ruins in the Island of Candia (formerly Crete) which he thinks are Cyclopean. They are on the top of a mountain, on which was situated the ancient citadel of Cydonia. History will render this fact extremely probable, in the opinion of those who know to what a remote period we may refer the settlement of the Telchines in Crete, and their subsequent return into Bœotia; where, according to Pausanias, they erected monuments. The Telchines and the Cyclops were one and the same people. M. Fourcade also observed the Cyclopean architecture in the walls of the ancient Cytherea, in the island of Cerigo, and in the village adjoining the walls of the ancient temple of the Phœnician Venus. He saw that ruins of this kind were surmounted by other ruins in rectangular parallelogram stones, as elegant in composition as those which composed the tomb of Atreus at Mycenæ. The same arrangement of the two kinds of buildings has been observed in the walls of Melos, by M. Jassaud, another Frenchman, who has also made drawings on the subject. — Dr. Chandler has noticed the Cyclopean walls which confine the bed of the Caister, near Ephesus. M. Le Chevalier has also published some observations on the above two kinds of Cyclopean building in the walls of Prusa, in Bithynia. He has also given, in his travels in Troas, the engraving of a tumulus of the same construction. Monuments of the same kind have also been discovered by M. Gropius, on one of the summits of Mount Sipyla, near Smyrna, in the ruins of two cities, and of several tumuli; some of Cyclopean construction, and others of parallelogram blocks. One of these tombs was 300 feet in circumference, and its height is proportioned to this base. M. Tricon, a French antiquary settled at Smyrna, on pursuing the discoveries made by M. Gropius on Mount Sipyla, found two other ruins of cities, the walls of which were of Cyclopean origin, and the buildings of parallelogram blocks. He thinks, therefore, that the walls were built at an earlier period than the houses; but the antiquity of the whole is unquestionable; for no fragment of regular columns, or any inscription is to be found. — One half of the Peninsula of Kertsch, in the Crimea, according to a late French traveller, is crowded with gigantic tumuli, composed of raised earth covered with huge irregular blocks of stone. On attentively examining a series of sixty-six tombs, he found all the various shades of architecture which distin-

guish the walls of the ancient cities of Greece. They are supposed to be tombs of the Scythian kings, which, according to Herodotus, were preserved with great care. The members of the class of the French Institute, in their report of 1810, declare that 177 ancient cities, the walls of which were of Cyclopean architecture, have been described in the course of their reports. They point out, as particularly worthy of the notice of the learned, the shores of Epirus, Thessaly, Macedonia, and Thrace, and the southern coast of Asia Minor; i. e. Lycia, Pamphilia, and Cilicia; the latter place in particular, as having been occupied by colonies from Argos, who extended themselves to the shores of the Tigris. — The stupendous remains of Stonehenge, which, it is probable, have constituted a Druidical temple, may be ranked among the Cyclopean or Celtic remains.

The Architecture of GREECE presents the noblest and most beautiful specimens of art among the ancients, and still remains the purest standard of excellence among the moderns. In all probability it was borrowed from the works of the Assyrians and Egyptians. The Greeks being inferior in wealth could not equal them in magnificence, but endeavoured to excel them in skill and taste. There still remain ruins of buildings, which, according to all appearances, are anterior to the historical times. Such are the ruins of Pæstum, and those on the Gulf of Salerno, and at Agrigentum in Sicily. Architecture received successively in Greece and in Italy the different modifications, which in the end were denominated *Orders*. What formed an Order was the column with its base and capital surmounted by an entablature, consisting of an architrave, frieze, and cornice, and sustained by a pedestal. The Etruscans and the Dorians departed the least from the ancient simplicity and heaviness of style. The Ionians introduced some elegancies, and a kind of effeminacy. But when afterwards Greece became the metropolis of the fine arts, architecture was more ornamented; luxury even entered into it; for that is implied by the Corinthian order. The shaft of the Grecian column was usually composed of a cylinder, gradually diminishing towards the top, one-sixth of its diameter; and all parts of the composition were regulated by the size of the column at the base. The Tuscan, Doric, Ionic, Corinthian, and Composite Orders differed in their diameter and length, and are described under their respective heads. "With the Greeks," says Gell, in his *Pompeiana*,

"architectural monuments may be compared to those parasitical plants, which, continually intertwining, climb to the tops of the loftiest trees, and pass from branch to branch, without injuring the universal grandeur of character in the various species which they embellish. With this feeling, where profusion of decoration was introduced in the more simple order, it was not carved; but the unbroken forms of the moulding were preserved and painted; whereas, with the Romans, all distinction of service was frittered away in an endless maze of fret-work. At Pompeii the columns are continually, by means of plaster, altered from one species to another; and, of course, those proportions of diameter to height, which the eye expects to vary with the several orders, are every where violated."

"A quadrilateral form," says the Earl of Aberdeen, "adorned with exterior columns, the roof comparatively low, and composed for the most part of unbroken lines, with the frieze and pediment enriched by the application of sculpture in different degrees of magnificence and profusion, constituted almost invariably the figure of their most splendid edifices. But, although generally similar in plan, distinct varieties are observable in Grecian structures; each peculiar and consistent in all its respective parts. The character of massive and imposing grandeur in the Doric style—of adorned, yet simple majesty in the Ionic—and of festive sumptuousness in the Corinthian—is preserved throughout the minutest details of these orders."—What must be observed, in the edifices of Greece, is the high finish of all the parts. In them the object, which is not intended to be seen, is wrought with as much care as the exterior composition. The junctures of the blocks, which form the columns of the Parthenon, are so perfect, as to require the greatest attention to discover them; and they leave a mark no thicker than the finest thread. In order to attain this extraordinary perfection, the marble was first reduced to its proper shape by a chisel. Afterwards the two pieces were rubbed one upon the other, and sand and water thrown upon the centre of friction. The courses, by means of this practice, were placed with incredible precision, and this precision in the shafts of the columns was determined by a square pivot of olive wood. The roses, the plinths, the mouldings, the astragals, all the details of the edifice, exhibit the same perfection. The lines of the capitals, and the fluting of the columns of the Parthenon, are so sharp, that one would be tempted to suppose that the entire

column had passed through a lathe. No turner's work in ivory can be more delicate than the Ionic capitals of the Erectheum; and the caryatides of the Pandroseum are perfect models. The pillars were wrought out of the solid stone at the quarry. The columns were then carefully rolled to the spot; but, as the process of conveyance might destroy the finishing work, they were conveyed to the building in a rough state. The method observed in fluting the pillars, appears from the temple of Ceres at Eleusis. It consisted in marking the channels under the capitals, and at the base, for a direction to the workmen in finishing the flutings. After the structure was raised, the shaft was left entire, to guard against injury during its erection.

The ROMANS, from whom we derive our architecture, borrowed what they had entirely from the Greeks. But eventually they superadded a variety of meretricious adornments (besides cupolas, arches, &c.) which, in some measure, destroyed the noble simplicity of its immortal prototype. Under Augustus, architecture arrived at its height. Tiberius neglected it. Nero, with all his vices, still retained an uncommon passion for buildings; but luxury and dissoluteness had a greater share in it than true magnificence. Apollodorus excelled in architecture under the emperor Trajan, by which he merited the favour of that prince; and it was he who raised the famous Trajan's column, existing to this day. After this period, architecture began to dwindle; and though the care and magnificence of Alexander Severus supported it for some time, yet it fell with the Western empire, and sank into a state of corruption, from which it did not recover for upwards of a thousand years. The ravages of the Visigoths, in the fifth century, destroyed all the most beautiful monuments of classical antiquity; and architecture thenceforwards became so coarse and artless, that their professed architects understood nothing of their design.

Antique is a term frequently given to buildings erected from the days of Alexander the Great, to the reign of the Roman emperor Phocas, about the year of Christ 600. From this epocha the artists call the buildings or edifices only *ancient*; because they were erected in a more barbarous style by the Goths and Vandals. The difference between antique and ancient buildings, appears particularly in the joining of the stones together; in which the antique architects were so very curious and exact, that

it was very difficult to discern the joints, which contributed much to the beauty, strength, and solidity of the building. This could not be done, without having those sides of the stones squared and wrought first, which were to be laid one above another, leaving the other side rough, after which they were made use of in the building; so that the angles or edges of the stones not being so sharp, they could move them up and down better, till they joined well, and were not in more danger of breaking, than if all the sides had been squared. In this manner they made all their stone buildings rough and rustic, and when completed they continued to polish those sides of the stones that were exposed to view. The columns of Trajan and Antoninus, at Rome, were thus wrought; for it would have been impossible otherwise to have fixed the stones, that the joints might close well together, and cross the heads and other parts of the figures. The same may be said of those triumphal arches that are found there: for when they had any large edifices to erect, as the amphitheatres of Verona, Pola, and others, to save time and expence, they only wrought the impost of the arches, capitals, and cornices, leaving the rest rustic, regarding only the beauty of the whole fabric. In temples and other magnificent edifices, which required great delicacy, they spared no labour in working them, but glazed and polished them, even to the flutes of the columns, with the utmost accuracy and application:—The *Grotesque*, or whimsical representations of men and animals, was purely Roman, but originally borrowed from the Egyptians.—The *Arabesque* was a kind of flower-work of a capricious and unnatural form, which was also brought from Egypt, adopted by the Greeks, and received among the Romans in the time of Augustus. *Ropography* consisted of fantastic slender columns formed of parts of animals and flowers, very common at Pompeii. See AMPHITHEATRES, COLUMNS, TEMPLES, &c.

Prior to the arrival of the Romans, we have little information respecting BRITISH ARCHITECTURE. It was, doubtless, of the rudest construction, as is sufficiently attested by the still existing remains of Barrows, Cairns, Cromlechs, Kistvaens, and Rocking-stones, to which the reader is referred. Nevertheless the stupendous ruins of Stonehenge prove that our aboriginal ancestors were capable of erecting structures almost of the same massy construction as the Egyptian or Cyclopean. The houses of the Britons (says Diodorus Siculus) were simply built of wood; the

walls made of stakes and watling, and thatched with reeds or straw. Rude caves were their winter habitations; and those of the Druids were sacred cells, to which the people resorted for divination, or decision of controversy; but the usual habitations of these priests, it has been supposed, were large temples or palaces. Julius Agricola, in the first century, exhorted the Britons to build houses, market-places, and temples. Through his efforts they acquired a knowledge of architecture, and other arts connected with it. In the third century Britain was famous for the excellence of her Architects, who built temples, courts, market-places, and houses, with every accompaniment of porticos, saloons, and mosaic pavements. But architecture among the Britons began to decline in the beginning of the fourth century, in consequence of the building of the city of Constantinople, which drew a number of the best artists from the West to the East. The ravages of the Saxons, in the fifth century, destroyed all the public and private buildings of the Britons, who were thus again reduced to a state of ignorance in regard to the arts.

ANGLO-SAXON and NORMAN ARCHITECTURE. Saxon Architecture has long been a subject of dispute. Its era is generally calculated from 597 to 1066; and the Anglo-Norman from 1066 to 1189. The Saxons, at their arrival, knew little or nothing of architecture. Their early structures were homely. The walls of the first church of Glastonbury were made, according to Sammes, of twigs, winded and twisted together. Bede informs us, that there was not a stone church in the whole land, but that the custom was to build them all of wood. In the 7th century, Finan, second bishop of Lindisfarne, built a cathedral there of wood covered with reeds, and so it continued to Eadbert's time, the seventh bishop. When the Saxons became more skilful, the walls were constructed of boards; but masonry appears to have been revived in England towards the close of the 7th century, chiefly through Wilfrid and Biscop, who acquired their architectural knowledge in Italy. The former of these prelates built Hexham cathedral in Northumberland; and the latter Weremouth abbey; the masons employed were procured from Italy. The first religious edifices of stone built by the Saxons consisted only of upright walls, without arches or pillars. They no doubt acquired their taste and skill from an examination of Roman structures, and the religious edifices in Palestine; their own invention making additions. The Anglo-Saxon

nobles squandered away their revenues in low and mean houses, according to William of Malmesbury. When Alfred resolved to rebuild his cities, churches, and monasteries, his historian, Asser, informs us, that he had a numerous multitude of artificers, of different nations, excellently skilled in their several arts.—The distinguishing characteristics of the Saxon mode of building, were very thick walls, massive pillars, with a kind of regular base and capital, and semicircular arches over the doors, windows, &c. The frequent discoveries which are made of Roman art, forbid the supposition that Saxon buildings have been entirely destroyed; but no attempt hitherto made to point out the characteristics of the style has succeeded. Some buildings, from their appearance of remote antiquity, their rude simplicity, or perhaps from the coarsely executed sculptures they contain, are usually regarded, by the advocates for the existence of the Saxon structure, as unequivocal specimens. But whatever advancements our Saxon ancestors may have made in the science, it must be allowed that the principal monuments of their industry and skill have been demolished; and those which have escaped destruction are so remotely situated, or have been so materially altered, that it is perhaps impossible to ascertain their distinctive peculiarities. The church at Greenstead, in Essex—a most remarkable building—is supposed to be of Saxon construction. Trunks of trees sawn asunder, and placed in upright rows, being each fixed at the summit and base, in horizontal planks, compose its walls. Churches of undoubted Anglo-Saxon antiquity, as Tickencote, Stretton, Whitwell, Little Castreton, Esendine, and others, have no tower or steeple; but, instead, a small arch, to cover two very small bells, whose ropes are let down into the church by poles through the roof. The square transept tower is Anglo-Saxon. It is commonly understood, that it is impracticable to distinguish the Anglo-Saxon and Norman styles; but though there may be no infallible rule, it may in the most part be true, that the column is more massy and shorter, and the arch much larger in the former than in the Norman, where the column is elongated, and the curve of the arch smaller. — During a period little exceeding a century, several styles of the Norman architecture were in use; each distinguished from the former by superior grandeur, or richness, corresponding to the advancement of science. The introduction of ornaments, at once

elegant and characteristic, followed the departure from its primitive designs; until, finally, the enrichments introduced with the *pointed arch*, and the form of the arch itself, were incorporated with the Norman style, fifty or sixty years before its entire abolition. The Norman cathedral at Winchester, built by bishop Walkelyn, in the reign of William Rufus, is very magnificent. In the subsequently erected churches at Durham, Ely, and Peterborough, and at a still later period in Canterbury, St. David's, and Oxford, those successive alterations are observed, which conferred peculiar beauty and elegance on the architecture; but which, at the same time, tended to its subversion. The numerous and handsome ornaments which mark this last style appear in some of the principal edifices raised at the close of the twelfth century. It may be observed, that, among other alterations, the plain and broad fascias were subdivided and ornamented; the massy torus was either accompanied with, or superseded by, similar mouldings of various sizes; and the ponderous capital changed its rude form and sculptures. Under almost every variation the zig-zag pattern prevailed. These capitals were adorned with carvings of foliage and animals; the columns decorated with small half columns united to them, and their surfaces ornamented with spirals, squares, lozenge-net work, and other figures either engraved or in relief.

That style of Architecture usually denominated *GOTHIC*, arose on the decline of the Roman power, and flourished in the Middle age. During this era nearly all the religious structures of the Christian world were built according to this style. Indeed, by its venerable and imposing aspect, it is particularly suited to the solemnity of religious rites. The pyramidal form exists throughout the several component parts, and the general disposition of a Gothic edifice approaches as near to it, at least, as the composition of an historical painting, which is said to be pyramidally grouped. Hence we may comprehend the reason why the arch was made pointed, as no other forms could have been introduced with equal propriety in a pyramidal figure, to answer the different purposes of uniformity, fitness, and strength. This style may be divided into four general principles:—1. The *Pyramidal Form* is observable in the general fabric, and in the minute ornaments composing canopies, shrines, &c.—2. *Buttresses*, or external supports, are intended to counteract the pressure of the vaulted roof, wood-work, and the external cover-

ing of lead, &c. However massive the walls, the magnitude of the windows required these supports to be attached to the piers. As in the transition from the primitive hut to the splendid temple, so from a projection, added from necessity, arose beauty, harmony, and grandeur of design. The buttress erected in the western front of the abbey church of St. Stephen's at Caen, in Normandy, built about 1060, and the buttresses built by Henry VII. about 1500, at Westminster, demonstrate the progress of architectural enrichments.—3. The *Arch* is composed of segments of circles, and also of nearly straight and undulating lines, terminating in a point at the centre, constituting the *pointed arch*. The most ancient arch was narrow at the base, called the lancet form. The most correct arch has been considered that which is described by two segments of circles, drawn from an equilateral triangle at the base.—4. The *Clustered Column*, forming an aggregate of small cylinders divided by mouldings. Sometimes a column consisted of one cylinder only. No rules regulated either the diameter or height; the shaft continuing the same size from the base to the capital. — There are other secondary principles, which are explained under **CHURCHES**; as corbels, mouldings, tracery, &c.

Gothic Architecture is frequently very heavy, solid, and massive; and sometimes, on the contrary, exceedingly delicate and rich. The abundance of little whimsical ornaments are its most usual character. Authors distinguish two kinds of Gothic architecture; the one ancient, the other modern. The ancient is that which the Goths brought with them from the north, about the sixth century; the edifices built in this manner were exceedingly heavy and coarse. Those of the modern Gothic ran into the other extreme, being light and rich to a fault; witness Westminster Abbey, the cathedral of Lichfield, the cross of Coventry, &c. The last style continued long in use, especially in Italy, viz., from the thirteenth to the restoration of the antique building in the sixteenth century. All the ancient cathedrals are in this style. The architecture of later times partakes partly of the antique, retaining somewhat of its delicacy and solidity, and partly of the Gothic, whence it borrows members and ornaments without proportion. — Gothic or Pointed Architecture may be divided into the following eras:—*Early*, 1189 to 1272; *Decorative*, 1272 to 1461; *Highly Decorative*, or *Florid*, 1461 to 1509; *Debased*, or *Anglo-Italian*,

Hen. VIII. Eliz. Ja. I. — The origin of the Pointed style, in which the arch consists of the centre segment of two semicircles intersecting each other, is involved in obscurity. "Whether England, France, or Italy," says Mr. Buckler, in his account of English cathedrals, "is entitled to the honour of its invention, it is not easy to determine. Our own country contains specimens, the grandeur of which are not excelled, and very rarely indeed equalled, by any others in the world." This noble style was first termed Gothic by Sir Christopher Wren, who asserts that the pointed arch was of Arabian extraction, and introduced into Europe by the Crusaders; but the regard now generally shewn for its estimable relics, has set aside the appellation, and assigns to Pointed architecture that distinction which its beauty and grandeur demand. Specimens of Pointed architecture, erected immediately after it had superseded the Norman, temp. Henry II. are found in the cathedral at Oxford. Its first formation appears in the intersection of semicircles; but it very soon became independent, and in the thirteenth century obtained perfection. The oldest stone spires in England apparently belong to this period. Their origin is seen in the conical and octagonal roofs of Norman turrets, which were also the models for pinnacles. The cathedral at Oxford furnishes a very curious specimen of these spires; and Salisbury exhibits one less ancient, but infinitely more magnificent. At the close of the twelfth and commencement of the following century, one improvement rapidly succeeded another. Bishop Godfrey de Lucy built the eastern part of Winchester cathedral in the first or second year of the thirteenth century. Pointed architecture soon afterwards attained perfection, and specimens of unrivalled magnificence are exhibited in the east front of Ely, the west front and other portions of Lincoln, the west front of Wells, and in the incomparable cathedral of Salisbury. This early style is faultless through all its varieties. One characteristic deserving particular notice is the slender column which succeeded the massy Norman pier and pillar,—an improvement which occurs during the prevalence of that style; double, quadruple, and even more numerous shafts having been invented, and frequently used in the eleventh, though more commonly found in buildings of the thirteenth century. "In the beginning of the thirteenth century (says Mr. Lysons, as quoted by Fossbrooke,) the Gothic style seems to have been completely established. In

this early style, the arches differed very much, but were usually sharply pointed; the windows long, narrow, and lancet-shaped, and frequently decorated in the inside, and sometimes on the outside also, with slender shafts, frequently with fasciæ round them, and the capitals enriched with foliage. There were often three, and sometimes more, windows under one arch, with trefoils or quatrefoils between their tops, some of the windows consisting of two lights divided by a pillar or mullion, with a quatrefoil between them. The columns were frequently surrounded by slender marble pillars, detached from them in the shaft, and uniting with them in the bases; and the capitals were often richly ornamented with foliage. The vaultings were usually high pitched, the cross-springers had plain mouldings, and were enriched at their intersections with orbs, foliage, and other sculptured devices. The general characteristic of this style is simplicity; but when ornaments were united, they were usually elegant, especially the foliated capitals, and the scrolls of foliage, with which the spandrils of arches were sometimes filled. Towards the latter end of this century the pillars became more solid, the lights of the windows were enlarged, and the slender detached shafts in a great measure laid aside." — The beautiful west front of Lichfield cathedral exhibits the next style deviating from the uniform simplicity of the last named examples, but more chaste and less splendid than the structures designed later in the fourteenth century. An increase in the breadth of arches was counterbalanced by the use of mullions and tracery; thus a new and remarkable opportunity offered itself for exercising the taste and genius of the architects. We therefore advance considerably into the reign of Edward III., (that period so distinguished for the encouragement of architecture, among other useful branches of science,) before we observe the expanded arches of windows filled by sumptuous tracery. The formation and subsequent enrichment of tracery may be seen in the cathedrals of Salisbury, Lincoln, York, and Peterborough. Spacious arches, enclosing smaller ones, though more common, and perhaps more elegant, in the Pointed style, occur in Norman architecture, and must therefore be considered the most ancient examples of tracery. The principle of the design appears in the east window of Lincoln cathedral, where, however, the compartments are multiplied by numerous subdivisions. Excess of ornaments followed,

and the architectural arrangement, so admirably exemplified in the buildings of the thirteenth century, was superseded: substantial mullions, arches, and circles gave place to slender shafts, and diversified compartments; the appearance of strength being thus lost in attention to ornaments. In the reign of Edward III. several interesting changes took place in Pointed architecture. The most superb style prevailed in the middle of the fourteenth century; that in fashion at the commencement of this reign, 1326, was less distinguished by ornaments, and altogether more chaste and elegant; but the last style differed in its leading characteristics from that to which it succeeded, as may be seen in the western and eastern extremities of York Minster. The same spirit of alteration and improvement, which caused the nave of this grand church to be wholly re-edified, at a period only a few years later, effected the destruction of its ancient choir, and the completion of the present magnificent one. The striking change introduced into Pointed architecture is apparent in this example, where increased dimensions are given to the windows, and the varied and graceful forms composing their tracery are superseded by uniformly shaped compartments; depending on numerous subdivisions of the upright mullions and transverse bars. William of Wykeham, who was one of the most able and distinguished architects of the fourteenth century, and who was employed in that capacity by Edward III., gave a new form to the magnificent nave of Winchester cathedral. In the successive reigns of Richard II. and Henry IV. Pointed architecture sustained various retrograde alterations: but a complete change in the style cannot be said to have taken place till the middle, or towards the conclusion of the fifteenth century, when Gloucester cathedral was extensively embellished throughout. In this century the angles of the arches became more and more obtuse, till at last they were almost flat; and indeed it may be considered a general rule, in Gothic architecture, that the arch is old according to its acuteness. The taste for splendour in churches prevailed so generally at this period, that almost the entire surface of the walls was covered with tracery, niches, or other ornaments. — Henry VII.'s chapel, at Westminster, is a beautiful specimen of that height of elegance to which the Gothic style arrived in the sixteenth century. It is esteemed the wonder of the world. Foreign artists were called in to assist in its execution. But a short

time previous to the Reformation a total change in architecture took place. Arches, usually of depressed proportions, and ornaments, frequently inelegant in design, and sometimes clumsily executed, are enumerated among the characteristics of buildings produced in an age when the zeal and enthusiasm which accomplished the architectural works of earlier times had almost disappeared. Groined roofs, after various innovations upon the simple and elegant forms introduced in the thirteenth century, were often superseded by pendent brackets, richly and sometimes very elaborately carved with tracery and other decorations. From this time Gothic architecture rapidly declined, and a strange mixture of orders ensued in the reigns of Elizabeth and James. The whimsical Chinese style, produced by the combination of classic with Gothic architecture, paved the way for the revival of the Grecian style in its purity, by the celebrated Inigo Jones, temp. Charles I.; since which the excellencies of the Pointed style have not been so fairly appreciated, or its properties so well investigated, as at the present time.—The principal terms applied to Gothic architecture, by antiquaries and architects, are given under the articles CATHEDRALS and CHURCHES.

ARCHITRICLINUS, amongst the Greeks and Romans, was the master or director of a feast. His office was to take care of the order, economy, and etiquette of the table, the covering and uncovering it, the command of the servants, and regulating formalities. The Architrclinus differed from the *Arbiter bibendi* or *Modimperator*, the *Arbiter* being elected by the guests, but the Architrclinus by the master of the house.

ARCHONS, or ARCHONTES, the chief magistrates at Athens, in whom was vested the supreme executive power. They were so named from *ἀρχος* a ruler, or rather *ἀρχή* government. They were nine in number, and were elected annually. These magistrates were chosen after the death of Codrus; their power was originally for life, but afterwards it was limited to ten years, and at last, on the death of Eryxias, to one. They superintended all ecclesiastical and civil affairs, received all public informations, and the complaints of oppressed citizens, and had authority to punish malefactors with death; they appointed the *Dicostæ* and the *Athlothæ* by lots, electing one from each tribe, for constituting the *Hipparchi*, *Phylarchi*, and *Strategi*. The first or chief Archon of Athens, was peculiarly, and for honour-

able distinction, called *Archon*; sometimes also *Eponymus*, because the year took its name from him. He had the care of widows and minors throughout Attica; and determined all causes concerning wills and testaments, dowries and legacies. If he suffered himself to be intoxicated during the time of his office, the misdemeanor was punished with death.—The second of the Archons was called *Basileus*; it was his office to keep good order, and to remove all causes of quarrels in the families of those who were dedicated to the service of the gods. The profane and the impious were brought before his tribunal; and he offered public sacrifices for the good of the state. He assisted at the celebration of the Eleusinian festivals, and other religious ceremonies. His wife was to be related to the whole people of Athens, and of a pure and unsullied life. He had a vote among the *Areopagites*, but was obliged to sit among them without his crown.—The *Polemarch* was another Archon of inferior dignity. He had the care of all foreigners, and provided a sufficient maintenance from the public treasury, for the families of those who had lost their lives in the defence of their country. These three chief Archons generally chose each of them two persons of respectable character and of an advanced age, whose counsel and advice might assist and support them in their public capacity.—The six other Archons were indifferently called *Thesmothetæ*, and received complaints against persons accused of impiety, bribery, and ill behaviour. They settled all disputes between the citizens, redressed the wrongs of strangers, and forbade any laws to be enforced but such as were conducive to the safety of the state. The qualifications of Archons were contained in the questions put to the candidates upon their first examination, which took place before the Senate. The questions proposed to each were, whether their ancestors had been citizens of Athens for three generations; to what tribe and hundred they belonged; whether they had paid a proper veneration to their parents; had borne arms in the service of their country, and were possessed of a competent estate. The Archons, before they were admitted to their office, were again examined in the forum before the *Heliastæ*: they also took an oath to refuse presents; or if they received any, to dedicate a statue of gold of equal weight with themselves to the Delphian Apollo. After some time, the qualifications which were required to be an Archon, were not strictly observed. Adrian, before he was elected emperor of Rome,

was made Archon at Athens, though a foreigner; and the same honours were conferred upon Plutarch. The Archons wore garlands of myrtle; and whoever insulted them by any act of violence or improper language, when they had on this symbol of their authority, was excluded from the privileges of a citizen, fined, or punished with infamy. — In the Middle age, *Archontes* were the bishops of the Greek church, or lords of the emperor's court. There were the Archon of the Antimensia, Archon of Archons, Grand Archon, Archon of Churches, Archon of the Gospel, Archon of the walls, &c.

ARCHONTICI, a sect of heretics of the second century, who maintained that the world was created, not by God, but by certain subordinate powers called *Archontes*, or superior angels. They were a branch of the Valentinians.

ARCUBALISTA, an engine, anciently used in war, to cast forth great stones. *Arcubalister* was a cross-bow man.

ARENA, that part of a Roman amphitheatre where the gladiators fought; so called from being covered with sand. — The *Arenarii* were gladiators who combated with wild beasts in the arena. They were slaves of the most degraded rank; so that if manumitted they were incapacitated from becoming citizens. They were sometimes named *Bestiarii*.

AREOPAGUS, the supreme court of judicature at Athens, which took cognizance of vices, abuses, and innovations, either in the system of religion or the form of government. It was so named from *ἀρειος παγος*, or *Mars Hill*, because it was situated on that eminence. The judges were termed *Areopagita*, from the name of the court. They consisted of Archons who had given a satisfactory account of their administration, and had undergone a rigorous inquiry into their behaviour. The court of Areopagus was empowered to reward the meritorious, and to punish the impious and the immoral: it was the guardian of the manners and education of the Athenian youth, and had the inspection and custody of the laws; but it interfered with public affairs only in cases of emergency and danger, being the last and safest refuge of the commonwealth. The Areopagites sat in the open air, that their sacred persons might contract no pollution from conversing with profane and wicked men; they also heard and determined all cases at night and in darkness, that they might not be affected by the sight of persons who spoke and defended themselves. To laugh in their assembly was an unpardonable act of levity. Be-

fore the trial for any offence, the criminal and the accuser, or the plaintiff and the defendant, took solemn oaths by the Furies; the one of his innocence, and the other of the truth of his accusation; and both confirmed their oaths by the most dreadful imprecations on themselves and their families, if they swore falsely. The two parties were placed upon two silver stools; and the prisoner, after hearing the accusation, was at liberty to go into voluntary banishment, or to defend his cause. The culprit was also allowed counsel to plead for him: but they who spoke were to give a plain unvarnished statement of facts; for they were interrupted as soon as they introduced any embellishments of rhetoric, or attempted to move the passions of the judges. When the parties had been heard, the members of the court, in silence, deposited their suffrages into the urns of Death and Mercy. If the votes were equally divided, Minerva, the tutelary goddess of Athens, was supposed to add her suffrage, and always to incline on the side of mercy. So upright and impartial were the decisions of this court, that throughout Greece they were considered as standards of wisdom and humanity. The Areopagites generally sat on the 27th, 28th, and 29th of every month. Their authority continued in its original state, till Pericles, who was refused admittance among them, resolved to lessen their consequence, and destroy their power. From that time the morals of the Athenians were corrupted, and the Areopagites were no longer conspicuous for their virtue and justice; and when they censured the debaucheries of Demetrius, one of the family of Phalereus, he plainly told them, that if they wished to make a reform in Athens, they must begin at home. — The Areopagus was formerly near the middle of Athens, but at present is out of it. There are still some remains of it visible in the foundations, forming a semicircle, built with square stones of a prodigious size, supporting a terras or platform of about 140 paces, which was the court. In the midst was a tribunal cut in a rock, and all about were seats cut out of the stones, where the judges heard causes without any covering. At a small distance were some caves hewn in the rock, where it is supposed the prisoners were kept, who were to appear before the judges. St. Paul having preached at Athens against the plurality of gods, and declaring that he came to reveal that God to them whom they adored without knowing him, was carried before the Areopagites, as the

introducer of a new religion; where he spoke with so much wisdom, that he converted Dionysius, one of his judges, and was dismissed without any one's having anything to say to him. — In M. Sabbathier's learned work on the "Manners and Customs of the Ancients," vol i., is a very excellent treatise on this celebrated tribunal.

ARGEA, or **ARGEI**, an annual ceremony observed among the Romans, in which human figures made of rushes were thrown by the vestals into the river Tiber, on the Ides of May. It is supposed to have originated from the enmity of the early Romans to the Greeks, commonly called *Argians*.

ARGENTUM ALBUM, silver coin or pieces of bullion that formerly passed for money. By Domesday tenure, some rents to the king were paid in *argento albo*, common silver pieces of money; other rents in *libris ursis et pensatis*, in metal of full weight and purity: in the next age, that rent which was paid in money, was called *blanch farm*; and afterwards *white rent*; and what was paid in provision, was termed *black bail*. *Spelman's Gloss.* — *Argentum Dei*, or God's penny, signified earnest money, or money given to confirm a bargain.

ARGONAUTS, in classical or rather fabulous history, a company of heroes who embarked with Jason, in the ship *Argos*, for Colchis, with a design to fetch away the golden fleece. — *Argonauts of St. Nicholas* was the name of a military order, instituted in the 14th century by Charles III. king of Naples. From wearing a collar of shells, they were sometimes called *Knights of the shell*.

ARGYRASPIDES, soldiers of Alexander the Great, who were armed with silver bucklers. According to Justin the whole army were so styled, on account of Alexander's ordering the armour of his soldiers to be adorned with silver, as a monument of his glory.

ARIANS, a famous sect of heretics, established by Arius at the beginning of the fourth century. They denied the doctrine of the Trinity, asserting that Christ was not consubstantial or co-equal with the Father. They allowed that the Son was the Word, but denied that he was eternal, being only created before all other things. This heresy was condemned in the first Council of Nice, in 321; but notwithstanding that, it was not extinguished. On the contrary, it became the prevailing religion, particularly in the east, where it existed much more than in the west. Arianism was introduced in the sixth century into Africa

under the Vandals; and into Asia under the Goths. It also prevailed in Italy, Gaul, and Spain; but having flourished for some time, it suddenly sank almost to nothing. The Arians were divided into several parties and factions, under different denominations, who mutually condemned each other; as the Semi-Arians, Anomæans, Exacontians, Eusebians, Photinians, Eudoxians, Acacians, Eunomians, Macedonians, Ælians, Psatyrians, &c.

ARIES, a battering ram, or military engine, used by the Greeks and Romans, for battering the walls of besieged towns. It was of three kinds: the first was plain and unartificial, being nothing but a long beam with an iron head, which the soldiers bore on their arms and shoulders, and pushed with main force against the walls: the second was hung in ropes to another beam, by the help of which they thrust it forward with much greater force: the third differed from the former only as being covered with a shroud, to guard the soldiers, whence it was called *testudo arietaria*. The beam was covered with iron-plates, that it might not be set on fire, and was sometimes no less than 120 feet in length. The head was armed with as many horns as they pleased. Vespasian's rams, according to Josephus, which were but of moderate length, had heads as thick as ten men, and twenty-five horns, each of which was as thick as one man, and placed a cubit's distance from the rest. Pliny ascribes the invention of the battering ram to Epeus at the siege of Troy. Vitruvius and Tertullian ascribe it to the Carthaginians.

ARIETUM LEVATIO, a kind of Roman exercise, similar, it is supposed, to *Running at the Quintain*.

ARISTOTELIA, Grecian festivals in honour of the philosopher Aristotle, because he obtained from Alexander the restitution of his country. — *Aristotelians* was a sect of philosophers, otherwise called *Peripatetics*, who were the followers of Aristotle, and adopted his philosophy.

ARK, in the Sacred Writings, a kind of floating vessel built by Noah, for the preservation of his family, and the several species of animals, from the deluge. — *The Ark of the Covenant*, among the Jews, was a sort of chest, wherein were deposited the two tables of stone on which God had engraven the ten commandments, the golden pot that had manna, and Aaron's rod. It was made of Shittim wood, covered with plates or leaves of gold; and was two cubits and a half in length, a cubit and a half wide,

and a cubit and a half high.—The *Ark*, or *Camps Chest*, was an important part of the Egyptian rites. Apuleius mentions the ark of Isis, saying it contained sacred symbols used in the mysteries. Plutarch, speaking of the rites of Osiris, mentions it as borne by priests, and containing a small golden boat. Hesychius says, the Egyptians styled the ark *Theba*, *Baris*, and *Argo*. The day on which the Egyptians supposed that Osiris was shut up in the ark, and celebrated the rites, was the 27th of month Athyr; and if Moses reckoned by the civil years of the Jews, this would be the precise day on which Noah entered the ark.

ARMATŪRA, amongst the Romans, the military exercise performed by the tyrones, or new listed men, who were trained with the greatest care, and kept under the severest discipline. The *Armatura* consisted chiefly in the exercises performed in the missive weapons, as throwing the spear or javelin, shooting arrows, &c. Nor did the common soldiers only practise in this manner to render themselves perfect, but the officers also set the example of industry, and endeavoured still further to increase their dexterity.

ARMILLÆ, bracelets given for eminent services to those only who were Romans by birth.

ARMILUSTRIUM, a feast held among the Romans, wherein they sacrificed, armed at all points, and with the sound of trumpets. It was so called from the officiator going round the place armed with bucklers—"a luendo ancilibus armati."

ARMORIES, ARMS, or ARMORIAL BEARINGS. The origin of armorial bearings is involved in obscurity. There is little doubt but they were coeval at least with the adoption of armour. Indeed the painted and tattooed figures on the bodies of Picts, Britons, and other uncivilized people, have been considered as characteristic symbols of consanguinity, or as indicative of particular tribes. This science, therefore, must have existed with the first dawns of society. The hieroglyphics of the Ethiopians and Egyptians were originally nothing more than armorial emblems adopted by monarchs, priests, and nobles, as commemorative of particular circumstances. In advanced stages of society, when warriors fought in armour, with their faces concealed under their helmets, some conspicuous marks of distinction became absolutely necessary. The *shield*, pendant at the breast, or held forward on the left arm

in action, was admirably adapted to receive these distinguishing marks; and it thus became, as it were, the face of the warrior. However, like the natural features of the face, those of the shield were only discernible in front, and on a near view; but in action it was necessary that commanders, at least, should be known at a distance. The *crest*, raised high on the head, was well adapted to the purpose. The emblems thus worn in war became badges of honour in peace, and were engraven on seals, and sculptured on monuments. Whilst mankind remained in a state of continual warfare, it is probable the descent of honours was not attended to; as every man was himself a warrior, and was chiefly anxious to acquire honours of his own. But nations being formed and civilized, the people became divided into civil and military; and the former having no opportunities of acquiring martial honours themselves, were anxious to preserve and transmit to posterity those of their ancestors. As nations grew in magnitude, arms increased in number, and grew nearer in resemblance to each other. The intervals of war, also, being long, and the memory no longer adequate to the task of making extemporaneous distinctions, impositions and armorial laws became necessary. Thus in peace and civilization probably arose the laws of Armories. — Camden refers the origin of hereditary arms in England, to the time of the first Norman kings. He says their use was not established till the reign of Henry III.; and instances several of the most considerable families in England, wherein, till that time, the son bore always different arms from the father. About the same time it became the custom in England for private gentlemen to bear arms; borrowing them from the lords of whom they held in fee, or to whom they were most devoted. After the appointment of courts military, and a constable and marshal, in the Norman era, armorial honours flowed freely from the throne to the chieftain, and from the chieftain to his followers; and the Crusades tended rapidly to augment their number, both in England and on the continent. "In these holy warres (says an ancient writer on armories) many armes were altered, and new assumed, upon divers occasions; as the Veres Earles of Oxford, who bare before quarterly gueles and or, inserted a mollet in the first quarter; for that a shooting starre fell thereon, when one of them served in the Holy Land. The Lord Barkleys, who bare first gueles a chevron argent, after one of them had

taken up the crosse, (for that was then the phrase) to serve in those warres, inserted ten crosses patté in his shield. So Geffray of Bouillon, the glorious general in those warres, at one draught of his bowe, shooting against David's tower in Hierusalem, broched three feetlesse birds, called *allerions*, upon his arrow, and thereupon assumed, in a shield or, three *allerions* arg. on a bend gules, which the house of Lorrian, descending from his race, continueth to this day. So Leopold the fifth marques of Austria, who bare formerly sixe larkes or in azure, when his coate armour, at the seige of Acre in the Holy Land, was all dyed in bloud save his belt, he took for his arms, gules, a white belt, (or a fess arg. which is the same) in memory thereof."

—The multiplication of *ordinaries*, *charges*, *augmentations of honour*, &c., for the purpose of distinguishing different families, and their several branches, soon became boundless; and there is scarcely any object in nature or art that has not been thereby represented. Technical descriptions may be seen in any modern work on heraldry. In addition to those numerous devices represented on the shield, were the helmet, crest, supporters, and motto; and, as the emblems of sovereignty and nobility, crowns and coronets. Edward III. was the first who bore a crest upon his helmet; and the knights of the Garter followed the example of their sovereign when the fashion became prevalent. — The origin of *supporters* is uncertain; but it is generally supposed that they arose from the tournaments, when the knights were wont to place, on the sides of their shields, their pages, armour-bearers, and servants clothed in whimsical dresses. Henry VIII. restricted supporters to peers and knights of the Garter and Bath. — *Mottos* are supposed to have originated in the war-cries of the ancients; but it is most probable that they arose from some family circumstance, or favourite expression of the first bearer. The institution of the Order of the Garter first introduced them into this country. — Having taken a general view of the origin of armorial honours, we shall now present a brief synopsis of the arms, &c., of the Royal families of England, from the Norman era, a knowledge of which is requisite to determine the ages of buildings, &c. — William I. and II.; Gules, two lions (*leopards*, not *leopards*) passant gardant Or; and for Matilda of Flanders, gyronny of eight; in the nombril point a plain shield gules. — Henry I. and Matilda of Scotland; England as before, and Scotland. — Ste-

phen and Matilda of Boulogne; Gules, 3 sagittaries Or, 3 *torteaux*. — Henry II.; England; and, Gules, 1 lion passant gardant, for Eleanor of Aquitaine; his cognizances were, a crescent beneath a star, an escarbuncle of 8 rays, and the broom-plant from his name *Plantagenet*. — Richard I.; 3 lions passant gardant for England, and a cross botonné Arg. for Berengaria of Navarre; *Dieu et mon droit* first assumed by him. — Henry III.; England; paly of eight, Or and Gules, for Eleanor of Provence. — Edward I.; as Prince of Wales, arms of England, with a label of 3 or 5 points; as king, with Eleanor of Castile, England, with quarterly, 1 and 4 a castle, 2 and 3 a lion rampant; with Margaret of France, England and semée de lis. — Edward II.; the same as his father, with two small castles on the side of his throne to shew his descent, through his mother, from Castile. — Edward III.; England, within a border of France, i.e. Az. semée-de-lis, placed on his throne, between two fleurs-de-lis, to shew his descent from France. This monarch first quartered the arms of France in 1358; his cognizances were the sun issuing from the clouds, the stump of a tree sprouting. — Richard II.; France and England quarterly, with a label of 3 points, the middle point charged with the cross of St. George, which he relinquished at his father's decease. He assumed other arms, as the pretended arms of Edward the Confessor, &c., and was the first who bore supporters, being two angels. — Henry IV.; France and England quarterly, 5 fleurs-de-lis, with Richard's supporters. — Henry V. and VI.; France and England quarterly, the fleurs-de-lis reduced to three, in imitation of Charles VI. of France. — Edward IV.; France and England; supporters, the black bull of Clare, and white lion of Mortimer; crest, the fleur-de-lis of France, and lion of England conjoined; likewise with two lions' supporters, and arms within the garter. — Edward V.; France and England; supporters, a lion and white hart. — Richard III.; France and England, between two boars, or a bull on the right and boar on the left. — Henry VII.; France and England, surrounded with the garter, and ensigned with a large crown; crest, the portcullis, from his mother of the family of Beaufort; supporters, a red dragon, from Cadwallader, last king of the Britons, from whom he claimed descent; on the left a greyhound Arg. collared Gules, from the Somersets; badges, the white and red rose per pale. — Henry VIII.; France and England; supporters, a red dragon and greyhound in the early

part of his reign; afterwards a lion of England crowned, and the red dragon sinister; for Catharine of Arragon, impaling Castile and Leon, and Arragon and Sicily.—Edward VI.; France and England; supporters, a lion and Griffin.—Mary; a lozenge, 1 and 4 France, 2 England, 3 Spain, for Phillip her husband; supporters, an eagle dexter, and a lion rampant gardant sinister, according to Nisbet, but according to Willement a greyhound and crowned eagle.—Elizabeth; France and England, ensigned with imperial crowns; supporters, a lion dexter crowned, a red dragon sinister.—James I. and his successors; France, England, Scotland, and Ireland, differently blazoned; supporters, lion and unicorn, from the union of England and Scotland. These arms remain to this day, with the exception of France being entirely omitted.

ARMOUR. It is generally admitted that European armour was derived from Asia, where it was in use from the earliest ages of antiquity. Dr Meyrick says, that the warlike Europeans at first despised any other defence than the shield. Armour they deemed an incumbrance, and used neither breast-plates nor helmet: but in course of time, to be on equality with their neighbours, they were obliged to adopt the same methods of defence. If we ascend to the earliest ages, we shall find the first defensive armour to be skins, or hides, padded linen or matted stuff; afterwards, leather armour, and then plates or scales; finally, iron or brass. Tubal Cain, or Alorus, king of Chaldea (says Jackson in his *Chronological Antiquities*), being the first artificer in brass and iron, probably invented arms and instruments of war.—To proceed to more authenticated history, it appears, from several passages in ancient authors, that the Persians wore no helmets, but only their common caps, which they called *tiaras*; this is particularly said of Cyrus the younger, and of his army. And yet the same authors, in other places, make mention of their helmets; from whence we must conclude, that this custom had changed according to the times. The foot for the most part wore cuirasses made of brass, which were so artificially fitted to their bodies, that they were no impediment to the motion and agility of their limbs: no more than the vambraces, or greaves, which covered the arms, thighs, and legs of the horsemen. Their horses themselves, for the most part, had their faces, chests, and danks covered with brass. These were

what are called *equi cataphracts*, barbed horses. Authors differ very much about the form and fashion of the shields. At first they made use of very small and light ones, made only of twigs of osier, *gerra*. But it appears from several passages, that they had also shields of brass, which were of a great length.—In the wonderful sculptures of Carnac, noticed by Hamilton and Denon, the Egyptians are represented with a coat of mail, circular and square shields, and the common Theban buckler. The shield appeared square at one end, and round at the other.—Among the Grecians the coat of mail consisted of two parts; one for the defence of the back, and the other of the breast: these divisions were joined at the side with a kind of buttons. Alexander commanded his soldiers to lay aside their back pieces, in order that if they attempted to flee, their backs might be exposed naked to the enemy. The helmet was usually made of brass, and sometimes of the skins of beasts, with the hair still on; and to render them more terrible, the teeth were often placed in a grinning manner; the crest was made of horse-hair or feathers, and was curiously ornamented. The Greek soldiers also wore a breast-plate of brass, and lined with wool, next their skin, under the coat of mail. From the bottom of their coat of mail to the knees, they wore a piece of armour called *zoma*, while the legs were defended by greaves of brass, copper, or other metals. The Grecian buckler was made of wickers woven together, or of light wood covered with hides, and fortified with plates of metal: it was usually round, and curiously adorned with figures of birds and beasts, of the celestial bodies, and of the works of nature.—Among the Romans the coat of mail was generally made of leather, and covered either with plates of iron, or other metal, in the form of scales; or with rings twisted within one another like chains. Sometimes, instead of a coat of mail, the soldiers wore on their breast a plate of metal, so hardened as to be proof against the greatest violence. The Roman soldiers wore on their heads a helmet of brass or iron, coming down to the shoulders; on the top was a crest composed of feathers and horse-hair, and often curiously ornamented. The shield was of an oblong or oval shape, with an iron boss jutting out in the middle to glance off stones or darts; it was four feet long and two and a half broad, made of pieces of wood joined together with little plates of iron, and the whole covered with a bull's hide. The Romans also wore greaves for the

legs, which were closed about the ankles with buttons. The common soldiers had a kind of shoe, or covering for the foot, set with nails, and called *caliga*. Vegetius wonders by what fatality it happened that the Romans, after having used heavy armour to the time of Gratian, should, by their laying aside their breast-plates and helmets, put themselves on a level with the barbarians. — The Gauls had brazen figures on their bucklers, embossed with excellent workmanship. Their helmets, which were likewise of brass, were adorned with large crests, to make them look more majestic and terrible. Some wore the horns of animals for crests; others, the heads of birds, or of quadrupeds. Most of them had iron breast-plates. Some wore above their clothes belts of gold or silver. — The Anglo-Saxons, under Hengist and other followers, wore loricae of leather, pyramidal four-cornered helmets, and convex shields, with iron bosses terminating in buttons. In the middle of the eighth century, through intercourse with the Greek emperors, they adopted the Phrygian tunic, covered with flat rings. After the conquest of England, the loricae fell into disuse, the soldier appearing with only a shield, helmet, sword, and spear. Towards the end of the ninth century, the leathern corslet (called *corium*, or *corietum*) was the armour generally used. It was formed of hides, the bottoms of which were cut or jagged into leaves. These were adapted to the shape of the body, and consisted of either one or more suits, put on over each other, the uppermost being shortest, and each terminating in leaves like a fringe; or else one suit with these jagged lambrequins dependent from it. When the tunic supplanted the loricae, the Roman pectoral, or breast-plate, was still retained. The short tunic of linen was the most general military habit, and it was so fitted to the wearer, as to give every necessary freedom to his limbs in time of action. — The first armour of the Anglo-Danes was a kind of gorget, which encircled the chest and lower part of the neck; or a small thorax of flat rings, with greaves. The shields were lunated, but rising in the centre of the inner curve, like the Phrygian. About the time of Canute, the Danes adopted a new species of armour, consisting of a tunic, with a hood for the head, and long sleeves; and what were afterwards called chausses, i. e. pantaloons, covering also the feet; all of which were coated with perforated lozenges of steel, named from their resemblance to the meshes of a net, or mascles. They also wore a helmet, or

scull cap, in the shape of a curvilinear cone, having on its apex a round knob, under which were painted the rays of a star. This helmet had a broad nasal to protect the nose, and the hood was drawn up over the mouth and attached to it, so that the only exposed parts were the eyes. — The body armour of the Normans was of two kinds, leather and steel, with the conical nasal helmet. The former seems to be an improvement of the Anglo-Saxon; and the latter, in one of its forms, together with the helmet, to bear a strong resemblance to that of the Danes in the time of Canute. The leather, which consisted of a tunic, with many overlapping flaps, had close sleeves, which reached to the wrists, and was called *corium* and *corietum*. The steel armour consisted of flat rings, and appears to have been extremely heavy. The Normans, as depicted in the Bayeux Tapestry, are for the most part habited in complete armour. — In the feudal age which succeeded the Norman period, a complete suit of armour, frequently called *harness*, consisted of a casque, or helmet, a gorget, cuirass, gauntlets, tasses, brassets, cuisses, and covers for the legs, to which the spurs were fastened. This was called armour cap-a-pie; and was the usual wear of knights, cavaliers, and feudal lords, whether in war or at the tournament. The heads and necks of the horses were also covered with armour. The infantry had only part of it: the head-piece, cuirasse, and tasses, all very light. The knights of Europe, who were originally feudatory lords, were distinguished by a helmet adorned with the figure of a crown, or of some animal. The king wore a helmet of gold or gilt; his attendants of silver; the nobility of steel; and the lower order of iron. In the time of battle the face was protected by a little grating, called the visor. To this part of the helmet was joined the chin-stay, to which was attached the collar, and to this last the gorget, or neckpiece: the whole of wrought iron. The gorget and the cuirass were connected together. This principal part of the armour, as well as that which protected the arms and legs, was composed of little rings of iron. The cuirass was worn upon a doublet of silk or skin, lined with woollen: upon the outsides of it, princes and persons of distinction wore a coat of arms, richly emblazoned upon gold or silver cloth, which descended to the knee; and as the horse was also richly caparisoned, the rider, thus mounted, was not unlike an equestrian statue of iron. On his left arm was a shield secured by a ring: its shape was

varied according to the caprice of the wearer; but the generality of them were large at the top, and gradually diminished to a point. They were made of wood, covered with leather, and on the outside of it was seen the escutcheon; that is, a representation of the armorial bearings of the knight. — In later ages the introduction of fire-arms, and the use of the bayonet, rendered defensive armour unnecessary. — All the principal subjects, mentioned in this and the following article on ARMS, are described under their respective heads.

ARMS. Generally speaking, Arms comprehend both offensive weapons and defensive armour; but in the more restricted sense they only embrace the former meaning; and to arms of an offensive character alone, will this article be confined, in the same manner as the preceding one is solely devoted to defensive armour. — It is supposed that the first artificial arms were of wood; and only employed against beasts; that Nimrod, the first tyrant, turned them against men, and that his son Belus was the first that waged war. The earliest offensive weapon was doubtless the club. On ancient monuments it is represented as the symbol of the brave who lived in the heroic ages. The mace, battle-axe, and similar weapons of percussion followed the club. The Scythians united it with the mace, both being spiked. Before the use of iron and steel, arms of stone, and even of brass, were adopted; Josephus states that the patriarch Joseph first taught the use of iron arms in Egypt, and that he armed the troops of Pharaoh with a casque and buckler. In the sculptures of the magnificent temple of Carnac, the Egyptian soldiers are represented with javelin, spear, and battle-axe. The infantry are armed with spears, and the charioteers with short javelins and swords. They are also armed with bows and arrows, daggers, maces, clubs, and scimitars. The chariots are of various shapes; some evidently of iron, containing two or three warriors. A column of infantry in slow march, armed with long spears and daggers, shews that the discipline of an army was understood by the Egyptians. — In the armies of Xerxes, the Assyrians and Ethiopians used clubs and maces armed with iron. Their great use appears to have been the destruction of the enemy's armour. The Greco-Egyptians used large battle-axes, with a weight at the back of the blade. The Phrygians, Scythians, and Amazonians, &c. had the bipennis, or double axe, with blade crescent-formed,

and long handled. — The usual arms of the Persians were the sabines, or scimitar (called *acinaces* by the Romans), a kind of dagger which hung in their belt on the right side; a javelin, or half pike, having a sharp pointed iron at the end. It seems they carried two javelins or lances, one to fling, and the other to use in close fight. They made great use of the bow and quiver in which they carried their arrows. The sling was not unknown amongst them, but they did not set much value upon it. In the first ages, the light armed soldiers, that is, the archers and those who used missile weapons, composed the bulk of the armies amongst the Persians and Medes. Cyrus, who had found, by experience, that such troops were only fit for skirmishing, or fighting at a distance, and who thought it most advantageous to come directly to close fight, made a change in his army, and reduced those light-armed troops, arming the greater number at all points, like the rest of the army. — The chief offensive weapon of the Greeks was the spear or pike, of which there were two sorts; the one was used in close fighting, and the other discharged at the enemy from a distance. The Greeks also used the sword, which hung suspended by a belt over the shoulders; the dagger, which supplied on all occasions the want of a knife; the pole-axe; and a club of wood or iron. The Grecian bows were made of wood, but anciently of horn; they were frequently beautified with gold or silver: the bowstring was made of horse hair. The arrows had an iron head, which was hooked, and sometimes besmeared with poison; they were usually winged with feathers, to increase their speed and force. The sling was very common among the Greeks, who cast from it stones and plummetts with astonishing force and precision: in slinging they whirled it twice or thrice about the head, and then cast the bullet. — The arms of the Roman foot soldiers consisted of the sword, the *pilum* or dart, the *galea* or helmet, the *lorica* or coat of mail, and the shield. The sword was crooked, and was worn on the right side, that it might not be in the way of the shield; the dart was $3\frac{1}{2}$ feet in length, with an iron head hooked at the end, which prevented their being drawn out, and inflicted terrible wounds. — The principal arms of the Britons, were hatchets, scythes, lances, swords, and bucklers; but in the early ages they had merely bows, arrows, of reeds, with flint or bone heads, basket-work quivers, oaken spears, and javelins

with bone heads fastened by pegs, a flint battle-axe, called *buyellary*, and a cat, or four-edged oaken club. In Sept. 1824, the head of a *buyelt-aran*, or British battle-axe, was found at Sandywield park, co. Gloucester; it measured in length $5\frac{1}{2}$ inches, breadth in centre $1\frac{1}{4}$, thickness $\frac{1}{2}$ an inch. After the Phenicians had taught them the art of manufacturing metals, the heads of the spears, javelins, and battle-axes were in bronze, i. e. copper and tin mixed; and this marks a second era. The javelin called *gnaew fan*, or *fanwoya*, had its blade generally a foot long, of a sword form, with an obtuse point, and short expanding base, and nailed in a slit at the ashen shaft. There was also a broad-edged lance, leaf-shaped, called by the Irish *lagéan*, and by the Britons *llavnawr*. — The Caledonians had a ball, filled with pieces of metal, at the end of their lances, in order to make a noise when engaged with cavalry, and a sword by their side. — The third era of spears and battle-axes among our ancestors, &c. was when, in imitation of the Phenicians, they had shafts into which the staves were fitted. All these weapons were of bronze, and in the Roman-British time were exchanged for steel, which marks the last era. — The Gauls had iron breast-plates; they wore long broad swords, which hung at their right thigh by chains of iron or brass. They likewise used a sort of pike, or lance, the iron of which was a cubit long and two palms broad. — The Anglo-Saxon offensive arms were javelins, battle-axes, and swords. The Saxons were very skilful in slings, which were used in sieges and sea-fights. — The principal weapon of the Normans was the lance, to which was sometimes attached the *gonfanon*, and sometimes the pennon; other weapons were long cutting swords; the *pil* or *pila* (a weapon of the rustics in the army) was a piece of wood, cut smaller at one end than the other, resembling the Irish shillela, or more probably the *pilum* or dart. The *machue* was something of the club kind, but with a large head. Piles and maces were weapons of the serfs. The adoption of the mace by the knights in general was later than the Conquest. The quivers, which were of a conical form, were worn sometimes on the hip, sometimes on the left shoulder. The bow only became a master arm under the Normans. — Spears, swords, and battle-axes, or *bipennes*, were the offensive arms of the Danes. Their swords were inscribed with mysterious characters, and called by names

which might inspire terror. They also pretended to enchanted swords, which would pierce the best armour. This custom of inscribing swords continued to the sixteenth century, if not later. — The knights and men-at-arms of the feudal times, rode on barbed horses, and were armed from head to foot, their weapons being a sword, lance, and small dagger, called a *misericorde*. Sometimes they carried their spears right before them, and a battle axe, with a short and strong handle, worn at the side, or hung from the neck. The archers used the long and cross-bow. The infantry, which consisted of the inferior vassals of the feudal tenants, were armed with the lance, sword, and dagger, the gisarme, battle-axe, pole-axe, black and brown bill, mallet, morris-pike, halbert, and pike. On the introduction of fire-arms these weapons were superseded by the hand-gun,arquebuss, musket, culivar, fire-lock, pistol, and bayonet, with other more effective implements of destruction.

ARNOLDISTS, sectaries of the 12th century, so called from their chief Arnold of Bresse, who was a great declaimer against the wealth and vices of the clergy, and preached against the eucharist and baptism. He was hanged at Rome, after having caused some great disturbances, and his ashes thrown into the Tiber. His followers were also denominated *Publicans*, or *Poplicani*.

AROURA, a piece of arable land, among the Egyptians, consisting of 10,000 square cubits, equal to 3r. 2p. 55½f.

ARPEN, or ARPENT, a Domesday word, signifying an acre or furlong of ground. According to the French account 100 perches made an arpent; and the most ordinary acre, called *arpent de France*, is 100 perches square. Some have considered it only half an acre — “Septem acras terræ et unum Arpentum quæ me contigebant per eschaetam,” (ex. Reg. Prior. de Wormsley, fol. 7.), from which we may infer that Arpen was less than an acre. — *Arpentator* was a measurer or surveyor of land.

ARRENTATION, according to the old forest laws, the licensing the owner of lands in the forest, to inclose them with a low hedge and small ditch, in consideration of an annual rent. — *Saving the Arrentations* was a power reserved to give such licences for a yearly rent.

ARREPHORIA, a festival among the Athenians in honour of Minerva, and of Herse daughter of Cecrops.

ARRURA, in the feudal age, a day's

work at the plough. Customary tenants were bound to plough certain days for their lord, which service was called *operatio arrurae*. — *Kennet's Paroch. Antiq.*

ARUNDELIAN MARBLES, or **MARMORA ARUNDELIA**, tables containing the Chronology of ancient history, particularly of Athens, from the year 1582 to 353 B. C. They were engraven (in old Greek capitals) at the island of Paros, one of the Cyclades, 264 years B. C. where they were discovered about 1610. They were purchased by Thomas Lord Arundell, and given to the University of Oxford by Henry his grandson in 1627. From this family they received their name. In 1676 Dr. Prideaux published an account of all the inscriptions.

ARUSPICES. Roman priests, or soothsayers. See **HARUSPICES**.

ARVALES, a general appellation given to the twelve Roman priests who presided at the festivals called *Ambarvalia*. They were crowned with ears of corn, and wore white fillets. — *Varro*.

ARVIL-SUPPER, a feast or entertainment formerly made at funerals in the north of England. — *Arvil-bread* was the bread delivered to the poor, at funeral solemnities. — *Cowel*.

As, among the Romans, the name of a coin of about three farthings value, or a weight equivalent with *libra*, or pound. As a coin it had different weights at different times, but always the same value. At first it weighed a pound, or 12 ounces; at the first Punic war, A. R. 513, a pound made 6 *asses*; at the second Punic war, 12; and in the time of Papirius, A. R. 563, the *as* was reduced to a bare half ounce, 24 of them making only a pound. As a pound weight, the *as* had several divisions: the principal were, the *uncia*, or ounce, being the twelfth part of the *as*; sextans, the sixth part; *quadrans*, the fourth; *triens*, the third; *quincunx*, five ounces; *semis*, six ounces; *sestunx*, seven ounces; *bes*, eight ounces; *dodrans*, nine ounces; *dentans*, ten ounces; and *deunx*, eleven ounces.

ASCARUS, an ancient musical instrument of the lyre or guitar kind, which, on being struck, emitted a sound similar to the *erotala*. It was about a cubit square every way. Its invention has been attributed to the Troglodytes, Lybians, or Thracians. Anacreon calls it the *Ascarus Nygale*.

ASCITE, a sect or branch of the Monasticks, who existed in the second century. They were so called because they introduced a kind of Bacchanals into their assemblies, who danced round a skin or bag blown up, saying that they were those

bottles filled with new wine mentioned by Jesus Christ, Matt. ix. 17.

ASCLEPIA, Grecian festivals in honour of Æsculapius, sometimes called Asclepius.

ASCOLIA, rural festivals in honour of Bacchus, celebrated both in Greece and Italy. A goat was sacrificed to the god, because that animal was an enemy to the vine. The people besmeared their faces with the dregs of wine, and sang hymns to Bacchus. The feast probably received its name from *ἄσκος*, the bag or foot-ball made from the goat's skin, which was filled, according to Potter, with oil and wine.

ASSEMBLIES, PUBLIC. Among the classical ancients, assemblies of the people were very common; but among the early Asiatics they were almost unknown. The reason is obvious. Assyria, Persia, Egypt, and other powerful empires, were subject to arbitrary and monarchical despotism; the will of the sovereign was the law of the people; consequently it was useless for the latter to assemble, when they had no rights to assert, or privileges to maintain; for wherever the iron sceptre of the monarch rules uncontrolled, there the dead calm of despotism usually prevails. On the contrary, where the spirit of freedom reigns, the people dare assert and maintain their rights. Accordingly, we read of continual assemblies of the people, for political or judicial purposes, among the Athenians, Spartans, Romans, Anglo-Saxons, &c. As these assemblies afford considerable information respecting the manners of people who were always extremely jealous of every encroachment on their privileges, we shall enter into a few particulars. — The most important assembly among the classical ancients, connected with political affairs, was the *Amphictyonic League*, which called together delegates from the different States of Greece, to settle their respective differences. (See **AMPHICTYONS**.) Among the Athenians, assemblies of the people were frequently convened, for the purpose of consulting on what was most beneficial to the commonwealth. They usually met four times in 35 days; but they were also summoned when any sudden emergency required an immediate resolution. The assemblies consisted of such as were freemen of Athens, every one having the same right of speaking and voting. The place where the Athenians assembled, was either the forum or the *panyx*, a large space in the neighbourhood; or more frequently the theatre of Bacchus. The people were called together by the Prytanes; and no business could be transacted in an assembly of fewer than 6000 citizens; a

fine was imposed on all those who were not present; but this was altered, and every one that attended might claim a reward of three oboli. The Prytanes, some time before they met, always hung up, in a place of general resort, an account of the matters to be debated in the assembly, that every one might have time to consider before he gave his opinion; a president was also chosen by lot from among the *Prædri*. The president ordered the subject on which they were to deliberate, to be read; the crier then proclaimed "Who above 50 years of age will speak?" and afterwards, that every Athenian whom the laws allowed, was at liberty to speak: but few besides the state orators ascended the rostrum. The decision of the people was manifested by a show of hands.—Among the *Spartans* there were two public assemblies; the one called the general assembly of the nation, at which all the free inhabitants of Laconia were invited to be present; the other, called the lesser assembly. The greater assembly of Lacedæmon was composed of the kings, the senate, the magistrates, and all the Lacedæmonians who could attend; to it also were admitted the deputies of the cities of Laconia, of the Spartan allies, and of the nations who came to implore their assistance. The general assembly of the Lacedæmonians was convened whenever any question relating to making peace or declaring war, contracting alliances, or other matters of general concern, were to be determined: in it were laid down the plans of the future campaign, and the contributions to be furnished. The lesser assembly was attended by the Spartans only, who, in conjunction with the king's senate, and the different classes of the magistrates, met to discuss matters pertaining to themselves. At this assembly, the succession to the crown was regulated, magistrates chosen or deposed, cognizances were taken of public crimes, and everything was discussed relating to the great objects of religion and government. This assembly was held every month, at the full of the moon; and every citizen above 30 years of age was entitled to vote, provided he had brought no stain upon his character by cowardice in the field, or irregular conduct at home. The assemblies were both convoked by the Ephori, who presided at every meeting; the place of meeting was appointed by the Oracle, and was always in the open air. Both these assemblies were preceded by decrees of the senate, and the people had the power of approving or disapproving them.—Assemblies of the Romans were

denominated *Comitia*; to which they were summoned to pass laws, elect magistrates, and decide respecting war, &c. They were of three kinds—the *curiata*, the *centuriata*, and the *tributa*; which are amply described under the head *COMITIA*.—Assemblies of the Anglo Saxons are noticed under the articles *GEMOT*, *FOLC-MOTE*, &c.

ASSES, FEAST of. This festival, as well as the *Feast of Fools*, and other religious farces, was instituted by Theophylact, patriarch of Constantinople, at the end of the tenth century, and exhibited in the Greek church. Hence it was soon adopted by the Romish church, and introduced into this country. Mr. Warton gives some account of it, as observed by our ancestors. On Christmas day the prophets were dressed according to order, and a furnace prepared with linen and tow, in the middle of the nave. A procession then moved from the cloister, and two clerks in capes, from the second seat, directed the procession, singing certain verses, which were repeated by a chorus; after a few of these, the procession stopped in the middle of the church, and six Jews were ready on one side, and six Gentiles on the other. The Gentiles then called to the Jews, who made their speech; and after that, to the different prophets in succession, who quoted a text of scripture in reply. After some other ceremonies all the prophets and ministers began a chaunt, with which the feast ended.

ASSIDEANS, a Jewish sect, who were the fathers and predecessors of the Pharisees and Esseni. They considered works of supererogation necessary.

ASTANDÆ, a name given to Persian couriers who travelled on horseback. See *POSTS* and *ANGARII*.

ASTĀTI, a sect of heretics of the ninth century who renewed the doctrines of the Manichees. They were instituted by Sergius.

ASTROLOGY. We first meet with an account of astrology in Chaldea, whence it was transmitted to the Egyptians, Greeks, and Romans. At Rome, it was known by the name of the Babylonish calculation: against which Horace very wisely cautioned his readers, in lib. i. ode xi., where he writes,

— nec Babylonios

Tentaris numeros:
that is, Consult not the tables or planetary calculations used by astrologers of a Babylonish origin. This was the opinion of the Romans. But others ascribe the invention of this deception to the Arabs.

ASTYNŌMI, the name given to certain officers at Athens, ten in number, whose business it was to take care of the streets, and such other things as concerned the streets, as minstrels, scavengers, &c.

ATEGAR, among the Anglo-Saxons, a weapon which seems to have been a hand dart, from the Saxon *aeton* to fling, and *gar* a weapon.—*Spelman*.

ATELLANÆ, humorous or satirical pieces represented in the Roman theatres, so called from having been first performed at Atella, a city of Tuscany. They at length became so licentious and impudent, that the senate was obliged to suppress them. The *Atellanae*, or *fabulae Atellanae*, of the Romans, corresponded with the *Satyræ* of the Greeks.

ATHANĀTI, a body of cavalry among the ancient Persians, consisting of 10,000 men. When one man died another was immediately supplied; so that the full complement was always kept up. On this account they were called *ἀθάνατοι*, or immortal, by the Greeks, and *immortales*, by the Romans.

ATHE, among the Anglo-Saxons and Normans, the privilege of administering an oath, as the word implies, in particular cases of right and property. It is mentioned among the privileges granted by Henry II. to the monks of Glastonbury.

ATHENÆA, Grecian festivals in honour of Minerva, which were also called *Panathenæa*.—*Athenæa* were also public places, in the form of amphitheatres, where professors of the liberal arts held their assemblies, and poets rehearsed their verses. They were so called from *Ἀθήνη*, a name of Minerva; or from the city of Athens, where these assemblies were first held. The most celebrated *Athenæa* were at Athens, at Rome, and at Lyons; the second of which, according to Aurelius Victor, was built by Adrian.

ATHLETÆ, among the classical ancients, persons of great strength and agility (so called from *ἀθλος*, labour) who contended for prizes at the public games. The praises of the victorious *Athletæ* were amongst the Greeks one of the principal subjects of their lyric poetry. The odes of the four books of Pindar turn upon it, each of which takes its title from the games in which the combatants signalized themselves, whose victories those poems celebrate. Sculpture united with poetry to perpetuate the fame of the champions. Statues were erected to the victors, especially in the Olympic games, in the very place where they had been crowned, and sometimes in that of their birth also; which was commonly done at the expence of their country. Those

who were designed for this profession frequented, from their most tender age, the *Gymnasia* or *Palæstræ*, which were a kind of academies maintained for that purpose at the public expence. In these places, such young people were under the direction of different masters, who employed the most effectual methods to inure their bodies for the fatigues of the public games, and to train them for the combats. The regimen they were under was very hard and severe. At first they had no other nourishment than dried figs, nuts, soft cheese, and a coarse heavy sort of bread, called *μαζα*. They were absolutely forbidden the use of wine, and especially enjoined continence. The *Athletæ*, before their exercises, were rubbed with oils and ointments, to make their bodies more supple and vigorous. At first they made use of a belt, with an apron or scarf fastened to it, for their more decent appearance in the combats; but one of the combatants happening to lose the victory by this covering falling off, that accident was the occasion of sacrificing modesty to convenience, and retrenching the apron for the future. The *Athletæ* were naked only in some exercises, as wrestling, boxing, the pancratiun, and the foot-race. They practised a kind of noviciate in the *Gymnasia* for ten months, to accomplish themselves in the several exercises by assiduous application; and this they did in the presence of such as curiosity or idleness conducted to look on. But when the celebration of the Olympic games drew nigh, the *Athletæ* who were to appear in them were kept to double exercise. Before they were admitted to combat, other proofs were required, as to birth; none but Greeks were to be received. It was also necessary that their manners should be unexceptionable, and their condition free. No foreigner was admitted to combat in the Olympic games; and when Alexander, the son of Amyntas, king of Macedon, presented himself to dispute the prize, his competitors, without any regard to royal dignity, opposed his reception as a Macedonian, and consequently a barbarian and a stranger; nor could the judges be prevailed upon to admit him, till he had proved in due form his family had originally descended from the Argives. The persons who presided in the games were called *Agonothetæ*, *Athlothetæ*, and *Hellonodica*: they registered the name and country of each champion; and upon the opening of the games a herald proclaimed the names of the combatants. They were then made to take an oath, that they would religiously observe the several

laws prescribed in each kind of combat, and do nothing contrary to the established orders and regulations of the games. Thus prepared, the wrestlers began their combat. They were matched two against two, and sometimes several couples contended at the same time. In this combat, the whole aim and design of the wrestlers was to throw their adversary upon the ground. Both strength and art were employed for this purpose. They seized each other by the arms, drew forwards, pushed backwards, used many distortions and twistings of the body; locking their limbs into each other's, seizing by the neck, throttling, pressing in their arms, struggling, plying on all sides, lifting from the ground, dashing their heads together like rams, and twisting one another's necks. In this manner the *Athletæ* wrestled standing, the combat ending with the fall of one of the competitors. But when it happened that the wrestler who was down drew his adversary along with him, either by art or accident, the combat continued upon the sand, the antagonists tumbling and twining with each other in a thousand different ways, till one of them got uppermost, and compelled the other to ask quarter, and confess himself vanquished. — There was a third sort of wrestling called *Ἀκρογυρισμός*, from the *Athletæ* using only their hands in it, without taking hold of the body, as in other kinds; and this exercise served as a prelude to the greater combat. It consisted in intermingling their fingers, and in squeezing them with all their force; in pushing one another, by joining the palms of their hands together; in twisting their fingers, wrists, and other joints of the arm, without the assistance of any other member; and the victory was his, who obliged his opponent to ask quarter. The combatants were to fight three times successively, and to throw their antagonists at least twice, before the prize could be adjudged to them. — Homer describes the wrestling of Ajax and Ulysses; Ovid, that of Hercules and Achelous; Lucan, of Hercules and Antæus; and Statius, in his *Thebaid*, that of Tydeus and Agylleus. The wrestlers of greatest repute amongst the Greeks, were Milo of Crotona and Polydamas. The latter, alone and without arms, killed a furious lion upon mount Olympus, in imitation of Hercules, whom he proposed to himself as a model in this action. Another time, having seized a bull by one of his hinder legs, the beast could not get loose without leaving his hoof in his hands. He could hold a chariot behind, while the coachman whipt his horses in

vain to make them go forward. Darius Nothus, king of Persia, hearing of his prodigious strength, was desirous of seeing him, and invited him to Susa. Three soldiers of that Prince's guard, and of that band which the Persians called immortal, esteemed the most warlike of their troops, were ordered to fall upon him. Our champion fought and killed them all three. (*Iliad*, l. xxiii. Ovid, l. ix. *Phars.* l. iv. *Stat.* l. vi.) — The *Boxers*, or combatants with the fist, covered their hands with a kind of offensive arms, called *cestus*, and their heads with a sort of leather cap, to defend their temples and ears, which were most exposed to blows, and to deaden their violence. The *cestus* was a kind of gauntlet, or glove, made of straps of leather, and plated with brass, lead, or iron. Their use was to strengthen the hands of the combatants, and to add violence to their blows. Sometimes the *Athletæ* came immediately to the most violent blows, and began their onset in the most furious manner. Sometimes whole hours passed in harassing and fatiguing each other, by a continual extension of their arms, rendering each other's blows ineffectual, and endeavouring by that sparring to keep off their adversary. But when they fought with the utmost fury, they aimed chiefly at the head and face, which parts they were most careful to defend, by either avoiding or parrying the blows made at them. When a combatant came on to throw himself with all his force and vigour upon another, they had a surprising address in avoiding the attack, by a nimble turn of the body, which threw the imprudent adversary down, and deprived him of the victory. However fierce the combatants were against each other, their being exhausted by the length of the combat, would frequently reduce them to the necessity of making a truce; upon which the battle was suspended by mutual consent for some minutes, which were employed in recovering their fatigue, and rubbing off the sweat in which they were bathed; after which they renewed the fight, till one of them, by letting fall his arms, through weakness and faintness, explained that he could no longer support the pain or fatigue, and desired quarter; which was confessing himself vanquished. Boxing was one of the roughest and most dangerous of the gymnastic combats; because, besides the danger of being crippled, the combatants ran the hazard of their lives. They sometimes fell down dead or dying upon the sand; though that seldom happened, except the vanquished person persisted too long in not acknow-

ledging his defeat: yet it was common for them to quit the fight with a countenance so disfigured, that it was not easy to know them afterwards; carrying away with them the sad marks of their vigorous resistance; such as bruises and contusions in the face, the loss of an eye, their teeth knocked out, their jaws broken, or some more considerable fracture. We find in the poets, both Latin and Greek, several descriptions of this kind of combat. In Homer, that of Epeus and Euryalus; in Theocritus, of Pollux and Amycus; in Apollonius Rhodius, the same battle of Pollux and Amycus; in Virgil, that of Dares and Entellus; and in Statius, and Valerius Flaccus, of several other combatants. — The *Pancratium* was so called from two Greek words, which signify that the whole force of the body was necessary for succeeding in it. It united boxing and wrestling in the same fight; borrowing from one its manner of struggling and flinging, and from the other the art of dealing blows and of avoiding them with success. The *Athletæ* also contended in the exercises of racing, throwing the discus, &c. — One of the most honourable privileges granted to the Athletic victors, was the right of precedency at the public games. At Sparta it was a custom for the king to take them with him in military expeditions, to fight near his person, and to be his guard; which, with reason, was judged very honourable. Another privilege, in which advantage was united with honour, was that of being maintained for the rest of their lives at the expence of their country. That this expence might not become too chargeable to the state, Solon reduced the pension of a victor in the Olympic games to five hundred drachmas; in the Isthmian to a hundred; and in the rest in proportion. (*Diog. in Solon.*) The victor and his country considered this pension less as a relief of the champion's indigence, than as a mark of honour and distinction.

ATHLOTHËTA, an officer appointed to superintend the public games of Greece, and adjudge the prizes. He was sometimes distinguished by the names *æsymneta*, *brabeuta*, *agonarcha*, and *agonotheta*.

ATIMIA, the punishment of infamy or disgrace among the Athenians. There were three degrees: 1. Deprivation of some privilege, for misdemeanor. 2. Confiscation of goods, and loss of all privileges as a citizen. 3. Servitude, with loss of every thing, for theft, perjury, or any notorious villany.

AUCTORARI, amongst the Romans, such freemen were so called as let themselves out for hire to be killed for the

entertainment of the spectators, in the capacity of gladiators. The gladiators in general consisted of slaves or captives; for it was customary to sell disobedient slaves to the *lanistæ*; and, strange as it may appear, freemen oftentimes offered their lives to sale for the amphitheatre, to be hacked and cut to pieces for the diversion of the people.

AUGRAULIA, a festival held at Athens, in honour of Agraulos, a daughter of Cecrops. The festival was also observed by the Cyprians, who offered human victims.

AUGURS, certain officers among the classical ancients who were esteemed for possessing the art of divination. The practice of soothsaying is generally attributed to the Chaldeans; from them the art passed to the Greeks, who delivered it to the Tuscans, and they to the Latins and Romans. — The Greeks had various methods of practising divination; but the principal was by sacrifice, in which it was considered an unlucky omen when the beast was dragged by force to the altar, when it avoided the fatal blow, when it kicked or bellowed, or did not bleed freely, and when it was long in dying, or expired in agonies; if the contrary, the gods were deemed propitious. Divination was also practised by birds. When the Grecian Augurs made observations they were clothed in white, and had a crown of gold upon their heads; and the birds which they saw were accounted ominous, either from their own nature, or from the place and manner of their appearance. Omens were derived from insects and reptiles. Bees were esteemed an omen of eloquence; toads were accounted lucky omens; snakes and serpents were also ominous; boars were always deemed unlucky; and if they appeared in time of war, it signified defeat and flight. Comets and eclipses were thought to portend something dreadful: thunder or lightning, if it appeared on the right hand, was a good omen; if on the left, unlucky. If two lambent flames appeared together, they were accounted very favourable; but if only one was seen, it was reckoned a very dangerous omen. Divination was also performed by drawing lots, by ominous things, as sneezing, &c. — Among the Romans the Augurs formed a college of priests who professed to interpret dreams, prodigies, &c., and from them to foretel future events. The dignity of Augur was one of the most important functions in the Roman state; for nothing of importance was done respecting the public, either at home or abroad, in peace or in war, without con-

sulting them. At first they consisted of three persons only, then four, afterwards nine; and finally, under Scylla, fifteen. They bore an augural staff, or wand called *lituus*, as the ensign of office. The Roman Augurs derived tokens of futurity chiefly from appearances in the heavens, as thunder and lightning, from the singing or flight of birds, from the eating of chickens, from quadrupeds, and from uncommon accidents, as sneezing, stumbling, seeing apparitions, hearing strange voices, the falling of salt upon the table, &c. &c. See *HARUSPICES*, and *ORACLES*.

AUGUST. The classical ancients represented this month by a young man with a fierce countenance wearing a flame-coloured garment, his head crowned with a garland of wheat, a basket of summer fruit on his arm, and a sickle at his belt bearing a victim. It was the sixth month of the Roman year, and was originally called *Sextilis*, but afterwards changed in honour of Augustus.

AUGUSTĀLES, priests of Augustus, appointed, after the deification of that emperor, by Tiberius, to perform the service of the new god. They were called *Sodales Augustales*, and *Flamines Augustales*.

AUGUSTALIA, a Roman festival, instituted in honour of Augustus, on account of his having established universal peace. It was celebrated on the 4th of the Ides of October.

AUGUSTĀLIS, a prefect or Roman magistrate appointed to govern Egypt. He possessed the same authority as a proconsul in other provinces.

AUGUSTINS, (popularly termed *Austin Friars*,) a religious order, so called from St. Augustin, whose canons they observed. They were originally hermits, whom Pope Alexander IV. first congregated into one body, under their general Lanfranc, in 1256. The Augustins were habited in black, and made one of the orders of mendicants.

AUGUSTUS. This title was first given by the Roman senate to Octavius, after his sovereign power had been confirmed by them. His successors assumed the same title; so that Emperor and Augustus became synonymous terms.

AUREŌLA, a crown of glory formerly given by families, sculptors, and Romish divines, to saints, martyrs, and confessors, as a mark of the victory they had obtained over the powers of the world and the flesh. F. Simond says that the custom was borrowed from the classical ancients, who used to encompass the heads of their

deities with rays. The word originally signified a jewel, which was given to victors as the prize of a dispute.

AUSCULTĀRE. In the Monkish ages persons were appointed in monasteries to hear the monks read, and direct them how and in what manner they should do it with a graceful tone or accent to produce an impression on their hearers. This was required before they were admitted to read publicly in the church, and was called *auscultare*, that is, to read or recite a lesson.—*Lanfrancus*.

AUTOCHTHŌNES, an appellation assumed by nations, importing that they sprang or were produced from the very soil which they still inhabited. The Greeks valued themselves, the Athenians in particular, on account of their being Autochthones; and as a badge of their origin wore a golden grasshopper in their hair, because that insect was supposed to be produced in the same manner.

AUTOCRĀTOR, a name given by the Athenians to their generals when vested with absolute power, so as to be accountable for none of their actions; which upon extraordinary occasions was sometimes the case.

AUTOMĀTA, mechanical or speaking figures supposed to be as ancient as the oracles of Egypt and Greece. When the idolatrous statues at Alexandria were demolished, in the fourth century, some were found hollow, and so disposed against the walls, that a priest could stand unperceived and speak through the mouth. It was in this manner, no doubt, that the head of Orpheus, in the Isle of Lesbos, appeared to speak, and that the oracles were delivered from the sacred grove around the Temple of Jupiter at Dodona. The ancient priests were too cautious to trust entirely to such means of deception, and therefore sometimes deemed it less liable to suspicion to confide their answers to women who pretended to the gift of inspiration. The oracle at Delphi, the most celebrated of antiquity, affords an instance of these means being jointly resorted to in the tripod of the Pythian. We also meet with self-moving automata, which were impelled by interior mechanism. Such were the flying dove of Archytus, mentioned by Aulus Gellius, and the wooden eagle of Regiomontanus, which, as historians relate, flew forth from the city, met the emperor, saluted him, and returned: he likewise made an iron fly, which, at least, flew out of his hands, took a circuit, and returned to him again. (*Hakew. Apol.* c. 10.)—The most useful

invention that may be ranked amongst the automata, of which we have any certain account, is that of clocks. When these were brought to perfection, some artists added figures to them, which performed various evolutions at the time of striking; and when this attempt had succeeded, others endeavoured to construct those single human images which appeared to move without assistance, and to which is applied the name of *Androides*.

AVENTÛRÆ, in the feudal ages, were tournaments, or chivalric exercises on horseback.

AVERRUNCI, an order of deities among the Romans whose peculiar office was to avert dangers.—The Egyptians had also their *dii Avertunci* or *Atropæi*, who were represented in a menacing posture, sometimes with whips in their hands. Kircher says that Isis was a divinity of this kind.

AVIARIES. Among the classical ancients aviaries were of great extent. Alexander Severus had one which contained 20,000

pigeons, besides pheasants, peacocks, hens, &c. Though simple at first, they were eventually constructed as magnificent fabrics.

AXAMENTA, a name given to the songs of the *Salii*, which were said to be composed by Numa Pompilius. The style, in process of time, grew so obscure, that the *Salii* themselves did not understand them, and no alteration was allowed.

AXINOMANCY, a species of divination, or method of foretelling future events by means of an axe or hatchet, in much repute among the ancients. It was performed, according to some writers, by laying an agate stone on a red-hot hatchet.

AZŌNI, a term among the classical ancients applied to those gods who were not the divinities of any particular people or country, but were acknowledged as gods in every country, and worshipped in every nation. On the contrary, the *Zonæi* were local deities, who were supposed to inhabit some particular country or part of the world.

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BAAL, the deity of the Assyrians, who had a magnificent temple at Babylon. See *BELUS*.

BACCHANALIA, religious festivals in honour of Bacchus, celebrated with great solemnity, particularly among the Athenians. They were originally derived from Egypt, whence, according to Diodorus, they were brought into Greece by Melampus. Several feasts were established in honour of Bacchus. Two, in particular, were remarkable, called the great and the less feasts. The latter were a kind of preparation for the former, and were celebrated in the open field about autumn. They were named *Lenæa*, from a Greek word signifying a wine-press. The great feasts were commonly called *Dionysia*, from one of the names of that god, and were solemnized in the spring within the city. In each of these feasts the public were entertained with games, shows, and dramatic representations, which were attended with a vast concourse of people, and exceeding magnificence; at the same time the poets disputed the prize of poetry, submitting to the judgment of arbitrators, expressly chosen for that purpose, their pieces, whether tragic or comic, which were then

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represented before the people. These feasts continued many days. Those who were initiated, mimicked whatever the poets had thought fit to feign of the god Bacchus. They covered themselves with the skins of wild beasts, carried a thyrsus in their hands, a kind of pike with ivy-leaves twisted round it; had drums, horns, pipes, and other instruments calculated to make a great noise; and wore upon their heads wreaths of ivy and vine-branches, and of other trees sacred to Bacchus. Some represented *Silenus*, some *Pan*, others the satyrs, all dressed in suitable masquerade. Many of them were mounted on asses: others dragged goats along for sacrifices. Goats were sacrificed because they spoiled the vines. Men and women, ridiculously dressed in this manner, appeared night and day in public; and imitating drunkenness, and dancing with the most indecent gestures, ran in throngs about the mountains and forests, screaming and howling furiously; the women especially seemed more outrageous than the men; and, quite out of their senses, in their furious transports invoked the god, whose feast they celebrated, with loud cries of *Io Baccæ*. This troop of Bacchanalians

was followed by the virgins of the noblest families in the city, who were called *κνηφοραι*, from carrying baskets on their heads covered with vine-leaves and ivy. To these ceremonies others were added, obscene to the last excess, and worthy of the god who chose to be honoured in such a manner. The spectators gave in to the prevailing humour, and were seized with the same frantic spirit. Nothing was seen but dancing, drunkenness, debauchery, and all that the most abandoned licentiousness can conceive of gross and abominable. Plato, speaking of the Bacchanalia (lib. i. de leg.), says in direct terms, that he had seen the whole city of Athens drunk at once. Livy informs us (lib. xxxix.), that this licentiousness of the Bacchanalia having secretly crept into Rome, the most horrid disorders were committed there under cover of the night, and the inviolable secrecy which all persons, who were initiated into these impure and abominable mysteries, were obliged, under the most horrid imprecations, to observe. The senate at length suppressed these sacrilegious feasts by the most severe penalties. — The priestesses who presided at these festivals were called by different names; as *Bacchæ*, *Mænades*, *Bessarides*, *Thyades*, &c.

BACCHUS. For Symbols, &c. see GODS.

BAGNOLIANS, a sect of heretics of the eighth century, so called from Bagnoles in Languedoc, where they originated. They were a description of Manichees, and rejected the Old Testament and part of the New.

BAEL-FIRE, among the Anglo-Saxons, a term applied to the fire with which the dead were burnt, and also to the capital punishment of burning. Among the ancient Scandinavians and Caledonians, the words *bael*, *baal*, *bail*, *bayle*, &c. denoted a funeral pile, or the blaze therefrom. It is evident that the custom of burning the dead formerly prevailed among the northern nations, as well as the Greeks and Romans. Hence, probably, arose this term.—*Jamieson's Dict.*

BAJULUS, an officer in the court of the Greek emperors. There was the grand Bajulus, who was preceptor of the emperor; and the simple Bajuli, who were sub-preceptors.

BAKERS, or PISTORES. At Rome the bakers were held in great esteem. They were incorporated with great privileges, and subjected to certain restrictions. The fraternity of bakers, by the Roman laws, held their effects in common, and could not dispose of any part of them.

Each bakehouse had a *patronus*, who had the superintendence thereof; these *patroni* elected one out of their number each year, who had the superintendence over all the rest, and the care of the college. One of the body of bakers was at different periods chosen and admitted among the senators. To preserve honour and honesty in the college of bakers, they were expressly prohibited all alliance with comedians and gladiators; each had his shop or bakehouse, and they were distributed into fourteen regions of the city. They were excused from guardianship and other offices which might divert them from their employment.

BALLISTA, among the classical ancients, a military engine formed on the principle of the cross-bow, though much more powerful. It was used, in besieging cities, for throwing stones, and sometimes for casting darts and javelins. It has been described as a large beam, rather crooked, resting at about two-thirds of its length, on a forked support. At the long end was a large pear-shaped bag, tied to the beam by a strong rope. At the short end was a large bow full of stones. The long end being suddenly released, slung the contents of the bag on the enemy. Marcellinus describes another kind of Ballista, intended for casting darts, &c., as a round iron cylinder fastened between two planks, from which reached a hollow square beam placed cross-ways, fastened with cords, to which were added screws; at one end of this stood the engineer, who put a wooden shaft with a large head into the cavity of the beam; this done, two men bent the engine by drawing some wheels; when the top of the head was drawn to the utmost end of the cords, the shaft was driven out of the ballista. — The *Manuballista*, or *Cross-bow*, was introduced into Europe by the Crusaders; though it was known in England, at least for the chase, as early as the Conquest. It was applied to warlike uses by Richard I. The cross-bows in the reign of Henry VII. were of two kinds; the *latch*, with wide and thick benders, for quarrels; and the *prodd*, for bullets.

BALNEA. See BATHS.

BANNERS. Among the Greeks, banners of different colours were used to distinguish ships. The Romans had their *cantabra*, or ensigns of various stuffs, in use under the successors of Constantine. Grose says they were the ancient *banderolls*, or the colours given to every company. (*Milit. Antiq. ii.*) Banners were much used in the Middle age; sometimes

made of silk, and richly gilt. They bore different names, as *guidons*, *pencils*, *pennons*, &c.; and their length was generally in proportion to the dignity of the bearer. Thus Mr. Park says, "An emperor's banner should be sixe foote longe, and the same breadth; a king's banner, five foote; a prince's and a duke's banner, four foote; a marquys's, an erle's, a viscount's, a baron's, and a banneret's banner, shall be but three foote square."

BAPTÆ, priests who superintended the festivals, called *Cotyttia*, which were celebrated in Greece. They were so named from *βαπτειν* to wash, because they bathed themselves in the most effeminate manner.—*Juv.*

BAPTISTERY, in the papal ages an apartment adjoining large churches, in which were baptismal founts and altars. Springs flowed into it by aqueducts and pipes. The baptistery was anciently a bath, into which the administrators and candidates went down steps, and the ceremony of baptism was performed by immersion; but afterwards it was a building annexed to the church, as just stated. At first these baptisteries were only in the great cities, where bishops resided, who alone had the right of baptizing; but they afterwards allowed parishes to have founts, for the more commodious administration of baptism. This right was confined to parishes alone; and if any monasteries were found with baptismal founts, it was because they had baptismal churches in another place: though the bishops sometimes granted them to monks, upon condition that they would have a secular priest along with them to take care of the people; but they afterwards found means to throw off the priest, and make themselves masters of the church, and attach it, with its baptismal founts, to their own monastery.

BARANGI, officers among the Greeks of the lower empire, whose duty was to keep the keys of the city gates where the emperor resided. The name was also given, according to Codinus, to those who stood guard at the emperor's bed-chamber.

BARĀTHRON, or **BARĀTHRUM**, among the Athenians, was a dungeon dark, dismal, and noisome, with sharp spikes at the top to prevent the escape of the criminals, and others at the bottom to pierce and lacerate their bodies. Its depth and capaciousness made an apt emblem of a craving glutton or insatiable miser. Hence it is proverbially used for one or the other. In this sense also the word *barathro* is used in Latin.

BARBARIANS, among the Greeks and

Romans, a general appellation given to all nations except their own.

BARBITON, an instrument of music used by Sappho and Alcaeus, and therefore called *Lesboun* by Horace. Some say it had three strings, others seven. How it differed from the *lyra* and *cithara* is not precisely known. Strabo makes it the same with the *sambuca*.

BARDESANISTS, a sect of heretics of the second century, so called from their leader Bardesanes, a Syrian of Edessa. They taught that the actions of men depended altogether on fate, and that God himself was subject to necessity. They also denied the incarnation of Christ, and the resurrection of the body. Strunzius has given a history of this sect.

BARDI, or **BARDS**, among the ancient Gauls and Britons, were poets or musicians, of a sacerdotal character, who described and sang in verse the noble achievements of kings, generals, and heroes. They promoted valour and enthusiasm, and frequently influenced the chiefs on both sides to a reconciliation, even when the armies had prepared for battle. It appears, from the laws of Howel Dha, that they were maintained by their lords, and formed one of the household. The Bards among the Anglo-Saxons were divided into harpers and gleemen, or merry-andrews. Those who attended the Norman kings were descendants of the Scandinavian Scalds. The *Eisteddfa* was a session of bards, musicians, and poets, at which the prize of a silver harp was contended for. The last held by royal sanction was 9th Elizabeth. It has been lately re-established. In the highlands of Scotland, the heads of clans still retain persons under this name, to record the genealogies and memorable achievements of their ancestors and families.

BARIS, a boat in which the Egyptians carried dead bodies to the grave.

BARONES, or **BARONS**. The dignity of Baron is the most ancient of the degrees of nobility. Its original name in England was *Vavasour*, or *Vavassor*; which by the Saxons was changed into *Thane*, and by the Normans into *Baron*. That the barons of England were powerful before the Conquest, is evident, from Howard Earl of Kent being able to seize the crown on the death of Edward the Confessor; but their greatest power arose from William the Conqueror, who bestowed English manors in great profusion on his followers, with extensive power and privileges annexed. All who held their fees of the king, and had their *courts baron*, came to parliament, and sat as peers; but when by experience it

appeared that these barons were numerous, it was, in the reign of king John, ordained that none but the Barones Majores should come to parliament, who for their extraordinary wisdom, interest, or quality, should be summoned by writ. After this, the barons, observing the estate of nobility to be but casual, and depending merely on the king's will, obtained letters patent of this dignity to them and their heirs male, who were called *Barons by Letters Patent*, or by creation, whose posterity are now by inheritance those barons that are called lords of parliament. Camden refers the origin of barons by writ to Henry III.; and barons by letters patent, or creation, commenced 2 Richard II. in the person of John de Beauchamp. To the preceding may be added a third kind of barons, called *Barons by Tenure*, which were some of our ancient barons; and likewise the bishops, who, by virtue of baronies annexed to their bishoprics, always had place in the lords' house of parliament, as barons by succession.

BARROWS, large hillocks, or mounds of earth (similar to the tumuli of the classical ancients), raised or cast up in many parts of England. The word is probably derived from the Saxon *boerg*, a heap of earth. These tumuli were raised as sepulchres by the Britons, Romans, Anglo-Saxons, and northern nations. From existing remains they appear to be executed with the greatest symmetry. They generally consist of large stones placed round in the form of a cone, and the surface only earth. In some instances the stones are laid within a rim of others set edgewise. The earth for raising the mound was either taken out of the surrounding ditch, or from circular excavations made near it. Wiltshire, and other parts of the West of England, are the most fertile in these curious remains. Sir R. C. Hoare, the learned historian of Wiltshire, by his laborious and expensive researches, has done much towards elucidating the subject. We are chiefly indebted to him for the following particulars, which have also, in a great measure, been adopted by Mr. Fosbroke, in his "Elements of Archaeology."—The *Long Barrows* are of the largest description, and most striking form. "They differ," says Sir Richard, "considerably in their structure as well as dimensions. Some of them resemble half an egg, cut lengthwise, the convex side uppermost; some are almost of a triangular form; whilst others are thrown up in a long ridge of a nearly equal breadth at each end; but we find more generally one end of these

barrows broader than the other, and that broad end pointing towards the east. ...With a very few exceptions, we have always found skeletons on the floor of the barrow, and at the broad end, lying in a confused and irregular manner, and near one or more circular cists cut in the native chalk, and generally covered with a pile of stones or flints. In other parts of the tumulus we have discovered stags' horns, fragments of the rudest British pottery, and interments of burnt bones near the top. The interments were generally confined to the broad end of the tumulus."—Barrows were of a variety of shapes, and they have received different appellations, according to their form or appearance; as the *bowl barrow*, *bell barrow*, *cone barrow*, *Druid barrow*, *broad barrow*, &c. The most ancient barrows in this country are supposed to be those in the neighbourhood of Stonehenge and Abury. Their antiquity is known by variety of design and art in construction. The more modern barrows, which are supposed to have been raised in the 6th, 7th, and 8th centuries, are different from the very ancient ones, by being uniform in their shapes, and being placed much nearer each other. Sir R. C. Hoare remarks that "Barrow burial is said to have lasted till the eighth century. In all the numerous barrows explored, not a single one contained even a fragment of Roman pottery. It appears therefore probable, that when the Roman invasion took place the custom of burying under tumuli ceased for a time, at least on the Wiltshire Downs. That some of them had been raised after the construction of Stonehenge is evidently proved by there having been found chippings of its stones thrown up with the earth in raising the mound of a barrow adjoining the temple." In the British Museum are exhibited some interesting models of various barrows existing in different parts of England.

BASILEUS, the name of the second archon at Athens, who superintended the celebration of the mysteries, and of some other religious solemnities. He decided all disputes among the priests and families sacred by inheritance, and had a right of suffrage among the Areopagites, but he was then obliged to lay aside his crown.

BASILICÆ, spacious halls, or courts of justice at Rome, for the decision of private suits, and the resort of merchants. They were so called from βασιλική royal, or βασιλεὺς a king. Their construction was similar to temples, except that the columns were inside of the building, instead of outside. A Roman Basilica, according to Gell's *Pompeiana*, was divided

into three parts lengthways, by two colonnades, like a nave and side-aisles. At the upper end was a semicircular recess, where sat the judges. The two side-aisles were crossed by a stage with galleries, for the convenience of spectators. There the inferior judges terminated petty disputes; lawyers were consulted; and young orators exercised themselves in declamation. The aisles were often accompanied with exterior buildings, like the chapels in Gothic churches, to which they gave rise. A Basilica was joined to every forum. By the ecclesiastical writers of the fourth and fifth centuries the term is applied to churches, the structure of which was probably derived from the Roman Basilicæ.—*Basilics* were also a collection of Roman laws translated into Greek by order of the emperors Basil and Leo, which were in force in the eastern empire till its dissolution. They consisted of sixty books, forty-one of which are only remaining. They comprehended the institutes, digests, code, and novels of the old civil law, and some of the edicts of Justinian and other emperors.—*Basilicus*, in the lower Greek empire, was a term applied to the royal messengers.

BASILIDIANS, a sect of heretics of the second century, so called from Basilides, their founder, who was an Egyptian, and educated in the Gnostic school, over which Simon Magus presided. They believed that Christ was only a man in appearance, that his body was a phantom, and that he gave his form to Simon the Cyrenian, who was crucified in his stead. Basilides forged several prophets, to two of which he gave the names of Barcoph and Barcaba.

BASINET, a light helmet of the Middle age, without visor or gorget.

BASKET, PROCESSION OF THE; a ceremony performed by the Athenians on the fourth day of celebrating the Eleusinian mysteries. The basket was placed upon an open chariot drawn by horses, and followed by a long train of Athenian women, who all carried mysterious baskets in their hands, filled with several things which they carefully concealed. The ceremony was supposed to represent the basket into which Proserpine put the flowers she was gathering when Pluto seized and carried her off.

BASTERNA, a close vehicle or chariot used by the Roman ladies. It was furnished with cushions, and sometimes carried, like the *lectica*, or litter, which it succeeded. Salmasius, Causaubon, and others, state that it was drawn by oxen or mules. The inside was called *cavea*,

cage. The model of the Basterna passed from Italy to Gaul, and thence into other countries. Our modern chariots are evidently Basternas improved, having no resemblance to the ancient *currus*, from which they have been named. The Basterna was sometimes used in war for carrying baggage, &c.

BATHS, BALNEA, or THERMÆ. Among the early Greeks and Romans public baths were unknown; but in the times of Roman luxury they were among the most magnificent buildings of the city, as is sufficiently attested by existing remains. At Athens the baths contained several apartments; the *ἀποδυτήριον*, in which the bathers undressed themselves; the *ὑποκαυστήριον*, a circular apartment provided with a smokeless fire, for exciting perspiration; *βαπτιστήριον*, a hot bath; *λουτρον*, a cold bath; *ἀλειπτήριον*, the apartment in which they were anointed after bathing, either to close the pores of the body, or prevent the skin from being rough. Women were usually employed in washing and anointing the feet.—Rome greatly surpassed ancient Greece in the splendour of her baths. Under the emperors they were erected with such grandeur, that they are generally designated as the greatest proofs of the magnificence and luxury of the Romans. It is said that there were at Rome 856 baths. The most magnificent were those of Titus, Paulus Æmilius, and Dioclesian, of which some ruins are still remaining. Seneca complains that the baths of the plebeians were filled from silver pumps; and that the freedmen trod on gems. Macrobius states that Sergius Oratus had pendent baths hanging in the air.—The Roman *Thermæ*, which united with them places of pleasure or exercise, had porticos or galleries of extraordinary extent and superb architecture, with lofty saloons supported by marble columns. The walls were adorned with valuable paintings and gilt ornaments. There were also figures, vases, and statues of the first masters. The basins of the baths were of fine marble, oriental granite, or porphyry. The cement of the reservoirs almost resisted iron. The pavements were of marble, glass, or mosaic. The description of the thermæ of Dioclesian, by Andrew Baccius, furnished a complete idea of Roman grandeur. He mentions a large lake for swimming; porticos for promenades; basilicæ, for assembling before entering or leaving the baths; eating rooms, vestibules, and courts adorned with columns; places of exercise for the young, or of refreshment, agreeably ventilated by large windows; places for procur-

ing perspiration; delightful woods, planted with planes and other trees; spots for running in; some with seats for conversation; others for wrestling and athletics. The front of the baths was commonly to the south, and very extensive. The middle was occupied by the hypocaust, which had on the right and left a suite of four similar rooms on both sides, so disposed that persons could easily pass from one to the other. These apartments were known by the name of *balnearia*. The saloon of the warm bath was twice as large as the others, on account of the concourse and lounging there. The baths were heated by a hypocaust, which was only to be inflamed by logs tarred over, and soaked in oil, in order to prevent smoke. The price paid for admission was a quadrans; and they were summoned by a bell between two and three in summer; in winter later; and, debauchees excepted, bathed only once a day. Persons bathing, first entered the cooling room (*frigidarium*) where they undressed and rubbed, which operation the poor performed themselves. Then they passed to the tepid room (*tepidarium*), where they staid some time before they went into the perspiring room (*concamerata sudatio*), which, besides the subterraneous fire, had a stove to heat it. From the perspiration room, they went to the hot baths, which adjoined a room (*vasarium*) that was supplied with three large brass coppers or vases (*milliaria*) containing hot, lukewarm, or cold water. From these, by means of tubes and cocks, the bathers let in water at option. Having bathed, they returned inversely to the cooling room, and thence to the adjoining ointment chamber, where they were perfumed (*eleotheseum*). While they bathed, they kept themselves in perfect repose; some even composed or dictated, or listened to readers. After being scraped with the strigil, to take off the perspiration, they were anointed and perfumed.—*Balnearii* were servants belonging to the Roman baths, who had different names, according to their different employments; hence *Fornacatores* were those who were appointed to heat the water; the *Capsarii* kept the clothes of those who were bathing; the *Aliptæ*, called also *Unctuarii*, anointed and perfumed the body, and pulled off the hairs.

BATH-KOL, a name given to one of the oracles of the ancient Jews, frequently mentioned in the Talmud and other books. By this name the Jewish writers call that revelation of God's will, which he made after the times of the prophets Haggai,

Zechariah, and Malachi. The generality of their traditions and customs are pretended to be founded upon the authority of this revelation to their elders, by the Bath-Kol, which is a sort of secret inspiration, said to be communicated sometimes by an articulate voice, and sometimes otherwise.—*Calmet*.

BATRACHOMYOMACHIA, the name of a satirical poem, written by Homer, describing the battle of the frogs and mice.

BATTLE, Order of. See **WAR**.

BATTLE, or **BATTEL**, **WAGER OF**; a species of judicial combat, formerly practised by individuals, and sanctioned by law, in the Middle age. Any person accusing another of a crime was admitted to prove it by witnesses, or by single combat. When the appellee of felony, (to adopt the technicalities of the age) determined on waging battle, he pleaded not guilty, and, flinging down his glove, said he was ready to defend the same by his body. If the appellant joined battle, he replied that he was ready to make good his appeal by his body upon the body of the appellee, and took up the glove. Then the appellee laid his right hand on the book, and with his left hand took the appellant by the right, and swore according to certain forms. The night before the day of battle both parties were arraigned by the marshal, and brought into the field before the justices of the court where the appeal was depending, at the rising of the sun, bare-headed, and bare-legged from the knee downwards, and bare in the arms to the elbows, armed only with batons an ell long, and four cornered targets; and before they engaged, they both made oath, that they had neither eat nor drunk, nor done any thing else by which the law of God might be depressed, and the law of the devil exalted. Then, after proclamation for silence under pain of imprisonment; they began the combat; wherein, if the appellee was so far vanquished that he could or would not fight any longer, he might be adjudged to be hanged immediately; but if he could maintain the fight till the stars appeared, he had judgment to be quit of the appeal. If the appellant become a coward, the appellee recovered his damages, and might plead his acquittal in bar of a subsequent indictment or appeal; and the appellant for his perjury lost his *liberam legem*.—Trial by combat was also practised on the Continent, whence our ancestors probably derived it. The following is an instance on record, among the Helvetians. Two men of Glaris, near relations, were walking together along the edge of a precipice.

One of them, who was heir to the other, pushed him over. By a singular hazard, the fall did not prove fatal, and an accusation was, of course, brought against the aggressor, who invented a counter accusation in his own defence. The parties were closely examined by the judges; both put to the rack; but each persisting in his own statement, the truth remained undiscovered. At length the general assembly (the people) ordained that the cause should be tried by judicial combat. The two champions met in the public square before the church of Glaris, the 12th of August, 1423, entering the lists, stripped to their shirts and drawers, their drawn swords in their hands. The Landamman Ischudi, and sixty judges, sat round, with the inhabitants behind them, all except the relatives of the parties. At a signal, the combatants engaged; they fought long, and, for a time, with very equal success. At length the innocent man was victorious; and his adversary, as he lay weltering in his blood, acknowledged the justice of his fate.

BEADS. The use of beads, as auxiliaries to devotion, was known among the early Egyptians. Rosaries of them have been found among the Lares in the catacombs. Du Choul contends that they were also in use among the classical ancients; and the Christian adoption of them is, according to Hanmer, first mentioned by Augustine in the year 366. Malmesbury says, that the intention was, that no prayer might be omitted. About 1090, according to Polydore Vergil, Peter the hermit invented a mode of praying by 55 calculi or beads, so distinct in order, that after ten, each of the largest was affixed to the thread; and as many as the latter were, so many times they recited the Lord's prayer; as many as the other, so many times the Angel's salutation, by going over the number three times; thrice also they went over the shorter creed, which they called the Psalter of the Virgin Mary.

BEARDS. In sculpture and painting the beard is frequently of great assistance in discovering the subject, and often distinguishes the peculiar era or people to which it belongs. Egyptian figures are never represented with beards, except when in mourning; but the Assyrians and Africans appear with long beards; and those of the Persians entwined with gold threads. The Parthian sovereigns had bushy beards. The Grecian heroes have them short and curled; but from the heroic ages they wore long beards to the time of Alexander the Great. The Romans appear without beards; but Pliny states

that they did not begin to shave till the year of Rome 454, when P. Ticinius brought over barbers from Sicily. Scipio Africanus, he adds, was the first who introduced daily shaving; and the first fourteen Roman emperors shaved, till the time of Adrian, who retained the beard, as Plutarch says, to hide the scars in his face. The Britons, according to Cæsar, shaved all but the upper lip. The Anglo-Saxons and Danes wore forked beards; which fashion disappeared with the Normans, whose beards and mustachios are represented much thicker. Nearly all our kings retained the beard as an emblem of rank.

BEDS. The beds of the Greeks and Romans were generally made of ebony or cedrat, enriched with inlaid work or figures in relief. Sometimes they were of massy silver, ivory, &c. The Romans had their *lectus cubicularis*, or chamber beds, whereon they slept; *lectus discubitorius*, on which they eat, for they generally eat lying; *lectus lucubratorius*, on which they studied; and *lectus funebriis*, whereon the dead was carried to the pile. There were also the *grabatum*, low and portable, used by Roman slaves; *scympodium*, composed of a bed and chair for reclining on; with others of a similar description.

BEDERESSE, a feudal service, which certain tenants among the Saxons were bound to perform, of reaping their landlord's corn at harvest. It was called in Latin *Præcaria*.

BELFRAGIUM, a moveable tower, with several stories, adapted for attacking the walls of fortified towns. Some of them were of immense magnitude, and had from ten to twenty stages or floors, presenting a pyramidal form. The principal belfries were named *breastachie*, or *breastaches*, being like wooden castles, regularly fortified. Previous to wheeling up the Belfragium, a *cat* made of osier twigs and leather, and covered with planks, was used to protect those who filled up the ditches surrounding the walls. A representation is given by Grose, consisting of a ground-floor occupied by a ram, and four upper stories by cross-bowmen and archers. The uppermost story appears above the town, and a draw-bridge let down from the story underneath, rests on the walls, for the purpose of scaling the place, while the archers above are protecting the assailants.

BELLS. Bells of large dimensions were unknown to the classical ancients. We find small ones noticed by Ovid, Tibullus, Martial, Statius, Manilius, and the Greek authors, under the appellations of *tintin-*

nabula, and sounding brass. Suetonius, Dion, Strabo, Polybius, Josephus, and others, mention them under the names of *petasus*, *tintinnabulum*, *aramentum*, *crota-lum*, *signum*, &c. But these appear to have been no more than baubles. Hieronymus Magius makes large bells a modern invention. Indeed we do not hear of any before the sixth century: in 610, we are told, Lupus bishop of Orleans, being at Sens, then besieged by the army of Clotharius, frightened away the besiegers by ringing the bells of St. Stephens. The first large bells are mentioned by Bede, towards the latter end of that century. They seemed to have been common in the year 816.—In the papal times, bells were baptized and anointed *oleo chrismatis*; they were exercised and blessed by the bishop, from a belief that when these ceremonies were performed, they had power to drive the devil out of the air, to calm tempests, to extinguish fire, and to recreate even the dead. The practice of baptising and consecrating bells was introduced in 968 by Pope John XIII. Their supposed uses are described in the Monkish lines—

“Funera plango, fulgura frango, sabbata
pango,
Excito lentos, dissipo ventos, paco cruen-
tos.”

Having thus laid the foundation of superstitious veneration in the minds of the common people, they were soon used at church festivals, public rejoicings, &c.

BELUS, TEMPLE of; a stupendous edifice at Babylon, chiefly designed for the worship of the Assyrian god Belus, or Baal. It was built by Semiramis, and was not only the most ancient, but one of the most magnificent temples in the world. It is supposed to have been originally the tower of Babel, which was enlarged, and converted into a temple. At the foundation, according to Herodotus, it was a square of a furlong on each side, that is, half a mile in the whole compass; and (according to Strabo) it was also a furlong in height. It consisted of eight towers, built one above the other, decreasing regularly to the top, for which reason Strabo calls the whole a pyramid. It is not only asserted, but proved, that this tower much exceeded the greatest of the pyramids of Egypt in height. The ascent to the top was by stairs on the outside round it; that is, perhaps, there was an easy sloping ascent in the side of the outer wall, which, turning by very slow degrees in a spiral line eight times round the tower from the bottom to the top, had the same appearance as if there had been eight towers placed upon one another. In these different stories were

many large rooms, with arched roofs supported by pillars. Over the whole, on the top of the tower, was an observatory, by the benefit of which the Babylonians became more expert in astronomy than all other nations; and made, in a short time, the great progress in it ascribed to them in history. The riches of this temple in statues, tables, censers, cups, and other sacred vessels, all of massy gold, were immense. Among other images, there was one forty feet high, which weighed a thousand Babylonish talents. According to the calculation which Diodorus makes of the riches contained in this temple, the sum total amounts to six thousand three hundred Babylonish talents of gold, or upwards of twenty-one millions sterling. This temple stood till the time of Xerxes; but he, on his return from his Grecian expedition, demolished it entirely, after having first plundered it of all its immense riches. Alexander, on his return to Babylon from his Indian expedition, purposed to have rebuilt it; and in order thereto, set ten thousand men to work, to rid the place of its rubbish; but, after they had laboured therein two months, Alexander died, and that put an end to the undertaking.—(*Herod. l. i.; Diod. l. ii.; Strab. l. xvi.*)

BENDIDIA, certain festivals resembling the Bacchanalia, though held by the Athenians, in honour of Diana. They were solemnized in the Piræus, on the 25th day of the month Thargelion.

BENEFICIARIJ, Roman soldiers who enjoyed the conquered lands on the frontiers of the empire, which were distributed among them as rewards for their services. These lands were called *beneficia*, as being held on the pure beneficence of the sovereign. They were at first given for life only, but afterwards became hereditary and patrimonial.—These kinds of tenures passed into France and England in the Middle age; and hence, doubtless, the term *benefice* was applied to church livings; as arising from the beneficence of princes or nobles.

BENERETH, a feudal service rendered by a plough and cart to the lord of a manor.

BENNA, a light car used by the ancient Gauls and Britons.

BERENGARIANS, a sect of religionists, who opposed the doctrine of transubstantiation and the real presence, a considerable time before Luther. Berengarius, archdeacon of Anjou, was the founder.

BERIA, BERIE, or BERRY. Cities and towns in England, the names of which ended with these words, were so called from being built in plain and open places;

the word literally meaning a large open field. Thus Spelman, and other glossographers, are mistaken in supposing the places derive their names from boroughs which the termination *bury* implies. Du Cange observes that "*Beria Sancti Edmundi*," mentioned by M. Paris, is not to be understood for the town, but for the adjoining plain.

BESANT, or **BESANTIUM**, a coin first struck by the Western emperors at Byzantium or Constantinople. There were two sorts, gold and silver, both current in England. Chaucer represents the gold besantine to have been equivalent to a ducat; and the silver one was generally computed at two shillings.

BESTIARI, combatants among the Romans, who either fought with beasts voluntarily for hire, or were compelled by way of punishment, as was frequently the lot of the first Christians. The former consisted of young men, who, to become expert in managing their arms, fought sometimes against beasts, and sometimes against one another. The latter were slaves or condemned criminals, who were sometimes exposed naked, and without defence to the beasts. Cicero mentions a lion which alone despatched 200 bestiarii.

BIDENTAL, amongst the Romans, was a place blasted with lightning, and consecrated by an haruspex with the sacrifice of a *bidens*, or sheep two years old. They thought that wherever a thunderbolt fell, the gods had a particular desire to have the place set apart for their worship. It was accordingly accounted sacred, and it was unlawful to enter or tread upon it; for which reason it was commonly surrounded with a ditch, a wall, a hedge, or ropes. Priests called *Bidentales* were appointed to offer sacrifices within the holy inclosure, and constituted a college or decury.

BIGÆ, chariots drawn by two horses abreast, and used both in the Grecian and Roman games. They were first introduced into the Olympic Games in the 93d Olympiad; and are frequently mentioned by Homer as the war-chariots of the heroes of the Iliad. — *Bigatus* was the name of a Roman denarius, stamped with the figure of a *biga*.

BIREMES, in the naval affairs of the Romans, ships of the smaller size used in war, having two rows of oars. They were sometimes called *liburnæ* or *liburnice*, from the Liburni, a people of Dalmatia, who are said to have invented and used them in their piratical expeditions.

BISSEXTUS DIES, in the Roman calendar, the supernumerary day added to the

365 in leap-year. It was so called because in leap-year they counted the sixth of the calends of March twice over. This additional day was inserted every four years, and was made up of the six odd hours which remained unaccounted for in every common year. This was the Julian regulation of the calendar, which, with a few necessary alterations, still continues. The leap-year, on account of the *dies bissextus*, was called *annus bissextilis*.

BLANCH FIRMES. In feudal times the crown-rents were sometimes reserved in *libris albis*, or *blanch firmes*: in which case the buyer was holden *dealbare firmam*; viz. his base money or coin, worse than standard, was molten down in the exchequer, and reduced to the fineness of standard silver; or, instead thereof, he paid to the king 12d. in the pound, by way of addition.

BOATS. Strabo, lib. xvii., says that the boats of the Egyptians were made of reeds and papyrus. Pliny mentions boats used by the Ethiopians, called *plicatiles*, because they used to fold them up, and carry them on their backs when near a cataract. Herodotus describes these in use at Babylon. Some of the boats of the Egyptians were of a considerable size, and navigated with sails and oars; one of them has been sculptured with sixteen oars. The Egyptians had smaller boats, painted with a variety of colours; the sails were also painted with a variety of hues, which, with the brightness of their tints, displayed much effect and magnificence. These vessels are described in the sculptures on the walls of Carnac, and in the grottos of Elethyas. The royal barges sculptured at Beban el Moluk, are depicted large and roomy. The sails are of beautifully variegated colours. The cabin walls are ornamented with different figures; as sphinxes, dancing women, birds, and other animals. — The earliest mode of navigation was undoubtedly by rafts, made of wicker work, covered by leather. Such were the boats of Ulysses, the *cymbæ sutiles* of Virgil, and the *coracles* of Britain. Skins were used by the early Romans, and the boatmen were called *utricularii*. — To be represented in a boat is generally the symbol of apotheosis; and many sovereigns are thus distinguished on coins. See SHIPS.

BOCLAND, a kind of inheritance among the Anglo-Saxons, which usually carried with it the absolute property of the land; on which account it was preserved in writing, and possessed by the thanes, or nobler sort, as "*prædium nobile, liberum et immune a servitiis vulgaribus et servilibus*," and was the same as *allodium*, de-

scendable unto all the sons, according to the common course of nations and of nature, and therefore called *gavel-kind*. It was also devisable by will.—*Spel. on Feuds*.

BOEDROMIA, an Athenian festival, the name of which is derived from *ἀπο του βοηδρομειν*, coming to aid; because it was traditionally related that the people of Athens, in the reign of Erectheus, had derived effective assistance from a foreign ally during an invasion.—*Boedromium* was the third month in the Grecian year.

BÆOTARCHS, governors of Bœotia; an appellation given to the generals and magistrates charged with the government of Thebes.

BOGOMILI, or **BOGARMITÆ**, a sect of heretics of the 11th century, who denied the Trinity, and maintained that God had a human form, and that the world was created by evil angels. They rejected the Pentateuch, and only admitted seven books of Scripture; with many other strange tenets. Their leader, Basil, was burnt alive by order of the emperor Alexander Comnenus. It is supposed that they sprang from the Manicheans.

BOMONICÆ, Grecian youths, so named from *βωμος* an altar, because they were whipt at the altar during the festival of Diana Orthia. He who endured the flagellation with the greatest patience, received an honourable reward.—*Pausan.*

BONA DEA, a name given to Ops, Vesta, Cybele, and Rhea, by the Greeks; and by the Latins to Fauna, or Fatua. This goddess was so chaste, that no man but her husband saw her after her marriage; from which reason her festivals were celebrated only in the night by the Roman matrons in their houses, and all the statues of men were carefully covered with a veil when the ceremonies were observed.—*Juvenal.*

Books. On the first invention of letters, the leaves and bark of trees were in general use; and particularly the leaves of the palm tree, and the ancient papyrus. Thus most of the terms belonging to books, in their primitive sense, mean the bark or rind of a tree on which they were originally written; as the Greek *βιβλος*, the Latin *liber*, *codex*, *folium*, &c. and the English *book* itself. By degrees the skins of goats and sheep were introduced, out of which parchment was eventually prepared; and most ancient manuscripts written since the use of papyrus, are preserved on this article, though, at some periods, linen, silk, horn, &c. have been adopted.—From the sacred records we learn that the first books were in the form of blocks and tables under the appellation of *sepher*, which the Septuagint

renders *ζωνε*, square tables; of which form the book of the covenant, book of the law, book or bill of divorce, book of curses, &c., appear to have been. But when flexible matter came to be written on, they found it more convenient to make their books in form of rolls, called by the Greeks *κντακτια*, by the Latins *volumina*, which appear to have been in use among the ancient Jews, as well as Grecians, Romans, Persians, and even Indians. The rolls or volumes were composed of several sheets, fastened to each other, and rolled upon a stick, or *umbilicus*; the whole making a kind of column or cylinder, which was to be managed by the *umbilicus* as a handle; it being reputed a crime to take hold of the roll itself. The outside of the volume was called *frons*, the ends of the *umbilicus*, *cornua*, horns, which were usually carved and adorned with bits of silver, ivory, or even gold and precious stones. The title *συλλαβος*, was fastened on the outside. The whole volume, when extended, was about a yard and a half wide, and fifty long. The art of gluing the leaves together, and rolling them on cylinders of wood, is first attributed to the Egyptians. It was continued till long after the age of Augustus, and is still retained by the Jewish synagogues, where they continue to write the books of the law on vellums sewed together; making, as it were, only one long page, with two rollers, and their clasps of gold or silver at their extremities; the whole book being wrapped up in a piece of silk, which serves as a cover to it. But as this manner of binding books was attended with many inconveniences, one of the Attali, kings of Pergamus, invented the form now in use of square binding, or of sewing several quires one over another, as more commodious to the reader, who can open and shut his book in an instant, without the leaves being exposed to wear out so soon as when rolled up, especially books written or printed on paper.—In the Middle age, even bishops bound books; and with the monks it was a common employment. There were also trading binders, called *ligatores*.—The traffic of books was anciently very inconsiderable; the book merchants of England, France, Spain, and other countries, being only distinguished by the appellation of stationers, as having no shops, but only stalls and stands in the streets. During this state, the civil magistrates took little notice of the booksellers, leaving the government of them to the Universities to whom they were supposed more immediate retainers; who accordingly gave them laws and regulations,

fixed prices on their books, examined their correctness, and punished them at discretion. But when, by the invention of printing, books and booksellers began to multiply, it became a matter of more consequence; and the sovereigns took the direction of them into their own hands; giving them new statutes, appointing officers to fix prices, granting licences, privileges, &c.

BORD-HALFPENG, (Sax.) a small toll formerly paid to the lord of a town for setting up boards, booths, &c. in markets and fairs. *Bordlands* were demesnes which lords kept in their hands for the maintenance of their board or table. *Bord-lode* was a service required of tenants to carry timber out of the woods of the lord to his house; or it is said to be the quantity of food or provision which the *bordary* or *bordmen* paid for their *bordlands*.

BORDARI, the name of a certain class of agriculturists frequently mentioned in Domesday. They were distinct from the Villani; and seemed to be those of a less servile condition, who had a bord or cottage, with a small parcel of land allowed to them, on condition they should apply the lord with poultry, eggs, &c.

BORLANDERS, the demesnes which the feudal lords kept in their hands for the maintenance of their board or table.

BOREASMI, a festival at Athens and Megalopolis, celebrated in honour of Boreas, who was supposed to protect their fleet.—*Pausan.*

BOROUGHs, or **BURGHs**. All places which were called boroughs, among our Saxon and Norman ancestors, were fenced or fortified. In the reign of Hen. II. they had great privileges; if a bondman or servant remained in a borough a year and a day, he was by that residence made a freeman. (*Glanville.*)—Why these were called Free Burghs, and the tradesmen in them Free Burgesses, was from a freedom to buy and sell, without disturbance, exempt from toll, &c. granted by charter. Parliament boroughs were generally by charter, or towns holden of the king in ancient demesne. (*Brady.*)—*Borough-English* was a customary descent of lands in some ancient boroughs, and copyhold manors, that estates should descend to the youngest son; or if the owner had no issue, to his younger brother.

BOTANOMANCY, a species of divination by herbs, practised by the Greeks. They wrote their own names and their question upon leaves, and exposed them to the winds. As many of the letters as remained in their proper places being

joined together contained an answer to their question.

BOUCHE OF COURT, in the Middle age, a certain allowance of provision from the king to his knights and servants that attended him in any military expedition. It extended to bread, beer, and wine; and this was also in use in the houses of noblemen, as well as in the king's court.

BRABEUTES, the officer who determined and decreed the prizes at the Grecian games.

BRACHMĀNES, or **BRACHMANS**, a very ancient sect of philosophers in India, with whom Alexander the Great had some singular conferences. Arrian has given some curious particulars of their opinions and manner of living. These Brachmans, says he, are held in great veneration in their own country. They do not pay any tribute to the prince, but assist him with their counsel, and perform the same as the Magi do to the kings of Persia. They assist at the public sacrifices; and if a person desires to sacrifice in private, one of these must be present, otherwise the Indians are persuaded the sacrifice would not be agreeable to the gods. They apply themselves particularly to consulting the stars. None but themselves exercise the art of divination; and they foretel, chiefly, the change of weather and of the seasons. If a Brachman has failed thrice in his predictions, he is silenced for ever. Their sentiments, according to Strabo, were not very different from those of the Greeks. They believed that the world had a beginning; that it would end; that its form was circular; that it was created by God, who presides over and fills it with his majesty; and that water was the principle of all things. With regard to the immortality of the soul, and the punishment of the wicked in hell, they followed the doctrine of Plato; intermixing with it, like that philosopher, some fictions, in order to express or describe those punishments. Several among them always went naked, whence the Greeks gave them the name of *Gymnosophists*. As they admitted the metempsychosis, and believed that the souls of men transmigrated from their bodies into those of beasts, they abstained from the flesh of animals. It is thought that Pythagoras borrowed this doctrine from the Brachmans. These philosophers still exist in Hindoo, where they are called Bramins; and retain, in many points, the traditions and tenets of the ancient Brachmans.

BRANCHIDÆ, priests of the temple of Apollo at Didymus in Ionia. They impiously opened their temple to Xerxes,

who plundered it of all its riches. After this they fled to Sogdiana, where they built a city called by their own name. Alexander, after he had conquered Darius, destroyed their city, and put them all to the sword, visiting the sins of the fathers upon the children.

BRASIDEA, Lacedæmonian festivals in honour of Brasidas, a celebrated general of Sparta, at which none but freemen-born entered the lists.

BRAURONIA, a Grecian festival celebrated at Brauron, a town of Attica, in honour of Diana. It was kept every five years, and managed by ten men, called *ἱερόταιοι*. The victim offered in sacrifice was a goat; and it was usual for some men to sing one of the Iliads of Homer. Young virgins attended, habited in yellow, and consecrated to Diana, who were about ten years of age; hence to consecrate them was called *δεκατευσιν*, from *δεκα* ten. It was also called *ἀρκτευσιν*, from *ἀρκτος* bears; which originated thus. Among the Philaniæ, an ancient people of Attica, there was a bear, which was so far divested of its natural ferocity, that they admitted it to eat and to play with them; but a young virgin becoming too familiar with it, the beast tore her to pieces, and was afterwards killed by the brothers of the girl. Upon this, a festival ensued, which proved fatal to many of the inhabitants of Attica; to remedy which, an oracle advised them to appease the anger of Diana, by consecrating virgins to her in memory of it. This command was punctually executed, and a law enacted, that no virgin should be married till she had undergone this solemnity.

BRAWL, a dance among our ancestors with which balls were usually opened. Several persons joined hands in a circle, and gave each other repeated shakes. The steps changed with the time.—*Hawkins*.

BRENAGIUM, a payment in bran, which tenants, in the Middle age, made, to feed their lords' hounds.—*Blount*.

BRETOYSE, the ancient law of the Marches of Wales, in practice among the ancient Britons.

BREWING. The art of brewing is ascribed to the Egyptians; from whom it seems to have passed to those western nations settled by the colonies that migrated from the east. The town of Pelusium, situated on one of the mouths of the Nile, was particularly celebrated for its manufacture of malt liquors. Herodotus attributes the discovery of the art to Isis, the wife of Osiris.—Galen, who lived at Rome, and flourished in the reign of Antonius Pius, and Dioscorides, the favourite

of Mark Antony, were neither of them strangers to ale.—Tacitus informs us, that beer was known in very remote ages among the northern nations, and that this liquor was the favourite drink of the Anglo-Saxons and Danes, as it had been of their ancestors the Germans. Before their conversion to Christianity, they believed that drinking large and frequent draughts of fermented malt liquors was one of the chief felicities which those heroes enjoyed who were admitted into the hall of Odin. After the introduction of agriculture into this country, malt liquors were substituted for mead, and became the most general drink of all the ancient Britons; both ale and beer are mentioned in the laws of Ina, king of Wessex. Among the different kinds of drinks provided for a royal banquet, in the reign of Edward the Confessor, ale is particularly specified. In Scotland and Wales they had at this time two kinds of ale, called common ale, and aromatic ale, both of which were considered as articles of great luxury among the Welsh. Wine, it appears, was then unknown even to the king of Wales. Buchan, in his history of Scotland, mentions the use of malt liquor at a very early period, and calls it "vinum ex frugibus corruptis." All the ancient malt liquors, however, seem to have been made entirely of barley, or some other farinaceous grain, and therefore were not generally calculated for long keeping, as this quality depends considerably, though not entirely, on the bitter principle of the hops with which the liquor is impregnated. The use of this plant, in the art of brewing, is of modern date.

BRIDGES. We have little authenticated evidence of the general structure of bridges among the early Asiatics; but if we are to rely on the descriptions of Diodorus and Strabo, the bridge built over the Euphrates, at Babylon, was a most wonderful structure. It was a furlong in length, and thirty feet in breadth, built with wonderful art, to supply the defect of a foundation in the bottom of the river, which was all sandy. The arches were made of huge stones fastened together with chains of iron and melted lead. Before they began to build the bridge they turned the course of the river, and laid its channel dry. At the two ends of the bridge were two palaces, which had a communication with each other, by a vault built under the channel of the river at the time of its being dry. — In Greece there are very few remains. There is one at Mycenæ, of very remote date, formed of projecting stones, and not

arched. — The Romans have been celebrated for the construction of their bridges. Those of Rome, across the Tiber, were eight in number; viz., Pons Milvius, Ælius, Vaticanus, Janiculensis, Cestius, Fabricius, Palatinus, and Sublicius. Three of these still remain: of which the largest and most beautiful is Pons Ælius, built by the emperor Adrian. The Pons Sublicius was constructed of wood, and the oldest bridge in Rome—having been built by Ancus Martius.—There are numerous remains of Roman bridges in various parts of Europe; but the most magnificent was the bridge of Trajan over the Danube, raised on twenty piers of hewn stone, 150 feet from the foundation, 60 feet broad, and 170 feet distant from one another, extending in length about a mile. But this stupendous work was demolished by the succeeding emperor, Hadrian, who ordered the upper part and the arches to be taken down, under pretext that it might not serve as a passage to the barbarians, if they should become masters of it. Some of the pillars are still standing. There was a bridge at Nismes (*Nemansum*) in France, which supported an aqueduct over the river Gardon, consisting of three rows of arches, several of which still remain entire, and are esteemed one of the most elegant monuments of Roman magnificence. The stones are of an extraordinary size, some of them twenty feet long, said to have been joined together, without cement, by ligaments of iron: the first row of arches was 438 feet long; the second 746; the third and highest 805; the height of the three from the water 182 feet. In the time of Trajan a noble bridge was built over the Tagus, or Tayo, near Alcantara, in Spain, part of which is still standing: it consisted of six arches, eighty feet broad each, and some of them 200 feet high above the water, extending in length 660 feet. On the one side of this bridge was a sacellum, or chapel, ten feet broad and twenty long. The stones are of a prodigious size, and project so out of the wall as to form a kind of roof. They are so skilfully joined, that notwithstanding their age the rain has not been able to penetrate between them. The largest single arched bridge known, is over the river Elaver, or Allier, in France, called *pont veteris Brevatis*, near the city of Brionde, in Auvergne, from Briva, the name of a bridge among the ancient Gauls. The pillars stand on two rocks, at the distance of 195 feet; and the arch is eighty-four feet high above the water. Of temporary bridges, the most famous was that of

Cæsar over the Rhine, constructed of wood. — Among our ancestors, bridges were usually constructed of wood; and Bow-bridge, erected in 1118, is the first in England built of stone.

BRIGANDINE, or **BRIGANTINE**, a species of armour used in the Middle age, consisting of many plates and joints like a coat of mail. A foot soldier armed with this was called a *brigand*. This word is mentioned in 4 and 5 P. & M. cap. 2.; some confound it with Haubergeon; and others with Brigantine, a long but low built vessel, swift in sailing, used at sea.

BRONTIUM, in the Grecian theatres, a place beneath the floor where they kept brazen vessels full of stones and other materials, with which they imitated the sound of thunder upon the stage. The Roman theatre had a similar convenience, where they kept their thundering machines, and the materials of which their lightning was composed.

BRUMALIA, festivals instituted by Romulus in honour of Bacchus. They were celebrated twice a year, on the 12th of the calends of March, and the 18th of the calends of November.

BRUTIARI, inferior officers to the Roman magistrates. They were employed in carrying messages, and generally did the duty of beadles. They derived their appellation from the *Brutii*, a people of Italy, so called because they had ignominiously submitted to Hannibal, for which they were subsequently deprived of their liberty by the Romans.

BUCCELLARI, under the Greek emperors an order of soldiery appointed to guard and distribute the ammunition-bread; so called from *buccellus*, a kind of cake or loaf of a circular form.

BUCCINA, among the Romans a brazen trumpet which was sounded at relieving guard, and also announced the hour of meals.

BUCEPHĀLUS, a celebrated and high-spirited war-horse, belonging to Alexander the Great, which none but his master could mount. Its head resembled that of a bull, whence it took its name.

BULEUTERIA, were public buildings at Athens, wherein each company of tradesmen met, and consulted about their common interests; for trades were much encouraged by the Athenians; and an action of slander lay against any man who upbraided another with the meanness of living by a trade.

BULLÆ, small golden balls or medals, sometimes in the shape of a heart, worn by the Romans upon the left side of the breast. In every family they placed as

many little images about their household gods, as there were sons in the house. When the Bulla was left off by a youth, which was when he arrived at puberty, it was hung about the neck of his respective image as an offering. Hence Petronius, "Lares *bullatos* supra mensam posuerunt." The sons of the lower orders wore only a leathern cross. The necks of horses, as well as those of gods and men, were sometimes decorated with these ornaments. These Bullæ came afterwards to be hung to the diplomas of emperors and popes; whence the name of Bulls.

BURGHOTE, among our Saxon ancestors, the right of being exempt from tribute or contribution towards the building or repairing of castles, or walls of a borough or city. — *Burgh-brech* was a fine imposed on the community of a town, for the breach of the peace, &c. "Angli omnes decemvirali olim fidejussione pacem regiam stipulati sunt, quod autem in hanc commissum est, *Burgh-brech* dicitur," &c. *Leg. Canuti*, cap. 55.

BURIALS. See FUNERALS.

BUSKIN, a sort of stocking or boot used by the classical ancients, covering the foot and mid-leg, and tied or fastened below the knee. It was used by actors when performing tragedy, and also by soldiers, and called *aluta*, from its fitting without any ligatures, in which it differed from another kind, the *campagus* of officers, fastened by thongs, crossed over the legs. The *togati* among the Romans had a sort of short boot or shoe, with straps crossed over the in-step, called *calceus*. The foot-covering of the ladies at first had the same shape; but by degrees this latter assumed all the varieties of form. The term is often used for tragedy itself.

BUSTUARI, so called from *bustum* a

funeral pile, were gladiators who fought about the funeral pile of a deceased person of note. This custom succeeded the more barbarous one of sacrificing captives upon the occasion; instances of which we meet with both among the Roman and Greek writers. The blood spilt in this inhuman butchery was supposed to render the infernal gods more propitious to the souls of the dead. According to Valerius Maximus and Florus, the sons of Brutus were the first at Rome who had honoured the funeral of their father with this kind of spectacle, A. R. 489.

BYSSUS, a kind of Egyptian flax, extremely fine and delicate, which often received a purple dye. It was very dear; and none but rich and wealthy persons could afford to wear it. Pliny, who gives the first place to the asbeston or asbestinum (i. e. the incombustible flax), places the Byssus in the next rank; and says, that the dress and ornaments of the ladies were made of it. The tunics of the Jewish priests were also made of this material. It appears from the holy scriptures, that it was chiefly from Egypt that cloth made of this fine flax was brought: "Fine linen with brodered work from Egypt." The method of making linen in Egypt was wonderful, and carried to such perfection, that the threads which were drawn out of them were almost too small for the observation of the sharpest eye. — The *Vestes Byssinæ*, which, we are told, some of the Roman ladies wore, were of such an extravagant price, as no stuff in our age can equal. The Byssus, of which these garments were made, was reckoned to be worth 49l. 12s. the pound avoirdupois weight, and consequently a garment weighing 20 pound would cost 992l. exclusive of the manufacture.

C.

C A B

CAB, a measure among the ancient Hebrews containing two pints one-third of our wine measure, and two pints five-sixths of our corn-measure.

CABBALA, the name of a mysterious kind of science among the Jews, thought to have been delivered by revelation to their forefathers, and transmitted by oral tradition to the present times, and serving for the interpretation of the books both of nature and Scripture. — *Cabbalists* were a sect who followed the precepts of the Cabbala.

C A D

CABIRI, mysterious festivals celebrated at Samothrace and Imbros, where the Cabiri were worshipped. — *Sanchoniathon*.

CADŪCEUS, a white staff or wand among the Romans, carried by those officers who went to proclaim peace with any people they were at variance with. The Egyptians adorned this rod with two serpents, the one male, and the other female, which were twisted about it, and formed a kind of knot in the middle, and at the top seemed to kiss each other, and made an arch or bow with the upper part

of their bodies, to which they added wings. This rod was an emblem of eloquence. It was also, in fabulous history, the rod given by Apollo to Mercury, for his seven-stringed harp.

CADGE, in the Middle age, a hoop or round frame on which the *cadgers*, or venders of hawks, carried their birds for sale. In old paintings of hawking, the cadge is suspended from the falconer's neck, who walks within it, and the birds perched upon it.—*Nares*.

CADŪCA BONA, amongst the Romans, certain eschents or goods forfeited to the treasury, according to certain laws made in the time of Augustus. In short, *caduca bona* were any lapsed legacies, or gifts of inheritance which were void.

CÆDAS, among the Lacedæmonians, a dark dungeon into which they put criminals. It was of the same nature with the Athenian *barathron* and *orygma*.

CAINITES, a sect of ancient heretics, who were so called from Cain, whom they esteemed as their patriarch, and the chief object of their veneration. They were a branch of the Gnostics.

CAIRNS, heaps of stones supposed to have contained the bodies of the criminals burnt in the wicker images of the Druids, burial places of other criminals, distinctions of chieftains, &c. Sir Richard Colt Hoare says, that several have been opened without the smallest appearance of sepulchral remains, and concludes that they are merely *montjoyes*, or heaps of memorial mentioned in the covenant between Jacob and Laban.

CALĀTOR, among the Romans, a crier or officer appointed to publish things. Calatores preceded the pontifices when they went to offer sacrifice, to advertise the people to leave off work. They also attended the magistrates; and were employed by them to call the people to the comitia.

CALBEI, in the Middle age, military braces given to triumphant soldiers as the reward of valour.

CALENDAR, or CALENDARIUM, a tabular division or distribution of time, so called from the Roman word *calendæ*, which was anciently written in large characters at the head of each of their months. The word was probably derived from the Greek *καλεω* to call, because on the calends the priests called over the number of holidays in each month. The Greeks, however, had not calends, as the Romans had, but named their division of time *Νομηνια*, that is, the division of the new moon; though, in the heroic ages of Greece, the years were merely numbered by the return of seed-

time and harvest, and by the seasons of labour and rest: the days not being divided by any certain portions of time, but only by the access and recess of the sun. — The Egyptians computed time by a year of 365 days, divided into twelve months of thirty days each; besides five intercalary days added to the last month. This is called Nabonasser's year; and, as it loses one whole day of the Julian year in every four years; so its beginning, in the course of 460, runs through every part of the Julian year, till they meet again. As this year, however, is used by Ptolemy, it is useful in comparing the ancient astronomical observations with the modern. Nabonasser's year, after the battle of Actium, was obliged in some measure to give way to the regulations of the Roman conquerors.—The ancient Jewish year was lunar, consisting of eleven months, which alternately contained twenty-nine and thirty days: and was made to agree with the solar year by eleven and sometimes twelve days at the end of the year, or by an intercalary month. The Jews at first distinguished the months merely by their place; they were termed the first, second, or twelfth month. After the return from the Babylonish captivity, they obtained proper names. The months, in the order of the year, were named Nisan or Abib, Jair, Sivan, Tamuz, Ab, Elul, Tisri or Ethanim, Marchesuan or Bul, Chisleu, Thebeth, Shebeth, and Adar. The month which was occasionally added, was Veadar. The first month, Nisan, comprehended part of March and of April; and in this manner the rest followed. — The Greeks, in the later ages, learned the use of the sun-dial, and the twelve parts of the day, from the Egyptians; and observed the monthly course of the moon, which, after many inventions, they reconciled to the annual course of the sun. The Athenians began their year on the first new moon after the summer solstice; that is, about the latter end of June; and divided their year into twelve months, which contained thirty and twenty-nine days alternately. Every month was divided into three decades of days, which were reckoned separately; that is, the first ten days of the month were the first, second, &c. days of the first decade; the eleventh day of the month was the first day of the second decade; and so on with the third. The Macedonian year differed from the Attic originally, only in the names and order of the months. — The *Roman Calendar* for the division of time was first composed by Romulus, who having but little skill in astronomy,

made his year consist of 304 days, which he divided into ten months. This was in some measure corrected by Numa Pompilius, who, in imitation of the Greeks, allowed the year twelve lunar months, of thirty and twenty-nine days alternately, which made 354 days: yet the astronomical observations of his successors proving that the entire revolution of the sun could not be accomplished in this number of days, Julius Cæsar, after the battle of Pharsalia, added eleven days and six hours more; thus making his year consist of 365 days, and left the six hours to form a day at the end of every fourth year, which day was added to the month of February. He also fixed the beginning of the year to the winter solstice, making that year consist of 445 days, which was on that account called *annus confusionis*, the year of confusion. As this year of 365 days six hours, however, exceeded the length of the real year by eleven minutes, Pope Gregory, in the year 1582, found that the equinoxes had gone back ten whole days. He therefore caused ten days to be entirely thrown out of the

current year, to bring them to their proper places; and this forms what is termed the Gregorian, or new style. — The Romans divided their months into Calends, Nones, and Ides. The nones were so called because they reckoned nine days from the ides. The ides were generally about the middle of the month. The calends were always fixed to the first of every month; but the nones and the ides differed in different months; for March, May, July, and October, had six nones each, and the other eight months only four. In the former, the nones were on the 7th, and the ides on the 15th; while in the latter, the nones fell on the 5th, and the ides on the 13th. The Romans, in marking the days of the month, counted backwards; thus, January 1 was the first of the calends of January: the last day of December was called *pridie kalendas*, the day next before the calends of January; and so on through the whole year. The following is a table of the Roman Calends, Nones, and Ides, which is of great utility in ascertaining the corresponding days of each month.

	<i>Mar. Jul.</i> <i>Mai. Octob.</i>	<i>Jan. Decem.</i> <i>Aug. December.</i>	<i>Apr. Sept.</i> <i>Jun. Nov.</i>	<i>Februarius.</i>
1	Kalendæ.	Kalendæ.	Kalendæ.	Kalendæ.
2	6. Nonas.	4. Nonas.	4. Nonas.	4. Nonas.
3	5. Nonas.	3. Nonas.	3. Nonas.	3. Nonas.
4	4. Nonas.	Pridie Non.	Pridie Non.	Pridie Non.
5	3. Nonas.	Nonæ.	Nonæ.	Nonæ.
6	Pridie Non.	8. Idus.	8. Idus.	8. Idus.
7	Nonæ.	7. Idus.	7. Idus.	7. Idus.
8	8. Idus.	6. Idus.	6. Idus.	6. Idus.
9	7. Idus.	5. Idus.	5. Idus.	5. Idus.
10	6. Idus.	4. Idus.	4. Idus.	4. Idus.
11	5. Idus.	3. Idus.	3. Idus.	3. Idus.
12	4. Idus.	Pridie Idus.	Pridie Idus.	Pridie Idus.
13	3. Idus.	Idus.	Idus.	Idus.
14	Pridie Idus.	19. Kal.	18. Kal.	16. Kal.
15	Idus.	18. Kal.	17. Kal.	15. Kal.
16	17. Kal.	17. Kal.	16. Kal.	14. Kal.
17	16. Kal.	16. Kal.	15. Kal.	13. Kal.
18	15. Kal.	15. Kal.	14. Kal.	12. Kal.
19	14. Kal.	14. Kal.	13. Kal.	11. Kal.
20	13. Kal.	13. Kal.	12. Kal.	10. Kal.
21	12. Kal.	12. Kal.	11. Kal.	9. Kal.
22	11. Kal.	11. Kal.	10. Kal.	8. Kal.
23	10. Kal.	10. Kal.	9. Kal.	7. Kal.
24	9. Kal.	9. Kal.	8. Kal.	6. Kal.
25	8. Kal.	8. Kal.	7. Kal.	5. Kal.
26	7. Kal.	7. Kal.	6. Kal.	4. Kal.
27	6. Kal.	6. Kal.	5. Kal.	3. Kal.
28	5. Kal.	5. Kal.	4. Kal.	Pridie Kal.
29	4. Kal.	4. Kal.	3. Kal.	
30	3. Kal.	3. Kal.	Pridie Kal.	
31	Pridie Kal.	Pridie Kal.		

Anno Bissextili Dies sunt 29 in Februario Mense, tuncque sexto Kal. Mart. bis ponitur.

Among the Romans the day was divided, as with us, into twelve hours, and lasted from six o'clock in the morning to six in the evening; so that from six to seven in the morning was reckoned *hora prima*, the first hour, and so on throughout the day. The night, that is, from six in the evening to six in the morning, was divided into four watches, each consisting of three hours. The Romans had no clocks or watches similar to those in use at present; and the first dial is said to have been set up in Rome, as late as 447 years after the building of the city. Scipio Nasica, the censor, first invented clepsydræ, or water-clocks, for the division of time.

CALICES, cups or vessels, among the classical ancients, which held solids, having two handles, and sometimes four. The *calices allapontes*, made in Egypt, were of glass, variously coloured, and oft changing hues. *Pleroti*, or *apteroti*, were with or without two handles, raised in form of wings. *Audaces* were of glass, and turned in the wheel, bold enough to resemble natural crystal. *Diatriti* were of very brittle materials, highly wrought.

CALIGA, a military sole or sandal, without any upper leather, tied around the foot with thongs. The *caliga speculatoria* was without nails, or covered with a soft substance to prevent noise.

CALLIPPIC PERIOD, a series of 76 years, invented by Callippus, at the expiration of which he imagined the new and full moons returned to the same day of the solar year. This period began about the end of June, in the 3d year of the 112th Olympiad, which was the 4384th of the Julian period, the 3724th of the world, the 340th before Christ, and the 424th of Rome.

CALLISTEA, Grecian festivals celebrated at Lesbos, Elea, and Parrhasia, where the most beautiful persons, who presented themselves, received a public reward.

CAMPS, and CASTRAMETATION. Among the Greeks the military camps were originally built in a spherical figure; and frequently removed. The most valiant of the soldiers were placed at the extremities; the rest in the middle. If they designed to remain long in their camps they erected altars to the gods, and divine worship was performed. In the same place public assemblies were called together, when the general had anything to communicate to his soldiers. Here also courts of justice were held, in which all controversies among the soldiers were decided, and criminals sentenced to be punished. The Greeks usually fortified

their camps with a trench and wall, on whose sides they erected turrets, from which they annoyed their enemies with missive weapons.—The disposition of a Hebrew encampment was quadrangular, making an inclosure of twelve miles in compass about the tabernacle. The whole body consisted of four large battalions, and each battalion under one general standard.—Frontinus says that the Romans learnt the art of laying out a camp from that of Pyrrhus king of Epirus, which fell into their hands; that they made great improvements upon his plan; and that whenever a new camp was to be formed, it was always constructed upon one uniform plan, and proportioned to the number of soldiers intended to occupy it. The tent of the commanding officer was always in the centre, and a spacious area left about it, where rewards and punishments were publicly distributed. The Roman camp was usually square, having four gates, one in the most suitable place of each side. In the upper part was the *prætorium*, or general's pavilion, and the tents of the officers; in the lower part, which was separated from the upper by an open space, were the tents of the common soldiers. To the right of the prætorium was the forum, which served not only for the selling of commodities, but for the meeting of councils, and giving audience to ambassadors. In the lower part of the camp, the middle was assigned to the cavalry; on both sides of them were the *triarii principes*, and *hastati*; afterwards came the foreign horse; and, lastly, the foreign infantry. The gates, the ramparts, and different parts of the camp were strictly watched by day as well as by night, and a certain number of maniples were appointed to this service. The sentinels were relieved every three hours, and so strict was the Roman discipline, that a departure from the necessary vigilance was punished with death: to detect this, the sentinels were visited at uncertain times, either by a party of equites, by the tribunes, and, upon extraordinary occasions, by the legati and general himself.—The principal part of the discipline of the soldiers consisted in keeping watch, casting up entrenchments, and other laborious services, besides the exercises of walking, running, leaping, swimming, &c. Polybius says, that there was always one simple plan of castrametation among the Romans, which they used in every time and place. That there might be no confusion, the order observed in the disposition of camps and stations was every where the same. In camps of an equal

square on every side the positions of the prætorium and quæstorium alone varied; but the oblong square, situate upon a river, or in a safe position, was, if possible, always preferred; the length exceeding the breadth by one third. In the time of Cæsar the vallum was in general twelve feet, and the foss twenty-two. In the decline of the empire the vallum was lower and slighter. In Britain the Romans had their summer and winter camps: the former in high and airy situations; the latter in low and warmer parts of the country. They were laid out in a kind of streets, and horse and foot were so disposed as not to interfere or incommode each other.—The Anglo-Saxons gave themselves no trouble about the form of their camps, and where they apprehended the fortification weak, they often made two or three ditches. Their camps were in some instances raised beyond the common level, in the shape of a keep, or low flat hill; and this keep was surrounded by a strong thick wall, where the stations for soldiers, &c. were built. Round the whole was a deep broad ditch, encompassed with a vallum of earth, on which was built an exterior wall, turreted in the Roman manner.—The Anglo-Danish camps consisted of a single vallum round the top of an eminence. Promontories were favourite positions of this people; and in these they appear only to have thrown a vallum with one entrance across the isthmus. In the time of Edward the Elder, the people destroyed their fortified places, because they plundered from them, stopped the roads, robbed the merchants, and committed other outrages.—Among the Normans, and early English, the commander in chief was lodged in the centre, with a powerful guard. The plans in Garrard's *Art of War* are uniformly square, but protected with lines, like fortifications, in salient angles, &c. The camps were in squares or parallelograms, and divided into compartments. The soldiers in general lodged in huts.—*Grose's Mil. Ant.*

CAMPUS MARTIUS, a large plain along the Tiber, where the Roman youth practised all kinds of feats of activity, and learned the use of arms; and where were held the diversions of horse-races, chariot-races, &c. The *Campus Martius* was the place where ambassadors were received from foreign states; for they were not permitted to enter the city. The palace in which they received them was called *villa publica*. In this field likewise the *Comitia* were held, and *septa* or *ovilia* were made for the purpose. It was ele-

gantly decorated with statues, arches, columns, porticoes, and other magnificent structures.

CANALS. The most famous canal among the ancients, was that first projected and begun by Sesostris; or, according to others, by Psammetichus, king of Egypt; by which a communication was effected between the Red Sea and the Mediterranean. Necho, successor to Psammetichus, laid out immense sums upon it, and employed a prodigious number of men. It is said, that above six score thousand Egyptians perished in the undertaking. He gave it up, terrified by an oracle, which told him that he would thereby open a door for Barbarians (for by this name they called all foreigners) to enter Egypt. The work was continued by Darius, the first of that name; but he also desisted from it upon his being told, that as the Red Sea lay higher than Egypt, it would drown the whole country. But it was at last finished under the Ptolemies, who, by the help of sluices, opened or shut the canal as there was occasion. It began not far from the Delta, near the town of Bubastus. It was a hundred cubits, that is, twenty-five fathoms broad, so that two vessels might pass with ease; it had depth enough to carry the largest ships; and was about a thousand stadia, that is, above fifty leagues long. This canal was of great service to the trade of Egypt. But it is now almost filled up, and there are scarce any remains of it to be seen.—Herod. l. ii. c. 158. Strab. l. xvii. Plin. l. vi.

CANDELÂBRA, among the classical ancients, were of the most exquisite finish. They have sometimes been found with Phœnician and Greek inscriptions. They usually held a grate, or dish, in temples, for the sacred fire, or lamps. They were made of silver, bronze, wood, &c., and were sometimes ornamented with gems. Those of the Middle age mostly represented armed warriors; sometimes hairy savages, a fool kneeling on one knee, &c. Others consisted of shafts, like reeds, in the form of horns; some standing by themselves; others only for carrying the light in the hand, or pendent, made like a car.

CANEPHORIA, Athenian festivals in honour of Bacchus, at which small baskets were offered by marriageable women.

CANISTRUM. The Roman canistrum was a pannier, or basket; the mediæval one was a dish which held a lamp, &c.

CANONICUM JUS, or **CANON LAW**, (so called from *κανον* a rule), in ecclesiastical history consists partly of the writings of

the ancient fathers of the church; partly of the ordinances of general and provincial councils; and partly of the decrees of the popes in former ages. It is contained in two principal parts, the Decrees and the Decretals. The Decrees are ecclesiastical constitutions made by the pope and cardinals, and were first gathered by Ivo bishop of Carnat, who lived about the year 1114; but afterwards perfected by Gratian, a benedictine monk, in the year 1149, and allowed by pope Eugenius to be read in schools, and alleged for law. They are the most ancient, as having their beginning from the time of Constantine the Great, the first Christian emperor of Rome. The Decretals are canonical epistles written by the pope, or by the pope and cardinals, at the suit of some or more persons, for the ordering and determining of some matter of controversy, and had the authority of a law; and of these there are three volumes, the first whereof was compiled by Raymundus Barcinus, chaplain to Gregory IX., and at his command about the year 1231. The second volume is the work of Boniface VIII., collected in the year 1298. The third volume, called the Clementines, was made by Pope Clement V., and published by him in the council of Vienna, about the year 1308. To these may be added some Novel Constitutions of John XXII., and some other bishops of Rome. — *Canon Religiosorum* was a book wherein the religious of convents had a fair transcript of the rules of their order, which were frequently read among them as their local statutes.

CANTHĀRUS, among the classical ancients, a large cistern, shallow, on a very flat foot, with rings or pendent handles. It often occurs in the hands of Bacchus and other deities.

CAPĪTE, a feudal tenure, whereby a man held lands of the king immediately as of his crown, whether by knight's service, or in socage. The tenure in *capite* was of two sorts; the one principal and general, and the other special or subaltern; the principal and general was of the king as "Caput Regni, and Caput Generalissimum omnium Feodorum," the fountain whence all feuds and tenures have their main original. The special was of a particular subject, as "Caput Feudi, seu terræ illius," so called from his being the first that granted the land in such manner of tenure.

CAPĪTE CENSI, the lowest rank of Roman citizens, being such as were not worth above 365 *asses*. In public taxes they were rated the least of all. They made part of the sixth class, and were

thus denominated, because they were rather counted and marshalled by their heads than by their estates. They were not enrolled in the army, being judged incapable of bearing the expenses of war. C. Marius was the first who enlisted the *capite censi*.

CAPITOL, or **CAPITOLIUM**; a celebrated citadel and temple at Rome, dedicated to Jupiter, and thence called Jupiter Capitolinus. It was built on the highest part of the city called the Tarpeian rock, and was strongly fortified. It was begun in the 139th year of Rome, by Tarquinius Priscus, and finished in the 221st by Tarquinius Superbus. Here the senate assembled, and here were deposited the most sacred and valuable things belonging to the state. It was in this temple they made their vows, and took the oath of allegiance; and here the magistrates, and those who had the honour of a triumph, presented themselves to thank the gods for their victory, and to pray for the prosperity of the republic. We learn from Livy, that Tarquinius Superbus, who resumed and completed the work, spent a large sum upon the foundations only. Fabius Pictor stated it at forty talents, which had been the estimate for finishing the whole edifice. Dionysius says 400 talents; and Calpurnius Piso, with whom Plutarch agrees, names 40,000 pounds weight of silver. The temple was dedicated by M. Horatius Pulvillus, who was consul the first year after the expulsion of the kings: his name was inscribed upon it. It was three times destroyed by fire, and as often rebuilt with greater magnificence. It was burnt *v. c.* 670, in the wars of Marius and Sylla, and restored by the latter upon the same foundations, with pillars of a variegated marble, from the temple of Jupiter Olympus, at Athens. It was again burnt in the time of Vitellius, *A. D.* 69, and rebuilt on a loftier scale, but not of greater extent, by Vespasian; again under Titus. The last edifice was raised by Domitian, in the form of a square, extending nearly 200 feet on each side, and contained three temples consecrated to Jupiter, Minerva, and Juno.—Nothing in Rome equalled the Capitol in magnificence and riches. The ascent from the forum was by 100 steps; the front was adorned with three rows of pillars, and the sides had two; the gates were of brass, and the gilding cost 12,000 talents, or nearly two millions sterling. The gifts and ornaments with which it was at different times endowed almost exceed belief. The consuls vied with each other in the value of their offerings; and the emperor

Augustus presented to it at one time two thousand pounds weight of gold, and jewels to the value of two millions sterling. Besides these, might be seen vases and shields of silver, the golden chariot, and other precious gifts bestowed by kings and victorious generals. A few vestiges of it still remain.

CAPITOLINI LUDI, annual games celebrated at Rome in honour of Jupiter, by whom, it was supposed, the Capitol was saved from the Gauls.

CAPROTINA, a Roman festival in honour of Juno, at which women alone officiated.

CARACALLA, a very large mantle reaching to the heels, with a hood. It was called at first *Antoniana*, from the prince who introduced it into Gaul. The chlamys and toga were made of one piece, but this of many. Under the Constantines, women as well as men wore it. Strutt says, that in its original state it reached only to the thighs, and differed little from the lacerna, except in having sleeves.

CARAVEL, a light round ship, in the Middle age, with a square poop. — *Nares*.

CARINÆ, among the Romans, women hired to weep at funerals, so called from Caria, the country whence most of them came.

CARMENTALES, Roman festivals in honour of Carmenta, a prophetess of Arcadia. They were celebrated on the 11th and 15th of January. — *Livy*.

CARNEIA, a Grecian festival of nine days' duration, first instituted at Sparta, in honour of Apollo, surnamed Carneus.

CARNÍFEX, the public executioner at Rome, who put to death slaves, and persons of the lowest rank. His person and office were held so contemptible, that he was particularly forbidden by the laws to reside within the city.

CARPÆA, a kind of military exercise, in use among the Athenians and Megalians, performed by two persons, the one as a peasant, and the other as a robber. The prize of the victor was a plough and oxen—the exercise being intended to teach the people to defend themselves against the attacks of robbers.

CARPENTUM, a carriage used by the classical ancients, resembling, according to Montfaucon, the modern tilted cart or caravan, but with windows richly ornamented, and with caryatides supporting the tilt. It was used for carrying great persons. The *carpentum pompaticum* conveyed the images of deceased empresses to the circus. The *caracutum* had very high wheels; the *carrecta*, two high wheels.

CARPOCRATIANS, a sect of heretics of the second century, so called from Carpocrates, who revived the doctrines of Simon Magus, Menander, and other Gnostics. They opposed the divinity of Christ, and inculcated a community of women.

CARRIAGES. There are various kinds of carriages mentioned by classical and mediæval writers, most of which are described under their respective heads; as *Basterna*, *Benna*, *Biga*, *Birotum*, *Carpentum*, *Carruca*, *Chiramaxium*, *Cisium*, *Esscaum*, *Rheda*, &c. &c. — The Egyptian car is represented as a box, having wheels, with six spokes. Pliny says that the four-wheeled carriages were invented by the Phrygians. The cars, in which the heroes of Homer are usually represented, were shell-formed, and very low. They were guided by a charioteer with reins, which might be fastened to a handle in front. When these cars appear with three horses, one was often only a spare horse, reined on to the others, lest one should fail. One represented on an Etruscan vase is like a waggon, with the wheels at the end, very richly ornamented, with semicircular bows of iron at each end. Grecian and Etruscan cars, with wings at the axle, to denote the rapidity of their course, were box-shaped, and the spokes of the wheel were four, in the form of a cross patée. The race-chariots were also shell-formed, with two wheels, and the horses four abreast. (See **CHARIOTS**). — The Romans had various kinds of carriages. The *sella* was a chair carried by two persons, similar to modern sedans. The *lectica*, or litter, on which persons were borne extended at full length, was used both in the city and on a journey. It was either open or covered, and was carried on the shoulders of four slaves; when set down, it was supported by four feet. The *currus*, or chariots, were remarkable for their velocity, having only two wheels, and being drawn by two, three, four, and even six horses, which were always placed abreast. There were four-wheeled carriages, drawn by four horses, and splendidly ornamented, called *thensa*, which were used in bearing the images of the gods in solemn processions. The other carriages were chiefly for travelling and rural work. They had carriages both with two and with four wheels, which travelled very expeditiously, the body being of basket-work, and drawn by three mules. In agricultural work, they frequently used a *tratra*, or sledge, without wheels, and drawn by oxen or asses; also, a *plaustrum*, or waggon, generally with only two wheels, but sometimes

with four, and calculated to carry heavy burdens; it was therefore frequently drawn by mules. The Romans did not join animals to a carriage in the manner that is now practised; but yoked them to it by a piece of wood of a crooked form, which was placed upon the neck, and tied to it by leathern thongs; from thence it was fixed to the carriage with larger thongs of the same materials. Four-wheeled carriages appear to have come into fashion on the decline of the empire.—In “Some Remarks on the Early Use of Carriages in England, and on the Modes of Travelling adopted by our Ancestors,” by Mr. Markland, printed in the 20th volume of the *Archæologia*, there are several interesting relations upon this subject. Coaches were unknown in England in the time of Luther; and, according to Stow, the first coach used here was built in 1565, by Walter Ripon, for the Earl of Rutland. For some time after the introduction of carriages, the weight of them, the clumsiness of their construction (being without springs,) and the state of the roads, prevented their being commonly employed in journeys. About 1640 the wife of Henry last Earl of Cumberland, in a tedious journey from London to Landeborough, which occupied eleven days, either from the state of the roads, or disdaining to use the metropolitan luxury of a carriage, appears to have ridden the whole way on horseback, having thirty-two horses in her train. In the year 1672, when throughout Great Britain only six stage coaches were constantly going, a pamphlet was written by one John Cresset, of the Charter-house, for their suppression.

CARRUCA, among the Romans a four-wheeled carriage, resembling the *carpentum* and *rheda*; but it differed from the latter in being covered, and adorned with carved silver, ivory, or gold. It was drawn by mules, and mostly confined to persons of rank. Its form was square, like a waggon, with a pole, and drawn by oxen.

CARTHUSIANS, an order of Monks instituted by St. Bruno, a native of Culen, 1101, who first led the hermetical life on the Carthusian mountains.

CARUCATE, or **CARVE OF LAND**; in the feudal ages, a plough-land, which, in a deed of Thomas de Arden, 19 Edw. II., is declared to be one hundred acres. But Skene says, it is as great a portion of land as may be tilled in a year and a day by one plough; which also is called *hilda*, or *hida terra*, a word used in the old British laws.—*Carucage* was a tribute imposed on every plough for the public

service; and as *hidage* was a taxation by hides, so *carucage* was by carucates of land.—*Mon. Angl.*

CARYATIDES, among the classical ancients, a kind of statuary columns representing the figures of women dressed in long robes, which served to support entablatures. They were also in use among the later Egyptians, and have been adopted in modern times. Vitruvius attributes their origin to the taking of Caria by the Greeks, where the women were led away captives; and to perpetuate the servitude of the Carians, they represented them in their buildings as charged with burdens, such as those supported by pillars, or columns.

CASTLES, and **CASTELLATION**. Among the classical ancients, the most celebrated specimen of castellation was the Acropolis, or principal citadel of Athens, which was sixteen miles in circumference, and surrounded by a strong wall, beautified by nine gates; to one of which, called the grand entrance, the Athenians ascended by steps covered with white marble. The inside was ornamented with innumerable edifices, statues, and monuments: of which the temple of Neptune, and the beautiful temple of Minerva, called Parthenon, still remain. The Capitol at Rome answered the same purposes as the Athenian Acropolis; and was one of the noblest specimens of castellation among the ancients. (See **CAPITOL**). Of the usual form of Greek castles, Sir Wm. Gill has given us some satisfactory information. He says that the plan was nearly quadrilateral, having, on the north-east angle, a quadrangular, at each of the others, a circular tower. A fourth round one defended the gate in the centre of the south-west side. Here there was an outer and an inner gate, with an interval between them. The passage did not lead directly into the heart of the fortress; but ran parallel to the curtain for some paces before it turned towards the interior.—Various specimens of Roman castellation have been discovered in Britain; and the many names of places ending with *caster* and *chester*, (so called from the Roman word *castrum*, a castle or fortification,) as Doncaster, Dorchester, &c., are evidence of the number of fortified places erected by the Romans in this country. Leland mentions a Roman castle at Limehill, in Kent, as having “old walls made of Briton bricks, very large, and great flynt set together, almost indissoluble, with morters made of small pebble.” Such edifices very much resembled the forts of Justinian, which seem to have consisted only of a stone or brick

tower in the midst of a square or circular area, which was surrounded by a wall and ditch. — There is no question but the art of castellation was received by the ancient Britons from the Romans during their possession of the island; of which we have numerous specimens. Sir R. C. Hoare distinguishes two styles; the first, a steep hill terraced, with excavations, surrounded by an inclosure of loose stones; on the top a square or round fort. The second style consisted of stones cemented by mortar; also an elevated situation, generally an out-work, and an artificial mount of earth for a citadel. The specimens of the first style are Cairn Madryn, Corndochen, Crughowell, Dinas Emrys, &c.; but the finest is Trer Caeri, or the town of fortresses, in Caernarvonshire, near Nant-y-Gwyrtheyn, or Vortigern's valley. The accessible side is defended by three walls. The second has the grand entrance, and in one part points up to the third wall, which runs round the edge of the summit. The second wall unites with the first, which runs into a point, returns, and gains the height on an inaccessible part. About the middle of the area, is a square place, secured with stones—a sort of pratorium. The upper wall was in many places fifteen feet high on the outside, and often sixteen feet broad, consisting of two parallel and contiguous parts, one serving for a parapet to the other. — The Anglo-Saxons, in some measure, copied the Romans. Their citadels, or rather keeps, usually stood on the wall of the castle area. Coningsborough castle in Yorkshire, once belonging to Harold, says Mr. King (*Munim. Antiq.*) is a fine specimen of an Anglo-Saxon keep. It is a lofty round tower, divided and strengthened by six great square buttresses, so expanding as to give greater strength to the base. The ascent to the door, a great height from the bottom, is direct by a steep flight of stone steps. The floor is on a level with the door; and in the middle is a hole, opening into a noisome dungeon of vast depth; at the bottom of which is a well. Above, were two other floors; to each a fire-place; and the chimney-pieces, supported by capitals, yet remain. A gallery, within the wall, runs round the building. — The Danish castles were round keeps upon conical hills, somewhat like the British. The first entrenchment was made round the top, and the earth thrown round the hill. These swelled its circumference, and enlarged its base. By working these the ditches were more easily made, and the ramparts became more high and precipitous. Mallet says, their fortresses

were only rude castles, situate on the summits of rocks, and rendered inaccessible by thick misshapen walls, which ran winding round them, in which they secured the women, &c. — Of the Norman castles, that of Rochester, built by Gundulf, (temp. Will. I.) may be given as a specimen, and may be thus described as it originally stood. To enter, you passed the draw-bridge, and a gate about the middle of the staircase, to arrive at the portal. Upon arriving there you found it merely the entrance of a small annexed tower, which tower was for the guard. Within this tower was a sort of vestibule. From thence was a second entrance through a portal, placed in the thickness of the walls. These portals were each defended by a portcullis and pair of gates. In the thickness of the wall were two niches for wardours or centinels. The only entrance was a small sally-port, ascended only by a moveable ladder, which had no communication with the floor above, but by a small winding staircase, which one man could easily defend. There were no windows except on the second floor; and very few loopholes, and those so confined, that nothing thrown in could reach further than the bottom of the arch. For water there was a well within the very middle of the partition wall; and on every floor were small arches in the wall, forming a communication between the pipe of the wall and the several apartments. In the Norman keep, there appears to have been three stories; the lowest for stores, the second for a general room, and the upper for the family. The Normans, says Strutt, defended the base-court from the keep; and in 1241, lofty towers, as keeps, and double walls occur. The garrison, after defending the walls, upon their demolition fled to these keeps. — *Postern Gates*, or sally-ports, were underground passages leading from the inner to the outer walls, designed for the conveyance of soldiers or artillery. — In the 14th and 15th centuries, three styles of castellation appear—the quadrangular, the rounded, and the castellated. The first style was a square court, with angular towers and machicollated gateways, sometimes flanked by slender round towers. The second consisted of low round keeps, semicircular walls, and round tower, of which the keeps at Windsor and Queenborough are specimens. — The third style, consisting of *Castellated Mansions*, has the mixed character of a keep and house; having angular demi-towers square, the faces diagonal to the building, like the buttresses of church-towers, and differing from the

castle in having pine-end roofs. They usually stood within a moat, and had towered gateways. Hurstmonceaux in Sussex, built temp. Hen. VI. by Sir Rog. Fiennes, is a complete representation of a castellated mansion. — *Castellorum Operatio* was the castle work or service done by feudal tenants, for the building and upholding of castles of defence; toward which some gave their personal assistance, and others paid their contribution. — *Castleward* was an imposition laid upon such persons as dwelt within a certain compass of any castle, towards the maintenance of such as watch the castle. — *Magn. Chart. c. 20.*

CAT, in the Middle age, a warlike engine, or covered shed, placed on wheels, used for protecting soldiers employed in filling up the ditch, preparing the way for the moveable tower, or mining the wall. It was so called, because under it soldiers, with their pickaxes, tore up the ground as a cat tears its prey. Some of them, called *castellated cats*, had crenelles and chinks, whence the archers discharged their arrows. (*Grose*). — The *prickly cat*, or *felis echinata*, was a beam, bristled with oaken teeth, which being hung at an embrazure, could be let down upon an enemy. For the same purpose was used the *fistuca bellica*, or war-rammer, fitted with curved nails and hooks, and suspended by a chain, to draw up the enemy from below.

CATACOMBS, a vast assemblage of subterraneous sepulchres, chiefly about three miles from Rome, in the Via Appia, supposed by Mr. Monro, in the Philosophical Transactions, to have been originally the common sepulchres of the first Romans; and dug in consequence of these two opinions, that shades hate the light, and that they love to hover about the places where the bodies are laid. But most of the Roman Catholics suppose them to be the sepulchres of the martyrs, and visit them accordingly out of devotion; and relics thence taken are dispersed throughout the catholic countries after they have been baptized by the pope; that is, after those relics have been brought to him, and he calls them by the name of some particular saint. Each catacomb is three feet broad, and eight or ten high; running in the form of an alley or gallery, and communicating with others. In many places they extend within a league of Rome. There is no masonry or vaulting therein, but each supports itself. The two sides, which may be considered as walls, were the places where the dead were deposited, which were laid lengthwise, three or four rows over one another, in the same catacomb,

parallel to the alley. They were commonly closed with large thick tiles, and sometimes pieces of marble, cemented in a manner inimitable by the moderns. Sometimes, though very rarely, the name of the deceased is found on the tile: frequently a palm is seen, painted or engraved, or the cipher Xp, for Christus.

CATAMARANS, a kind of light boats, used by the ancient Egyptians, for crossing the Nile, or floating on its waters, composed of the humblest materials, bound together as a sheaf, as is shown in the plates of Nordin and Denon. They supplied a means of crossing the stream to the poorest of the Egyptian race.

CATAPULTÆ, engines used by the Romans for casting large stones, darts, and arrows. Some of them were so powerful as to discharge large stones with such violence as to dash entire edifices into ruins at a blow. Their invention has been attributed to the Syrians.

CATASTÄSIS, the third part of the ancient drama; being that wherein the intrigue or action set on foot in the epitasis, is supported, carried on, and heightened, till ripe for the unravelling in the *catastrophe*, which was considered the fourth part of the drama.

CATASTROMATA, platforms raised fore and aft on the decks of Grecian ships of war. On these elevations stood the soldiers, who discharged missile weapons against their enemies with greater force and certainty.

CATHEDRALS. See CHURCHES.

CATOPTROMANCY, a species of divination amongst the Greeks, in which a mirror was let down by a thread into a fountain, before the temple of Ceres in Achaia. If they saw a ghastly figure in the glass, it was looked upon as a sure sign that the sick person, on whose account the ceremony was performed, would not recover; if the image looked fresh they concluded favourably.

CAURSINES, Italian money-lenders, who came into England about 1235, terming themselves the pope's merchants. They derived their name, according to Cowell, from Caorsi, a town in Lombardy, where they first practised their arts of usury and extortion; whence spreading themselves, they carried their trade through most parts of Europe, and were a common plague to every nation where they came. The then bishop of London excommunicated them: and king Henry III. banished them from this kingdom in the year 1240. But being the pope's solicitors and money-changers, they were permitted to return in the year 1250; though

in a very short time after, they were driven out of the kingdom again for their intolerable exactions.—*Matt. Paris.*

CAVEDIUM, the large hall, or principal apartment of a Roman mansion, presumed to be the same as the *atrium*. It had no windows, being the middle of the house, and surrounded by other small rooms. It was therefore lighted by a square oblong skylight, unglazed, called a *compluvium*; and below this in the floor was a pond or basin, *impluvium*, to receive the water or rain, which fell from the roof. Varro says, that originally the *cavedium* was the general common room of the whole family. Afterwards, however, it became the grand state-room. In it were kept the images of ancestors, spoils taken from enemies, and statues and paintings carefully covered; and lofty columns or pilasters supported the ceiling.

CAVES, or CAVERN TEMPLES. These curious remains of distant ages have frequently been discovered in different parts of the world, and are presumed to have been formed as mausolea, or temples for the performance of religious rites. The celebrated caves of India, particularly those of Elephanta and Ellora, are formed with entrances, halls, adyta, and a sacellum, demonstrative of rites and mysteries similar to those of Egypt. Caves of the same description are found in Greece; as the cave of Trophonius, where the cavity or entrance was adorned by obelisks and pyramids of brass. (*Maurice, Ind. Antiq.*)—The caves of the Druids were very rude; their houses without lime or mortar, and of as few and unwrought stones as possible; and capable of holding one person. These little dwellings were their sacred cells, to which the people resorted for divination, or decision of controversy, or petition. New Grange and Anna Clough Mullen, in Ireland, are distinguished specimens. Externally, they are cairns, or tumuli, but contain apartments within. The area of that at New Grange (says Sir R. Hoare, as quoted by Fosbroke,) resembles the upper part of a cross, as the avenue does the stem. There are three recesses, one facing the avenue, or gallery, and one on each side. In the one on the right is a large stone vase, which Antiquaries have denominated a Rock-bason. Within the excavated part of this large bason are two circular cavities alongside of each other, about the size of a child's head. Several also of the rude stones composing this recess are decorated with a variety of devices, circular, zig-zag, and diamond shape. The avenue or gallery leading to

the area is formed by large upright stones, pitched perpendicularly in a row on each side; and thus they support the flat stones which form the roof. This covering rises gradually, till it reaches the dome, which is not (like our modern cupolas) formed by keystones converging to a centre; but, after the manner of our staircases, each huge stone projects a little beyond that underneath it. A large flat stone at the top makes the cove of it entire. The tallest of the stones, forming the adit to the sacellum, is seven feet six inches high; its companion on the opposite side about seven feet. Sir R. C. Hoare ascribes it to the Celtic or Belgic tribes. General Vallancey makes it Druidical: governor Pownall, Danish. Dr. Molyneux says, that two entire skeletons, not burnt, were found on the floor in the cave, when it was first opened; and that cistvaens, or tabernacles, were also found.—The cavern-temple discovered at Anna Clough Mullen consists of a semicircular vestibule to a series of four chambers, one behind another, of an oblong square form.

CELÈRES, a name given to a band of 300 of the most athletic and noble youths in Rome, who were established by Romulus as his body guards. Their commander was called Tribune, or Prefect of the Celeres.

CELTS, ancient instruments of copper, resembling chisels, the real use of which is unknown. Thoresby and Borlase think that they have been heads of spears, or walking-staves. Hearne supposes them to be chisels, used by the Romans for cutting and polishing stones; Whitaker, battle-axes; Stukeley, Druidical hooks for the misletoe. Dr. Borlase has engraved a stone celt found in Cornwall, which approaches very near to the flint hatchets of the Indians, and seems to have furnished the first idea of the metal celts. They are very commonly found in France, and are called *Gallic hatchets*.

CENSORS, magistrates of great power and authority in Rome, instituted to take an account of the number and classes of the citizens, and of the value of their estates. They were two in number, the one of a patrician or noble family, and the other a plebeian. They continued five years in their office; but if one died within that time, the survivor quit- ted, and the people made a new election. The first instituting of this office was in the 311th year of Rome, when L. Papi- rius Mugillanus and L. Sempronius Atratinus were chosen. The office grew into such reputation, that none were chosen

into it; till he had gone through the most considerable in the republic before, as a qualification for this. The Censors superintended the public morals, and punished a breach of them, even in persons of the highest dignity. When any of the senators or equites committed a dishonourable action, they could expel the former from the senate, and deprive the latter of his horse and ring. The commons they might remove from a higher to an inferior tribe, or deprive them of all the privileges of a Roman citizen, except liberty. The Censors let the public lands and taxes; they presided at the games and sacrifices which were made upon the public account; and, besides the inspection of the morals of the citizens, they superintended the education of youth. The most important duty of the Censors was performed every fifth year, in the Campus Martius, or field of Mars; where, after the numbering of the people, and a survey of their fortunes and manners, the Censors made a solemn lustration, or expiatory sacrifice, in the name of all the people. The title of Censor was esteemed more honourable than that of consul, although attended with less power. No one could be elected a second time to that office; and they who filled it were usually possessed of much firmness, and were remarkable for leading an irreproachable life; so that it was reckoned the chief ornament of nobility to be sprung from a Censorian family.

CENSUS, among the Romans, an authentic declaration made before, and registered by, the Censors, containing an enumeration, in writing, given in by the several subjects of the Roman empire, of their respective names, places of abode, estates, quality, wives, children, domestics, tenants, slaves, &c. It was instituted and performed by Servius Tullius, and was held every five years by the Censors, after that office was appointed.

CENTENARI, petty judges, among our ancestors, under the sheriffs of counties. They had rule of a Hundred, and determined matters of trivial importance.

CENTUMVIRI, judges appointed by the prætor to decide common causes amongst the Roman people. They were made up of the most learned in the laws, and elected out of the thirty-five tribes of the people, three out of each tribe, which made the number 105, though, for the sake of the round number, called *Centumviri*. They were, in process of time, increased to 180, yet still kept their first name. Their decisions were called *judicia centumviralia*.

CENTURIA, among the Romans, an important division of the people, consisting of one hundred, frequently mentioned by Latin writers. The people were originally divided into three tribes, and each tribe into ten *curiæ*. Servius Tullius, finding that the number of men able to bear arms were 80,000, divided all his people into six classes, each class containing several centuries or hundreds of men, with different arms and liveries, according to the value of their estates. The first class comprehended eighty centuries; one half of these consisted of men who were forty-five years of age and upwards, appointed to guard the city; the other half were young men from sixteen to forty-five. Their arms were all alike, viz. a buckler, a helmet, a cuirass, and cuishes of brass; a javelin, a lance, and a sword. This class took in the senators, and all those whose fortunes amounted to 1,100,000 *asses*. The second, third, and fourth classes contained each twenty centuries, of which ten were more aged, and ten of the younger sort. Their arms and armour were a large target, a spear and javelin. The estates of the second class were to be 75,000 *asses*; of the third 50,000; and of the fourth 25,000. The fifth class contained thirty centuries; three of which were artificers, as carpenters, &c.; the rest were slingers; their estates were to be 11,000 *asses*. In the last class there was but one century. These were called *proletarii*, because they were of no other use to the state but to stock it with children. They were also called *capite censi*, as being marshalled by their heads and not their estates. All who were of the first class were called *classici* by way of eminence; hence writers of the first rank are metaphorically called by the same name. All who were of the other classes were said to be *infra classem*. The people used to assemble in the Campus Martius for the election of consuls, censors, and prætors; and gave their votes upon these occasions by centuries. Hence this assembly was called *comitia centuriata*.

CENTURION, a Roman officer, who had the command of a *centuria*, or division of 100 men, of which sixty formed a legion, and six a cohort. They were chosen from among the common soldiers, according to their merit: the most honourable of these was called *Primipilus*; he presided over all the other centurions. His office was to place the guard, go the rounds, distribute rewards, and superintend punishments. He carried a distinctive mark upon the helmet; and upon the Trajan column the Centurions have crests

more or less ornamented upon the helmet; while the soldiers have only a simple button.

CERAMĪCUS, a place in the city of Athens, surrounded by a wall adorned with statues, temples, theatres, and porticos, much used for walking in. There was another place, so called, in the suburbs, in which were tombs and monuments of Grecian patriots. It contained also the academy, and many other edifices.

CERDONIANS, a sect of ancient heretics, established by Cerdon, a Syrian, who lived in the time of pope Hyginus, and maintained most of the errors of the Manichees.

CEREAΛIA, festivals celebrated by the Romans on the 19th of April, in honour of Ceres. They were first instituted by Memmius, the ædile; and were celebrated with so much respect, that the men abstained from the company of their wives while they lasted. They ceased after the battle of Cannæ.

CERES. For Symbols, see **GODS**.

CERINTHIANs, an ancient sect of heretics, so named from Cerinthus, who was contemporary with St. John, and taught that Christ was a mere man.

CESTUS, a kind of glove or gauntlet used by the *athletæ* of Greece in boxing. They covered their hands, and, for the purpose of adding power to the blows, had lead or iron sewn within them. The most ancient of these was called *μυδιαί*, and consisted of simple thongs, which only covered the hand, in the hollow of which they fastened them, leaving the wrist and fingers open. The second kind, most common, was made of ox-hides, untanned, dried, and in consequence very hard. These were called *ἱμαντες*. A Roman cestus, as on the arm of a cestiphorus at Herculaneum, is glove-formed, with fingers only to the nails, as long as a woman's glove, and cleft in the hand. The end of the glove towards the elbow is furnished underneath with a sheep-skin, with the wool on, and both the glove and skin are fastened by thongs.

CHAOS. Among the ancient philosophers, cosmogonists, theologues, and poets, the origin and creation of the world was attributed to Chaos, which was usually described as a rude and disorganized mass of atoms surrounded by a dark and turbid kind of atmosphere, "quem dixere Chaos, rudis indigestaque moles." (*Ovid.*) Out of these incongruous particles the world was supposed to be originally formed—Chaos being the eldest and first principle of universal nature, arranged and reduced to system and order by the Creator of all things—"quis

fuit ille deorum,—magni speciem glomeravit in orbis." The Phenicians, Egyptians, Persians, Greeks, and others, all refer the origin of the world to a rude, mixed, confused mass of matter. Thus Orpheus, Hesiod, Menander, Aristophanes, Euripides, and the writers of the cyclic poems, speak of the first Chaos. The Ionic and Platonic philosophers build the world out of it. The Stoics hold, that as the world was first made of a Chaos, it shall at last be reduced to a Chaos; and that all its periods and revolutions, in the mean time, are only transitions from one Chaos to another. The Latins also, as Ennius, Varro, Ovid, Lucretius, Statius, and others, are all of the same opinion. Nor is there any sect or nation whatever, that does not derive the origin of the world from a Chaos. The opinion first probably arose among the early Asiatics, whence it spread to the Greeks, and from them to other nations.

CHARILA, a Delphic festival held every nine years.

CHARIOTS OF WAR. Chariots were in use among the ancients long before the time of Homer, as appears from the *Iliad* and the Jewish writings. They had only two wheels, and were sometimes drawn by four horses abreast, with two men in each,—one of distinguished birth and valour, who fought, and another who was engaged only in driving the chariot. Some, called *bigæ*, had only two horses abreast, and were those most commonly used.—Among the Persians, Cyrus introduced many considerable improvements. He altered the form of the chariots, and doubled the number of the fighting men that rode in them, by enabling the drivers to fight as well as the others. He caused the wheels of the chariots to be made stronger, that they should not be so easily broken; and the axletrees to be made longer, to make them the more firm and steady. At each end of the axletrees he caused *sithes* to be fastened that were three feet long, and placed horizontally; and caused other *sithes* to be fixed under the same axletree with their edges turned to the ground, that they might cut in pieces men, or horses, or whatever the impetuous violence of the chariots should overturn. It appears from several passages in authors, that in after-times, besides all this, they added two long iron spikes at the end of the pole, in order to pierce whatever came in the way; and that they armed the hinder part of the chariot with several rows of sharp knives to hinder any one from mounting behind. (*Liv.* l. xxxvii.) These chariots were in use for

many ages in all the Eastern countries. They were looked upon as the principal strength of the armies, as the most certain cause of the victory, and as an apparatus the most capable of all other to strike the enemy with consternation and terror. — The Grecian chariots were richly ornamented, and sometimes embossed with gold and other metals: they were drawn by two horses, and every chariot carried two men, the driver and the warrior; some of the chariots were armed with hooks and sithes; with which whole ranks of soldiers were cut down. But in proportion as the military art improved, the inconveniences of these chariots were discovered. Several methods were invented to render them useless. Sometimes an able and experienced general, as Eumenes, in the battle which Scipio fought with Antiochus, would attack the chariots with a detachment of slingers, archers, and spearmen, who, spreading themselves on all sides, would pour such a storm of stones, arrows, and lances upon them, and at the same time begin shouting so loud with the whole army, that they terrified the horses, and often made them turn upon their own forces. (*Liv.* l. xxxvii.) At other times they would render the chariots useless and incapable of acting, only by marching over the space which separated the two armies, with an extraordinary swiftness, and advancing suddenly upon the enemy; (*Plutarch in Syllam*): for the strength and execution of the chariots proceeded from the length of their course, which was what gave that impetuosity and rapidity to their motion, without which they were but very feeble and insignificant. It was after this manner, that the Romans, under Sylla, at the battle of Charonæa, defeated and put to flight the enemy's chariots, raising loud peals of laughter, and crying out to them, as if they had been at the games of the Circus, to send more.

CHARIOT RACES. Of all the exercises used in the games of the classical ancients, the chariot race was the most renowned. It was derived from the constant custom of princes, heroes, and great men fighting in battle upon chariots. Homer has an infinity of examples of this kind. It was anciently to persons of the first consideration only that this office was confided. Hence arose a laudable emulation to excel others in the art of guiding a chariot, and a kind of necessity to practise it frequently, in order to succeed. The high rank of the persons who made use of chariots, ennobled, as it always happens, an exercise peculiar to them. The other exercises were adapted to

private soldiers and horsemen, as wrestling, running, and the single horse-race; but the use of chariots in the field was always reserved to princes, and generals of armies. Hence it was, that all those who presented themselves in the Olympic games, to dispute the prize in the chariot-races, were persons considerable either for their riches, their birth, their employments, or great actions. Kings themselves eagerly aspired to this glory, from the belief that the title of victor in these games was scarce inferior to that of conqueror, and that the Olympic palm added new dignity to the splendors of the throne. Thus Horace, in his first ode:—

Sunt quos curriculo pulverem Olympicum
Collegisse juvat: metaque fervidis
Evitata rotis, palmaque nobilis
Terrarum Dominos evehit ad Deos.

Philip of Macedon had these victories stamp upon his coins, and seemed as much gratified with them as with those obtained against the enemies of his state. No one ever carried the ambition of making a great figure in the public games of Greece so far as Alcibiades, in which he distinguished himself in the most splendid manner, by the great number of horses and chariots which he kept only for the races. There never was either private person or king, that sent, as he did, seven chariots at once to the Olympic games; wherein he carried the first, second, and third prizes; an honour no one ever had before him. Euripides celebrated these victories in an ode, of which Plutarch has preserved a fragment. The victor, after having a made sumptuous sacrifice to Jupiter, gave a magnificent feast to the innumerable multitude of spectators at the games. — The chariots were generally of a lighter construction than the war chariots, and drawn by two or four horses, ranged abreast—*bigæ*, or *quadrigæ*. Upon a signal given, they started together from a place called *carceres*. Their places were regulated by lot, which was not an indifferent circumstance as to the victory; for as they were to turn round a boundary, the chariot on the left was nearer than those on the right, which consequently had a greater compass to take. It appears, from several passages in Pindar, that they ran twelve times round the stadium. He that came in first the twelfth round was victor. The chief art consisted in taking the best ground at the turning of the boundary: for if the charioteer drove too near it, he was in danger of dashing the chariot to pieces; and if he kept too wide of it,

his nearest antagonist might cut between him, and get foremost.— In the Olympic games, the ladies were admitted to dispute the prize in them, as well as the men; and many of them obtained it. Cynisca, sister of Agesilaus king of Sparta, first opened this new path of glory to her sex, and was proclaimed conqueror in the race of chariots with four horses. (*Pausan.* l.iii.) This victory, of which till then there had been no example, did not fail of being celebrated with all possible splendour. A magnificent monument was erected at Sparta in her honour.—The Greeks did not only raise monuments to the champions, but to the very horses to whose swiftness they were indebted for the Agonistic crown: and Pausanias (*Liv.* vi.) mentions one which was erected in honour of a mare, called Aura. Phidolas, her rider, having fallen off in the beginning of the race, the mare continued to run in the same manner as if he had been upon her back. She outstripped all the rest; and upon the sound of the trumpets, which was usual towards the end of the race to animate the competitors, she redoubled her vigour and courage, turned round the goal, and, as if she had been sensible that she had gained the victory, presented herself before the judges of the games. The Eleans declared Phidolas the victor, with permission to erect a monument to himself and the mare that had served him so well. — The Romans were so extravagantly fond of these chariot races, which were frequently exhibited in the Circus Maximus, that they at length became divided into dangerous parties, of which we read in Juvenal's Satires. Thus the charioteers were distributed into several companies; but there were four parties or factions, the most distinguished or chief of which were *prasina* or green, the *russata* or red, the *alba* or white, and the *veneta* or blue. The spectators generally favoured one or other of these colours, as humour and caprice inclined them, and were so warm and strenuous in the behalf of their particular colours, as oftentimes to form themselves into alarming factions. In the reign of Justinian, a tumult arose in Constantinople, wherein no less than 30,000 men lost their lives, occasioned merely by a contention among the sticklers and partizans of these several colours. To the four companies above mentioned, Domitian the emperor added two new ones, the purple and the golden; but they were discontinued by the following emperors.

CHARISTIA, a family feast, celebrated among the Romans, on the 11th of the

calends of March, in honour of the goddess of Concord. The Charistia was instituted to re-establish peace and amity in families embroiled, or at variance among themselves.

CHARTERS. See CHIROGRAPHY.

CHARTOPHYLAX, a judicial and ecclesiastical functionary in the Greek church of Constantinople, whose duties were similar to those of the *Chartulary* at Rome, who had care of the churches and papers relating to the affairs connected with the church.

CHAZINZARIANS, a sect of heretics who rose in Armenia in the seventh century. Their doctrines were similar to those of the Nestorians; and they admitted two persons in Jesus Christ.

CHELÔNE, the tortoise, or form of battle adopted by the Greeks in besieging fortified towns. It served to protect the besiegers in their approach to the walls. This invention was formed by the soldiers placing their shields over their heads, in a sloping position, similar to the tiles of a house. The first rank stood erect; the second stooped a little; the third still more; and the last rank knelt. They were thus protected from the missile weapons of the foe, as they advanced, or stood under the walls of an enemy. The Chelone was similar to the *testudo* of the Romans.

CHEVAGE, a tribute or sum of money paid by such as held feudal lands in vilenage to their lords in acknowledgment; and was a kind of head or poll-money. Anciently the Jews, whilst they were admitted to live in England, paid chevage or poll-money to the king, as appears by Pat. 8 Ed. I.

CHILIASTS, an ancient sect of Christians, professing the same sentiments as the Millenarians, to which article the reader is referred.

CHILMNER, the celebrated palace of the ancient Persepolis, which Alexander the Great, in one of his drunken freaks, set on fire, at the instance of Thais the courtesan. It was one of the noblest and most beautiful specimens of architecture of which antiquity can boast. The ruins are still visible; and the fragments that remain of it are thus described: There are about eighty ruined columns; some of which are but six feet high; and about nineteen that are entire; and one detached from the rest, about 150 paces distant. The first plan of a building erected upon a rock of hard black marble, is ascended by ninety-five steps cut in the rock. The gate of the palace is twenty feet wide; on one side of which is the figure of an elephant, and on the other of a rhinoceros,

each thirty feet high, of very fine marble. After this is passed, there are a great number of white marble columns, the smallest of which is fifteen cubits high, the largest eighteen. Each has forty-three flutings of three inches broad, &c. From these may be collected the size and magnificence of the edifice.

CHIMINAGE, a feudal toll due by custom for having a way through a forest. In ancient records it is sometimes called *pedagium*.—*Crompt.*

CHIRAMAXIUM, a wheeled chair for one person, drawn by a man, like a child's carriage.—*Petron.*

CHIROGRAPHY, among the Anglo-Saxons, a public instrument of gift or conveyance, attested by the subscription and crosses of witnesses. Being somewhat changed in form and manner by the Normans, it was by them styled *Charta*. In succeeding times, to prevent frauds and concealments, they made their deeds of mutual covenant in a script and rescript, or in a part and counter-part; and in the middle between the two copies, they drew the capital letters of the alphabet, and then tallied or cut asunder, in an indented manner, the sheet or skin of parchment; which being delivered to the two parties concerned, were proved authentic by matching with and answering to one another: and when this prudent custom had for some time prevailed, then the word *chirographum* was appropriated to such bipartite writings or indentures.

CHIRONŒTI, magistrates at Athens, who were elected by the people. They were so called from holding up their hands when they voted on any occasion.

CHLAMYs, a cloak worn by military men over the cuirass or tunic, and fastened on the shoulder by a button. It is said to have been a Macedonian invention. Heroic figures, especially Castor and Pollux, commonly wear it.

CHOMA, a mount raised by the Greeks in sieges. It consisted of stones, timber, earth, &c., and generally exceeded in height the top of the besieged walls. From this mount the city was annoyed by the missiles of the besiegers. It was similar to the *agger* of the Romans.

CHORAGIC MONUMENT OF LYSICRATES, a beautiful specimen of the earliest Corinthian order, which is now to be found at Athens. It is supposed to have been erected for the purpose of commemorating a theatric or musical entertainment, at which Lysicrates was *choragus*. See *Lantern of Demosthenes*; by which appellation the monument is generally known.

CHORĀGUS, the principal person or

leader in the Grecian chorus. He answers to our manager also; for he had the chief direction in the plays, hired actors, singers, dancers, &c. at the celebration of public festivals. — *Choragium* was the room, where were kept the dresses, scenes, and musical instruments, and where were sometimes disposed the choirs of musicians. In the Greek theatre it was a place behind the stage, used also for a dressing-room.

CHOREPISCOPI, suffragan or rural bishops, who were delegated by the bishop of the diocese. At one time they exercised considerable authority; but it was gradually restrained, and their office at length abolished. Rural Deans, in the same manner, exercised episcopal authority, till inhibited by pope Alexander III. — *Kennet.*

CHRISMATIS DENARI (*Chrisom Pence*), money paid to the diocesan, or his suffragan, by the popish clergy, for the Chrism consecrated by them about Easter, for the holy uses of the year ensuing. This customary payment being made, in Lent near Easter, was in some places called *Quadragesimals*, and in others *Paschals* and *Easter-pence*. The bishop's exaction of it was condemned by pope Pius XI. for simony and extortion; and thereupon the custom was released by some of our English bishops. — *Chrisom* was the piece of linen laid over the child's head at baptism, which was a perquisite due to the priest.

CHRYSOASPIDES, Persian soldiers, who displayed the riches of their prince by having their arms covered with silver. — *Justin*, ii. c. 17.

CHURCHES, sacred edifices, synonymous with the temples of the classical ancients, but devoted to the purposes of Christian worship, and usually dedicated to some saint in the Christian calendar, whose name it bears. — The manner of founding churches in the early ages of Christianity was thus: After the founders had made their application to the bishop, and obtained his licence, the bishop, or his commissioners, set up a cross, and laid out the church-yard where the church was to be built. Then the founders were at liberty to proceed in the building of the church. When it was finished, the bishop was to consecrate it; and then, and not before, the sacraments were to be administered in it. (*Stillington*). — Most of the Christian churches have been built in the form of a cross; that part which makes the foot of the cross being the entrance over against the great altar and choir; and in the two aisles, extending like arms on each side,

were two other entrances or altars. In the early ages of Christianity some churches were constructed in *rotondo*, or in imitation of the Roman basilica, as the Greek churches, and others; some in a square or oblong form, with Roman semicircular arches and towers, as the Saxon and Norman; and others, in the Pointed or pyramidal style, with spires, steeples, or turrets, as the Gothic,—the leading characteristics of which are described under the head of ARCHITECTURE. — The form of the early Greek churches, when they had all their parts, was as follows: First was a porch, or portico, *πρὸναος*, adorned with columns on the outside, and on the inside surrounded by a wall. In the middle thereof was a door, through which they passed into a second portico. These two porticos took up about one third of the space of the church. From the second portico, they passed into the *nave*, *ναὸς*, which took up nearly another third of the church. In the middle, or at one side of the nave, was the *ambo*, where the deacons and priests read the gospel, and preached. The nave was destined for the reception of the people, who here assisted at prayers. Near the entrance of this was the *baptistry*, or font. Beyond the nave was the *choir*, *χοῖρος*, set with seats, and round: the first seat on the right, next the sanctuary, being for the chanters or choragus. From the choir, they ascended by steps to the *sanctuary*, which was entered at three doors. The sanctuary had three *apsides* in its length, the middle being the largest; under which was the *altar*, crowned with a baldachin, supported by four columns. Most of the Greek churches now remaining have been reduced to ruins, or converted into mosques. — The construction of the early Romish churches was not unlike those of the Greek Christians. — The churches of our early Saxon ancestors were built with semicircular arches, and plain massive walls, without transepts or towers—being, like the early Norman, a kind of degraded Roman. The tower, which was of a later period, is attributed to the time of Alfred. The use of towers and steeples were doubtless coeval with the introduction of bells, which became common in the Norman period. The most ancient churches are those small massive buildings, which have no visible distinction in the masonry to separate the chancel from the nave, and terminate at the eastern end in a semicircular form. The next are those of an oblong form, called by Dr. Stukeley “four square,” from their length being generally found to be four times their

breadth, and having a tower supported by semicircular arches, situated between the nave and chancel. Buttresses appear in the Norman era, but like broad pilasters from base to root, just shelving off a little below the tiling. In subsequent periods, when the Norman was generally superseded by the Pointed style, churches were composed of a nave with lateral aisles, a chancel, and a square tower, or pyramidal steeple, at the western end; which form continued for ages. — The Gothic, or Pointed style, which prevailed during the reigns of Henry III. and Edward I., is usually denominated *Early English*. The walls were not so thick and massy as in the preceding eras, but buttressed, pinnaced, and crocketed. The arches were very slender, formed by the intersection of two circles, with trefoil or cinquefoil heads. The windows were long, narrow, and lancet-shaped, divided by one plain mullion, commonly a column, finished at the top with a lozenge, trefoil, or simple ornament. That style which prevailed from the time of Edw. I. to Hen. VI., (1300 to 1460) has been usually termed *Ornamental English*; when the arches were less acute, and commonly moulded with a small zig-zag; the columns clustered; the windows sharper, and more ornamental, and the east and west ones very ample and lofty; the ribs of the roof running over the vault, and dividing it into angular compartments, adorned at the intersections with heads, orbs, bosses, arms, &c.; and ornaments, consisting of the oak-leaf, quatrefoil roses, and crockets. The reign of Edw. III. is deemed the best æra of this kind of architecture. The period from 1460 to about 1530 is known as that of *Florid English*, on account of the number of ornaments introduced. The arches then became very flat and wide, being struck from four centres. The roof was divided into all kinds of rich lace-work and patterns; and the ornaments of the whole edifice consisted of net-work, niches, crockets, mouldings, tracery, fasciæ, pendants, and finials, of the most elaborate workmanship. After this period, members of the Grecian and Roman architecture began to be introduced; and a style almost new came into fashion, usually denominated *Tudor Gothic*, or Elizabethan. — Under the head of Gothic Architecture, we have already explained the four leading architectural principles of our ecclesiastical edifices during the Middle age; viz. the Pyramidal form; Buttresses; the Pointed arch; and the Clustered Column. We shall now proceed to notice, in alphabetical order, the principal details of church

architecture:—*Apsis*, the circular part at the east end of ancient churches:—*Bays*, or *Days*, the name for separate lights in a window:—*Boss*, or *Orb*, an ornament introduced at the intersection of the ribs in groined ceilings:—*Campanile*, a bell-tower:—*Clerestory*, a range of windows placed above those constructed in the main walls of the building:—*Cloister*, a covered walk, or ambulatory, for the exercise and contemplative recreation of the religious within the boundary of their own walls; supposed to be in imitation of the peristyle of the Greeks, and the piazza of the Italians:—*Corbel*, a support projecting from the face of the wall, and usually covered in a grotesque head, or a mass of foliage; from these also issue ribs of vaulting, columns, &c.:—*Creepers*, leaves carved on the outward angles of pinnacles, canopies, spires, &c.:—*Crypt*, a vaulted subterranean apartment, constructed beneath many ancient churches, usually built in the circular (Saxon or Norman) style of architecture:—*Fan-works*, ornaments of a fretted roof upon a diminutive scale:—*Lanthorn*, that part of the tower of a church which is perforated, and left open, so as to produce the effect of the Louvre on the interior:—*Nodi*, ornaments covering the intersections of the ribs of the vaulting:—*Piscina*, or *Lavacrum*, a hollow and perforated basin of stone, placed in a small niche, or *fenestella*, cut in the substance of the south wall:—*Ribs*, masses of moulding, spread over the surface of the vaulted roof:—*Roodlofts*, galleries across the nave, at the entrance of the choir, or chancel:—*Sacristy*, a place where was kept the plate, &c. belonging to the church:—*Screen*, a division composed of wood, or stone, separating the chapels from the principal building, the choir from the aisles, &c.:—*Sedilia*, stone seats, found on the south side of churches; often much ornamented, and varying in number from one to five:—*Shrines*, the repositories of the bones, and other reliques, of canonized persons:—*Spandril*, the space between a horizontal line drawn from the top of the arch, and the line forming the arch:—*Subsillia*, stalls of wood, situated in the choir of ancient churches, usually surmounted by canopies, and often elaborately carved and enriched:—*Tracery*, a general term used for the ornamental parts of screens, vaultings, heads of windows, &c., being that part of the composition where the mouldings divide the space into quatrefoils, cinquefoils, trefoils, &c.:—*Triforia*, galleries, or upper ways round the fabric, frequently seen in cathedrals and other churches, and often added to buildings of

considerable antiquity, for the purpose of rendering them more lofty or commodious.

CHURCH-SCOT, oblations paid to priests in the Middle age. The religious sometimes purchased an exemption from this duty for their tenants and themselves.

CHURCHESSET, a Saxon term used in Domesday, which is interpreted *quasi semen ecclesie*, corn paid to the church. Fleta says, it signified a certain measure of wheat, which in times past every man, on St. Martin's day, gave to Holy Church, as well in the times of the Britons as of the English.

CHURLE, or CEORLE; in the Saxon times, a tenant-at-will, of free condition, who held some land of the thanes, on condition of rents and services. These *Ceorles* were of two sorts; one that hired the lord's tenementary estate, like our farmers; the other that tilled and manured the demesnes, (yielding work and not rent,) and were thereupon called his *Sockmen*, or *Ploughmen*.—*Spelm*.

CIDĀRIS, a head-covering worn by the Parthian kings. It was conical, and ending in a point; with or without pendants hanging over the shoulders. Upon coins it is surrounded with the diadem (the emblem of sovereignty), and worn upright.

CIPPUS, a short column or pillar, set up by the classical ancients in divers parts of their roads, containing directions to travellers which way they should go. Sometimes it gave an account of some memorable action done at or near that place; at others, it answered the purpose of a tomb-stone, to mark a burial-place. The *cippus pomerii* was the land-mark which fixed the limits of a town. When they traced the circuit with a plough, they put *cippi* from space to space, upon which they at first offered sacrifices, then built towers.

CIRCADA, a tribute formerly paid in England to the bishop or archdeacon for visiting churches.

CIRCENSIAN GAMES. See CIRCUS.

CIRCUMCELLIANS, a sect of the Donatists, in Africa, in the fourth century, who rambled from one place to another, pretending to reform the public manners, and redress grievances. They manumitted slaves without the consent of their masters, and forgave debts that were not their own. Through zeal for martyrdom, they frequently destroyed themselves in various ways.

CIRCUS, a spacious and important place of public amusement at Rome, situated between mounts Palatine and Aventine, where the *Ludi Circenses*, or *Circensian*

Games, were performed. It was surrounded with extensive buildings in form of an oval, or circle; from the *circuitus* of which it doubtless received its name. It was first rudely erected by Tarquinius Priscus, fifth king of Rome; but in later times it was magnificently built, and embellished with marble butts, round which the coursers ran. There were also pillars and obelisks adorned with hieroglyphics. The emperor Claudius, to render it more beautiful, caused most of the marks and obelisks to be gilt with gold. Caligula paved it with vermilion stone, soldered with gold. Heliogabalus added the filings of gold and silver. The galleries were adorned with the images of their gods, and the richest spoils of the enemy. There were several other cirques at Rome; but this was the principal one, and called, by way of distinction, *Circus Maximus*. It was nearly four furlongs in length, and more than one in breadth, and capable of containing 250,000 spectators. At one end there were several openings, from which the horses and chariots started, called *carceres*, or *repagula*, and sometimes *carcer*, first built A. U. 425. Before the *carceres* stood two small statues of Mercury, holding a chain or rope to keep in the horses; in place of which there seems sometimes to have been a white line, or a cross furrow filled with chalk or lime, at which the horses were made to stand in a straight row, by persons called *moratores*, mentioned in some ancient inscriptions. But this line, called also *creta* or *calx*, seems to have been drawn chiefly to mark the end of the course, or limit of victory, to which Horace beautifully alludes, "*mors ultima linea rerum est*." At this end of the circus, which was in the form of a semicircle, were three balconies, or open galleries—one in the middle, and one in each corner—called *maniana*, from one Menius, who, when he sold his house adjoining to the forum to Cato and Flaccus, the censors, reserved to himself the right of one pillar, where he might build a projection, whence he and his posterity might view the shows of gladiators, which were then exhibited in the forum. In the middle of the circus, for almost the whole length of it, there was a brick wall, about twelve feet broad, and four feet high, called *spina*, at both the extremities of which there were three columns or pyramids on one base, called *metæ*, or goals, round which the horses and chariots turned; so that they always had the *spina* and *metæ* on their left hand, contrary to the manner of running among us; whence "*a carceribus ad metam vel calcem*," from the beginning

to the end. In the middle of the *spina*, Augustus erected an obelisk, 132 feet high, brought from Egypt; and at a small distance, another, 88 feet high. Near the first *metæ*, whence the horses set off, there were seven other pillars, either of an oval form, or having oval spheres on their tops, called *ova*, which were raised, or rather taken down, to denote how many rounds the charioteers had completed, one for each round; for they usually ran seven times round the course. Above each of these *ova* was engraved the figure of a dolphin. These pillars were called *fale*, or *phale*.—Before the games began, the images of the gods were led along in procession, on carriages and in frames, or on men's shoulders, with a great train of attendants, part on horseback and part on foot. Next followed the combatants, dancers, musicians, &c. When the procession was over, the consuls and priests performed sacred rites.—The exhibition of wild beasts was one of the most popular amusements at Rome. When amphitheatres were introduced, the circus was not so much used for this purpose as before: but still there were hunts in the Circus till a late period. At first the beasts were only shewn to the people, and not hunted or killed. The earliest account we have of such an exhibition was U. C. 502, when one hundred and forty-two elephants were produced, which were taken in Sicily. In the year 661, Sylla brought forth one hundred, when he was prætor. In 696, besides lions, elephants, bears, &c., one hundred and fifty panthers were shewn for the first time. When Pompey dedicated his theatre, there was the greatest exhibition of beasts ever known. There were seventeen elephants, six hundred lions (which were killed in the course of five days), four hundred and ten panthers, &c. A rhinoceros also appeared for the first time; a strange beast, called *chaus*, or *cepos*, and a *lupus cervarius* from Gaul. This was U. C. 701. The art of taming these beasts was carried to such perfection, that Mark Antony actually yoked them to his carriage. Caesar, in his third dictatorship, U. C. 708, showed a vast number of wild beasts, among which were four hundred lions, and a cameleopard. A tiger was exhibited for the first time at the dedication of the theatre of Marcellus, U. C. 743. Claudius afterwards showed four together. Titus exhibited five thousand beasts of various kinds in one day. Adrian had one thousand beasts slaughtered on his birth-day; and Commodus killed several thousands with his own hand. The emperor Gordian, besides

showing one hundred African beasts, and one thousand bears, in one day, devised a spectacle of quite a new kind. He had a temporary wood planted in the circus, and turned into it two hundred stags (*cervi palmati*), thirty wild horses, one hundred wild sheep, ten elks, one hundred Cyprian bulls, three hundred ostriches, thirty wild asses, one hundred and fifty wild boars, two hundred ibices, and two hundred deer. He allowed all the people to enter the wood, and take what they pleased. Probus imitated him in his idea of a wood. There were turned in one thousand ostriches, one thousand stags, one thousand boars, one thousand deer, one thousand ibices, wild sheep, and other grazing animals, as many as could be fed or found. The people were then let in, and took what they wished. — The beasts were usually made to fight either with one another or with men. The latter were called *bestiarii*, and occasionally fought without any weapons. Pliny calls them *noxii*, culprits. Means were used to excite the fury of the wild animals by applying fire, and lashing them with whips. The elephants were intoxicated with wine and incense. Besides the battles in which wild beasts were engaged, there were other sanguinary spectacles, in which gladiators either contended in single combat, or large bodies of horse and foot fought with each other. — It appears from the chronicle of Cassiodorus, that athletic games were first exhibited in the year of Rome 567; and Livy tells us the same thing; but by the term *athleta*, we are not to understand simply gladiators; for the same author tells us, that they were introduced seventy-eight years before *v. c.* 489. The emperor Gordian had sometimes five hundred pairs of gladiators exhibited in one day, and never less than one hundred and fifty. In Cæsar's games we find five hundred foot and three hundred horse engaged together; and twenty elephants were also introduced; upon which occasion the *meta* were removed to give more room. Nero was not satisfied with having slaves as gladiators, but he made thirty knights destroy each other in that capacity; and, at another time, four hundred senators and six hundred knights engaged by his order. — At the Circensian games there were also running, wrestling, throwing, leaping, and boxing, which were called *pentathlum*.

CISEUM, a light two-wheeled carriage, drawn by two or three mules.—*Montf.*

CISLEU, the ninth month in the Jewish ecclesiastical year, and the third in the civil or political year, answering nearly to

our November. The seventh of this month was a great fast, in memory of Jehoiakim's piercing the book of Jeremiah's prophecies with a penknife, and throwing them into the fire that was on the hearth.

CISTVAENS, a kind of rude monumental stones, attributed to the ancient Britons, found in different parts of England. They consist of three large stones, like three sides of a box, forming a trilithon. They are found usually in barrows, or cairns, but sometimes singly, on a larger scale. Such is Kit's Cotty House, in Kent. One engraved by Sir R. C. Hoare has the appearance of a cromlech. He records a fact by which cistvaens shew that cromlechs were altars. Five cistvaens were placed in a circle, with a cromlech in the centre, and an outward circle of upright stones. Bones were found under each of the cistvaens, but none under the cromlech.

CITHARA, a musical instrument, generally represented in the form of a Greek Δ.

CITIES. Of all the cities built by the early Asiatics, of which we read in sacred or classical history, those of NINEVEH and BABYLON (the ancient capitals of Assyria) were the most magnificent and renowned. Nineveh was founded by Ninus, about 2200 years before the Christian era; and in Grecian history it is called after his name. It was in the form of an oblong square, being one hundred and fifty stadia (or eighteen miles three quarters), in length, and ninety stadia (or eleven miles and one quarter) in breadth. Its circumference was four hundred and eighty stadia, or sixty miles. The walls of it were a hundred feet high; and of so considerable a thickness, that three chariots might go abreast upon them with ease. They were fortified and adorned with fifteen hundred towers two hundred feet high. — The city of Babylon, built on the Euphrates by Semiramis queen of Assyria, was of an equal extent, and even surpassed Nineveh in magnificence. The principal works which render Babylon so famous, were the walls of the city; the quays and the bridge; the lake, banks, and canals, made for the draining of the river; the palaces, hanging gardens, (which are enumerated among the seven wonders of the world), and the temple of Belus; all works of surprising magnificence, which are elsewhere described. The walls were every way prodigious. They were in thickness eighty-seven feet, in height three hundred and fifty, and in compass four hundred and eighty furlongs,

which makes sixty of our miles. These walls were drawn round the city in the form of an exact square, each side of which was one hundred and twenty furlongs, or fifteen miles in length; and all built of large bricks, cemented together with bitumen, a glutinous slime arising out of the earth in that country. In every side of this great square were twenty-five gates, that is, a hundred in all, which were all made of solid brass. From the twenty-five gates in each side of this great square went twenty-five streets, in straight lines to the gates, which were directly over against them, in the opposite side; so that the whole number of streets was fifty, each fifteen miles long, whereof twenty-five went one way, and twenty-five the other, directly crossing each other at right angles.—[Within a few years many interesting discoveries have been made of ancient Chaldean bricks on the presumed site of Babylon, inscribed with a kind of Persepolitan characters, some of which are now deposited in the British Museum. The Editor has minutely examined these bricks; and, whatever difficulty there may be in deciphering the inscriptions, the workmanship, or manner of *imprinting* them, conveys to his mind the interesting fact, that the ancient Babylonians had some knowledge of the art of *printing*; and that the types, or characters, with which these bricks were unquestionably imprinted, were moveable, and arranged in linear order, according to the reading or sense intended, in a kind of frame, or stamper, not unlike the modern Chinese block, or square page of modern printers; and that, moreover, these moveable types were just as well calculated for producing coloured impressions on papyrus, or other similar material, as upon soft clay or other yielding substance; thus verifying the exclamation of Job: "Oh that my words were written! oh that they were *printed* in a book!"—EPHĒSUS was anciently one of the most splendid cities in Asia Minor, and accounted the metropolis of all Asia. The noble remains of works of art, which are occasionally discovered, attest the pristine grandeur of this renowned city. The great ornament and pride of Ephesus, however, was the gorgeous temple of Diana, which was reckoned one of the seven wonders of the world. It was 425 feet long, and 200 broad; and the roof was supported by 127 columns, which had been placed there by as many kings.—The greatness of TYRE and SIDON are familiar to the readers of scriptural history.—The ruins of PERSEPOLIS, the ancient capital of Persia, still

astonish the traveller by their extent and magnificence. The remains of the stately palace of her ancient kings, which was burnt by Alexander, are sufficient to attest the grandeur of this noble city. (See CHILMINAR). Numerous tiles, frusta, &c. inscribed with Persepolitan or arrow-headed characters, have of late years been dug up, which have puzzled the ingenuity of the learned to decipher. Many of them are now deposited in the British Museum.

Africa, as well as Asia, has produced some of the noblest cities of antiquity. Those of Egypt, especially, have been renowned for their magnificence. The first settlers were a colony of Ethiopians, who themselves were celebrated for the grandeur of their cities, as the existing remains of MEROË sufficiently attest. Herodotus says, that the Ethiopians, when they occupied Egypt, killed none of their enemies, but obliged them to raise heaps of earth for the towns which they inhabited; and that thence began cities in Egypt. The eminence yet remaining at Grand Cairo is evidently one of these ancient works. Their form was usually square, and they were surrounded with walls of raw brick, commonly thirty feet thick. These large cities were divided by numerous canals, not only for the sake of convenience, but that commotions might be more easily suppressed. (*Denon*.)—MEMPHIS, once the ancient capital of northern Egypt, was distinguished for the grandeur of its palaces and temples. It was in the vicinity of Memphis that those famous pyramids were built which have excited the admiration of all ages, and been justly classed among the seven wonders of the world. The largest of them is 481 feet high, measured perpendicularly, and the area of its basis exceeds eleven English acres of ground. The ruins of Memphis were once so extensive and magnificent, that they were carried to Alexandria to beautify its palaces, and adorn the neighbouring towns.—THEBES, from whence Thebais had its name, might rank with the noblest cities in the universe. Its hundred gates, celebrated by Homer, are universally known; and acquired it the surname of Hecatompnylos, to distinguish it from the other Thebes in Bœotia. Its population was proportionate to its extent; and, according to history, it could send out at once two hundred chariots and ten thousand fighting men at each of its gates. (*Strabo*.) The Greeks and Romans have celebrated its magnificence and grandeur, though they saw it only in its ruins; so august were the remains of this city. (*Tacit. Ann.*) Its circum-

ference was nearly thirty-six miles, and its width from side to side was from seven to eight miles. No city was adorned with so many stately monuments of gold, silver, and ivory, and multitudes of colossi and obelisks cut out of one entire stone. The temple which was most distinguished for beauty and greatness, was in circuit thirteen furlongs, and near seventy feet high, with a wall twenty-four feet wide. All the ornaments were suitable, in magnificence, cost, and workmanship. — **CARTHAGE**, also situated on the same continent, and the celebrated rival of Rome, was of great magnificence and extent. It was twenty-three miles in circumference, and adorned with costly palaces, temples, and public buildings. When it was set fire to by the Romans, it burnt incessantly for seventeen days.

Of all the ancient cities in Europe, **ATHENS** is the most celebrated, not for magnitude, or extent of territory, but as presenting the beau-ideal of every thing that was beautiful in art, and sublime in genius. In architecture, in sculpture, and in design, she has surpassed every city of previous or succeeding ages; and even to this day, the specimens of art which have been saved from the corroding tooth of time, are considered, by the whole of the civilized world, as the most perfect models for imitation. The city was founded by Cecrops, about 1550 years before Christ; and was afterwards called Athenæ, in honour of Minerva. In circumference the entire city was about 178 stadia, or rather more than twenty-two Roman miles. It was originally built on a rock; but as the inhabitants increased, the city extended into the plain. The upper part of the city contained the citadel, which was called the Acropolis; and the lower part of the buildings surrounded the citadel, encompassed with a strong wall, built by different people at different times. The most brilliant period of Athens was from the time of Pericles, B. C. 464, to that of Alexander the Great. From that period commenced her decline. Degraded as this once illustrious city now is, there are still seen great and splendid proofs of its ancient grandeur. Indeed, more relics of art are found here than in all the other celebrated cities and places of Greece. This has been ascribed to its stony soil and dry atmosphere. The foundations of the city wall have been traced; and fragments of ancient architecture exists in the streets, the houses, and fountains. Lord Elgin's collection of specimens of Grecian art was purchased by government for 35,500*l*. The re-

mains of ancient buildings are numerous, and invaluable monuments of art; particularly the Acropolis or citadel, six columns of the temple of victory, eight of the east front of the temple of Minerva, and several columns of the porticos. The "Tower of Winds," adorned with sculptures, is still preserved. In the vicinity are seen sixteen columns of the temple of Jupiter Olympicus; and that of Theseus remains, except the roof. The steps to ascend, and the seats of the Areopagus, are still discernible. The Pnyx, or place for assembling the people, the area of the stadium, the site of the lyceum, and the academic walk, have been traced. Of the three ancient harbours, the Piræus still remains. — Besides Athens, Greece could boast of many cities almost equally renowned for beauty and splendor; as **CORINTH**, **DELPHI**, **THEBES**, **ARGOS**, &c. Remains have also of late years been discovered of innumerable cities, whose existence, or at least whose splendor, was anterior to the historical times; as **TYRINS**, **MYCENÆ**, **ITHACA**, **AMPHISSA**, **LEUCADOS**, **STYMPHALOS**, &c.; the ruins of which are noticed under the article on Cyclopean Architecture.

But of all the mighty cities which have arisen in the annals of mankind, (of the Assyrian, the Persian, the Egyptian, or the Grecian,) none presents so imposing and sublime a spectacle as that of imperial **ROME**, whether we consider the humbleness of her origin from Romulus—the rapidity of her rise from the period of Numa—the extraordinary greatness of her people, when in the plenitude of her glory under Augustus—or the important political lesson, which her decline, and eventually her fall in the sixth century, convey to mankind. Gibbon, the accomplished author of the "Decline and Fall of the Roman Empire," thus forcibly expresses the enthusiasm of his feelings, on his first visit to the ancient capital of the civilized world—once the seat of the "Rerum Domini," as they have been called—the lords of terrestrial creation. "At the distance of twenty-five years, I can neither forget nor express the strong emotions which agitated my mind, as I first approached and entered the eternal city. After a sleepless night, I strode, I trod, with a lofty step, the ruins of the Forum. Each memorable spot where Romulus stood, or Tully spoke, or Cæsar fell, was at once present to my eye; and several days of intoxication were lost or enjoyed, before I could descend to a cool or minute investigation."—Such was the extent and magnificence of Rome, in the time of Augustus,

(being then sixty miles in circumference) that her population amounted to 4,137,000; and according to a census taken in the reign of Claudius, the number of inhabitants amounted to 6,844,000; or about four times the number of the population of London. Of the magnificence and extent of her public works, it would be useless even to attempt an analysis, especially as they are adverted to in almost every page of this work. "Vast and insatiable sepulchre (says an eloquent writer of modern times), whose capacious paunch has swallowed up more than five hundred millions of human beings, with all, or nearly all, the temples of their gods, the palaces of their princes, the columns of their warriors, the arches of their victors, the statues of their orators, the busts of their poets, and even most of the intellectual products of their genius." Though many of her monuments of antiquity have disappeared, there are sufficient remaining, to convince us of the magnitude and beauty of the rest. Among other ancient edifices is still conspicuous the Pantheon, or Rotunda, a structure distinguished equally for solidity and elegance. A still more imposing object is the remains of the Coliseum, or amphitheatre of Vespasian,—a structure of an oval form, 581 feet in length, 481 in breadth, and 1616 in circumference, being the largest amphitheatre ever known. The inside is wholly dismantled, and the outside stripped of its ornaments; but there remains enough of the great circular wall, to form a most striking and sublime object. Not far from this stands another monument of ancient grandeur, a portion of the vast baths of Dioclesian, now converted into a convent. The mausoleum of the emperor Adrian has had a different destination, having been converted into a fort, (St. Angelo). Of the triumphal arches, the only one remaining entire, is that of Constantine, with its pillars, statues, and bas-reliefs, all of the finest marble. Trajan's pillar is one of the most valuable monuments which has descended from ancient to modern times. It still stands on the spot where it was erected by that emperor, and is still covered with admirable bas-reliefs, representing his expedition against the Dacians. These bas-reliefs contain 2,500 figures of men, besides a number of elephants, horses, and trophies. Several of the ancient Roman roads, such as the Via Latina, the Via Vitellia, &c. still serve to approach the capital. The catacombs were originally excavations made by the ancient Romans digging out the earth used as bricks for building. They are of

great extent, penetrating, it is said, to a length of several miles. Of the ancient aqueducts, there remain only three; yet their supply of water is extremely copious.

In the Middle age, the name of City was applied to a town corporate, which had a bishop and cathedral church, called *civitas*, *oppidum*, and *urbs*; *civitas*, as regarded its being governed by justice and order of magistracy; *oppidum*, as containing a great number of inhabitants; and *urbs*, because it was in due form begirt with walls. But, according to Blount, City is a word which hath obtained since the Conquest; for in the time of the Saxons there were no cities, but all great towns were called Burghs; and even London was then styled Lunden Burgh; as the capital of Scotland is now called Edinburgh: and even long after the Conquest, the word City was used promiscuously with the Burgh; as in the charter of Leicester, it is called both *civitas* and *burgus*; and though the word City signified such a town corporate as had usually a bishop and cathedral church, yet it was not always so, as in the instance of Cambridge and Westminster.

CLARËTUM, a liquor made of wine and honey, clarified by decoction, &c., which the English, French, and Germans called hippocras. From this the red wines of France were called *claret*.

CLASSIS, a division of the Romans made by Servius Tullius, that he might more easily make an estimate of every person's estate. The number of classes was six, which he subdivided into 193 centuries. The first class consisted of the equites and richest citizens, and contained ninety-eight centuries; the second class took in the tradesmen and mechanics, and made up twenty-two centuries; the third contained the same number of centuries; the fourth twenty; the fifth thirty; and the sixth was filled up with the poorest of the people, and made but one century. Gentlemen of the first class, by way of eminence, were called *classici*; hence authors of the first rank were called *classics*; all the rest were said to be *infra classem*.

CLASSICUM, a trumpet placed near the tent of the Roman general, which gave by his order the signal. A certain number of trumpets, placed around the eagles, answered the signal, and immediately afterwards all the trumpets of the cohorts. This was called *Classicum*. The *Classicum* also signified the tune played by the trumpets during the capital pu-

nishment of a soldier; and also the proclamation by sound of trumpet in the high roads, of a citizen accused of a capital crime.—In the Middle age, it signified: 1. a ring of all the bells: 2. the ringing for the dead: 3. the sound made by the president of the choir: 4. the beating of the wooden instrument, which they used instead of bells in the Holy week.

CLEMENTINES, certain spurious works attributed to Clemens Romanus, filled with apocryphal pieces. The Decretals of pope Clement V., published by his successor, are also called by this name.

CLEPSYDRA, an hour-glass, made of water, in use among the Romans from an early period. There were several sorts of them; but this was common to them all, that water ran by gentle degrees, through a narrow passage, from one vessel to another, and rising by little and little lifted upon its surface a piece of cork, which, according to its different altitudes, showed the different hours. The orators, in their pleadings, were limited to a certain measure of time, and had one of these clepsydræ standing by them, to prevent them from running beyond the prescribed length. The invention of the Clepsydra is attributed to Scipio Nasica, to supply the imperfection of dials, which were of no use, he observed, in the night, or upon a cloudy day. Ctesibius, of Alexandria, in the second century, invented one, where the fall of water turned some toothed wheels, which communicated their motion to a column. The water thus raised or lowered a small statue, which pointed with a truncheon to the months and hours engraved upon the turning column. Vitruvius describes several, apparently very complex; but the following is simple: A pyramidal glass was filled with water; and a cork swam upon it, bearing a needle to mark the hours, traced along the vase, as the water escaped below.

CLERÔTI, Athenian magistrates, who were appointed by lots drawn in the temple of Theseus, after having been approved by the people.

CLIENT, among the Romans, a citizen under the protection of some great man, called Patron. The right of patronage was appointed by Romulus, to unite the Plebeians and Patricians, or in other words, the poor and the rich. The Patron was to assist the client with his protection, interest, and goods; he was to be his counsellor in difficult cases, his advocate in judgments, his adviser in emergencies, and his overseer in all affairs whatever. The Client, on the other hand,

was faithfully to serve his patron, by paying him respect and deference, assisting him with money to defray extraordinary charges, and giving him his vote and interest when he sought an office for himself or friends. When their Patron went to the forum, comitia, or emperor's palace, they surrounded his horse or litter, dressed in white, or went before him to clear the way. When their patron had gained them a cause, they affixed crowns to his gate from gratitude; sometimes they made him presents.

CLITONES, or **CLITUNCULI**; among the Anglo-Saxons, an appellation given to the members of the blood-royal. The next rank was that of Ealderman (the ancestor of Earl, which began in the later days of the Anglo-Saxons), and Heretogas, or Dukes. The next distinction was that of Thane, to whom succeeded the Norman Baron.—*Selden*.

CLOACÆ, large subterranean receptacles in Rome, for carrying off the filth of the city. The great Cloaca, which Pliny calls "*opus omnium maximum*," was begun by Tarquinius Priscus, and finished by Tarquinius Superbus, and emptied itself into the Tiber. The channel was very wide, was dug through mountains, and vaulted over in several parts of the city. It was built of great stones in the form of an arch, and so strongly put together as to remain unhurt by the filth and water which ran continually through it for the space of 700 years. The other sinks of the city fell into this as a common drain. According to Livy, the original object of the Cloaca Maxima was to carry off the overflows of the Tiber, and other smaller streams. Dionysius says the same thing; and, to give an idea of the immensity of the work, he adds, that the Cloaca having been neglected for some time, it required one thousand talents to clear it. The work still exists, and is, to all appearance, as firm as on the first day of its foundation.

CLOGG, a species of almanack used by the ancient northern nations. It consisted of a square-stick, on each side of which a rude kind of calendar was engraved, the number of the days being represented by notches; every seventh notch being of a larger size, stood for Sunday. The Danes, Swedes, and Norwegians appear to have used these almanacks, although under various denominations. They appear to have been introduced into this country at the Norman conquest. Before printing was introduced, these almanacks were particularly useful in assisting the memory. They were frequently carved on the tops of pilgrims'

staves, so as to regulate their times of assembling at particular spots, and also to support them in their wearisome journeys.

CLUNIAC ORDER, a branch of the ancient Benedictine monks. The priories and other establishments belonging to this order were subject to the abbey of *Clugny*, or *Cluni*, in Normandy; whence their appellation. They were not generally released from this subjection till the reign of Hen. VI.

CÆNA, the principal meal of the Romans, so called from the Greek κοινή common, because the family all took it together. Though usually translated *supper*, the meal assimilated to the dinners of modern times. It was composed of two courses; the first consisted of different kinds of meat, the second of fruits and sweatmeats; and these courses were generally brought in arranged on tables, and not by single dishes. The entertainment began with eggs, and ended with fruits; and during the time of its continuance, the guests were diverted with music and dancing. — *Cenaculum* was the dining-room, which was furnished with beds and couches for the guests to recline on.

COGNŌMEN, the third or family name amongst the Romans. It was used for the sake of distinction, to prevent confusion of families, and was assumed for no certain cause, but generally from some particular occurrence. Thus Pub. Cornelius Scipio was the name of an eminent Roman, wherein Publius is the prænomen, Cornelius the nomen, and Scipio the cognomen or family name.

COHORS, a body of men, consisting of about 600, being the tenth part of a Roman legion, which, at different times, contained different numbers.

COINS, and COINAGE. See MONEY.

COLIBERTI, in the Norman age, were tenants in socage, frequently mentioned in Domesday. They may be considered such villains as were manumitted, or made free, and were of a middle condition, between freemen and servants. — *Du Cange*.

COLISEUM, an elliptical amphitheatre at Rome, built by Vespasian. It would hold 100,000 spectators, and contained emblematical statues of all the Roman provinces. Rome stood in the middle, with a golden apple in her hand. At the dedication of this building 4,000 beasts were sacrificed.

COLLAR of SS. This insignia of honour was taken from two Roman senators, Simplicius and Faustinus, who suffered martyrdom under Dioclesian.

The society of S. Simplicius wore silver collars of double SS.; between which, the collar contained twelve small pieces of silver, in which were engraved the twelve articles of the creed, together with a single trefoil. The image of Simplicius hung at the collar. Collars, says Sir John Fenn, were in the fifteenth century ensigns of rank, of which the fashions ascertained the degrees. They were usually formed of SS., having in the front centre a rose, or other device, and were made of gold or silver, according to the bearer.

COLLEGIA, or COLLEGES, among the Romans, in its general acceptation, consisted of an assemblage of several persons employed in the same functions, as it were bound together to act, or serve in concert. It served indifferently for those employed in the offices of religion, of government, the liberal arts, and even mechanical arts or trades. Plutarch observes, that it was Numa who first divided the people into colleges; which he did, to the end that each consulting the interests of their college, whereby they were divided from the citizens of the other colleges, they might not enter into any general conspiracy against the public repose. In the Roman empire, there were not only the college of augurs, and the college of capitolini, (that is, of those who had the superintendence of the capitoline games,) but also colleges of artificers, *collegia artificum*; college of carpenters, *fabricorum*, or *fabrorum tignariorum*; of potters, *figulorum*; of founders, *arariorum*; college of locksmiths, *fabrorum serrariorum*; of engineers, for the army, *tignariorum*; of butchers, *laniorum*; of centonaries, *centonariorum*; of makers of military casaques, *sagariorum*; of tent-makers, *tabernaculariorum*; of bakers, *pistorum*; of musicians, *tibicinum*, &c. — The Jews and Egyptians seem to have had their colleges; the chief of the first were those of Jerusalem, Tiberias, Nardea, Pomodita, Sura, and Babylon. The Magi in Persia, the Gynosophists in the Indies, and the Druids in Gaul and Britain, had also their colleges for instructing youth. — Among the Greeks, the lyceum and academy were celebrated colleges; the latter of which has given its name to our universities, which in Latin are called *Academiæ*. With them, the house or apartment of each philosopher, or rector, might be esteemed a kind of college of itself. — In the Middle age, colleges were also used for public places, endowed with certain revenues, where the several parts of learning were taught

in schools, halls, or classes, appointed for that purpose. An assemblage of these colleges constituted an university. Thus the University of Oxford consists of twenty colleges, and five halls; that of Cambridge of thirteen colleges, and four halls; and that of Paris of a much greater number. The erection of colleges was part of the royal prerogative, and not done without the king's consent.

COLLUTHIANS, a sect of religionists who rose in the fourth century, on account of the condescension shown to Arius by the patriarch of Alexandria. The sect was so called from Colluthus, the founder, who was ultimately condemned in a council held at Alexandria in 335.

COLLYRIDIANs, an ancient sect of Christians in Arabia, who paid divine honours to the Virgin Mary.

COLŌNUS, in the feudal ages, a husbandman who was bound to pay yearly a certain tribute, or at certain times in the year to plough some part of the lord's land; and from hence came the word *clown*.

COLOSSUS OF RHODES, a brass statue of Apollo, seventy cubits high, erected by Chares, a disciple of Leusippus, across the harbour of Rhodes, in honour of the sun, and esteemed one of the seven wonders of the world. After it had stood fifty years, an earthquake overthrew it. It was of so great a bulk, that when the Saracens took Rhodes in 667, they loaded 9000 camels with the brass that made it.

COLUMBARIA, among the classical ancients, the niches where the funeral urns, called *olæ*, were placed, containing the burnt ashes. The Greek Columbaria were more lofty than the Roman.

COLUMELLE, small pillars around the tombs of the Romans of inferior rank.

COLUMNS. See **PILLARS**, and **ORDERS of Architecture**.

COLYMPHA, a kind of diving bell mentioned by Jerome, in which one Alexander descended to the bottom of the ocean. Divers, in the time of Aristotle, used a kind of kettle, which enabled them to continue longer under water; and as the first diving bell was merely a large kettle, and the experiment made by Greeks, its pretended invention, in 1538, was apparently only its first appearance in Europe.

COMEDY, or **COMEDIA**; so called from *κωμῆ* the street, and *ὠδῆ* a song, because the first comedians, before the erection of theatres, were in the habit of singing and reciting humorous little pieces on

carts and waggons in the streets; so that comedy literally meant a *song in the street*. — Amongst the Athenians, comedy was considered as the second species of dramatic composition; tragedy taking the precedence. This species of entertainment took, at different times, three different forms at Athens, as well from the genius of the poets, as from the influence of the government, which occasioned various alterations in it. The Old Comedy, so called by Horace, (*Art. Poet.*), and which he dates after the time of Æschylus, retained something of its original rudeness, and the liberty it had been used to take of throwing out coarse jests, and reviling the spectators from the cart of Thespis. Though it had become regular in its plan, and worthy of a great theatre, it had not learnt to be more reserved. It represented real transactions, with the names, dress, gestures, and likeness, in masks, of whomsoever it thought fit to hold up to public derision. Thus in the comedy of the *Acharnians*, Aristophanes accuses Lamachus of having been made general rather by bribery than merit. He also reproaches the republic with their preference of the younger citizens to the elder, in the government of the state, and the command of their armies. He tells them plainly, that when peace shall be concluded, neither Cleonymus, Hyperbolicus, nor many other such knaves, all mentioned by name, shall have any share in the public affairs; they being always ready to accuse their fellow-citizens of crimes, and to enrich themselves by such informations. In his comedy called the *Wasps*, imitated by Racine in his *Plaideurs*, he exposes the mad passion of the people for prosecutions and trials at law, and the enormous injustice frequently committed in passing sentence and giving judgment. None of Aristophanes' pieces explains better his boldness, in speaking upon the most delicate affairs of the state in the crowded theatre, than his comedy called *Lysistrata*, in which the Athenian politics are made inferior to those of the women, who are only represented in a ridiculous light, to turn the derision upon their husbands, who were engaged in the administration of the government. Aristophanes did that upon the stage, which Demosthenes did afterwards in the public assemblies. The poet's reproaches were no less animated than the orator's. In his comedies he uttered the same sentiments as he had a right to deliver from the public rostrum. Three poets particularly excelled in the old comedy,—Eupolis, Cratinus, and Aristophanes—

"Eupolis, atque Cratinus, Aristophanes-que poetæ,

Atque alii, quorum comœdia prisca virorum est," &c.—*Hor. Sat. iv. l. i.*

The last is the only one of them whose pieces have come down to us entire; and out of the great number which he composed, eleven are all that remain. He flourished in an age when Greece abounded with great men, and was contemporary with Socrates and Euripides, whom he survived. During the Peloponnesian war, he made his greatest figure; less as a writer to amuse the people with his comedies, than as censor of the government, retained to reform the state, and to be almost the arbiter of his country. The old comedy subsisted till Ly-sander's time, who, upon having made himself master of Athens, changed the form of the government, and put it into the hands of thirty of the principal citizens. The satirical liberty of the theatre was offensive to them, and therefore they thought fit to put a stop to it. It then applied itself to discover what was ridiculous in known characters, which it copied to the life, without mentioning names. Such was the comedy, since called the Middle Comedy. It continued till the time of Alexander the Great, who, having entirely assured himself of the empire of Greece by the defeat of the Thebans, caused a check to be put upon the licentiousness of the poets, which increased daily. From thence the New Comedy took its birth, which was only an imitation of private life, and brought nothing upon the stage but feigned names, and fictitious adventures. This may properly be called fine comedy, and is that of Menander. Of one hundred and eighty plays, or rather eighty according to Suidas, composed by him, there remain only a few fragments. Quintilian, in speaking of Menander, (lib. ix.) says that he obscured, or rather obliterated, the fame of all other writers in the same way.—Dramatic entertainments were not introduced into Rome till nearly 400 years after the building of the city. Previously to that period they had only the games of the circus, acted in a tent, or travelling-booth. Stage plays were first borrowed from Etruria, where the players were called *Histriones*, or professors of the Histrionic art. These players did nothing at first but dance in mimic action to a flute, without any corresponding verses. They did not speak, because their language was not understood. The Romans, however, soon began to imitate them, and to adopt a species of satirical or comic verse, of a rude and unpolished nature,

attended by corresponding gestures. To such perfection, in course of time, did the Roman actors arrive, in pantomimic gesticulation, that the celebrated player Roscius, challenged Cicero to a public contest; in which he undertook to portray, by action alone, any human passion or feeling with the same powerful effect as the orator himself could by his eloquence.—About 240 years before the Christian era, Livius Andronicus, who was the first regular dramatist of Rome, began to turn the Saturnian and Fescennine verses, which were of a wild and irregular nature, into a species of dramatic form. He was originally a slave, and being a Greek by birth, he took the Grecian stage as his model. He was also the first dramatic writer who took a part in acting his own compositions.—About half a century after Livius had opened the Roman stage, several distinguished dramatic writers made their appearance; the principal of whom were Plautus, and Ennius, with Pacuvius, Accius, Cæcilius, Statius, Nævius, and Afranius, who took the Greek writers, particularly Menander, as their models.—Plautus, who in youth was a journeyman-baker, wrote twenty-five comedies, of which nineteen are extant. They were so universally esteemed at Rome, that for 500 years, with all the disadvantages of obsolete language, and change of manners, they continued, like the productions of our own immortal Shakspeare, to command that applause which no other writer could ever dispute.—Ennius, though originally a slave, was the first to introduce a species of refined dramatic satire, intended chiefly for private reading. Being the first Roman poet who adopted the hexameter or heroic versification of the Greeks, he has been called "the father of Roman song." Horace speaks of him with much admiration; and in his satires he has not disdained to copy some of his verses. Quintilian warmly commends him; and even Virgil acknowledges his merit by quoting entire lines from his poetry.—Not many years afterwards, the genius of Terence was called into action, which imparted to Roman comedy a degree of refinement and taste hitherto unknown. He was a native of Africa, and originally purchased as a slave by Terentius Lucanus, a senator of Rome, who, on account of his early talent, undertook to educate him; and then gave him his liberty and his name. He applied himself with great assiduity to the study of the Greek comedy; and indeed his talents may be said to consist rather in translating the Greek dramatic compositions, and

adapting them to his own language, than in the originality of genius. It is said that he translated, with slight variations, 108 of the comedies of the Greek poet Menander, of which six only remain, viz. the *Andria*, the *Adelphi*, the *Eunuch*, *Phormio*, *Hecyra*, and *Heautontimorumenos*. Quintilian, who acknowledges the deficiency of Roman comedy, when compared with the Greek, declares that Terence was the most refined and elegant of all the Roman comedians who had written for the stage; and this was about 250 years after, when the language had become highly cultivated. In such great estimation have the plays of Terence been held in succeeding ages, for the purity of their language, and the faithful pictures of men and manners there portrayed, that they still continue to be acted in most of the universities and leading seminaries of Europe. In Westminster School they have been annually played, by the King's scholars, for ages past.

COMITIA, among the Romans, were general assemblies of the people, publicly convened by a magistrate to give their votes on any general question. There were three sorts of Comitia, the *Curiata*, the *Centuriata*, and the *Tributa*. — The *Comitia Curiata* was an assembly in which the inhabitants of Rome voted according to the thirty *curiæ*, or parishes, into which the city was divided; and what a majority of them determined, was received as the decree of the people. This assembly was seldom convened except for the passing of some particular law relating to adoptions and wills, or to the creation of officers for an expedition, and for the election of some of the priests. It was summoned at first by the kings, and afterwards by the consuls and the superior magistrates, who always presided. It was held in that part of the forum called the *Comitium*, in which was the pulpit or tribunal, from which the orators made their harangues. — The *Comitia Centuriata* was the principal assembly of the people, in which they gave their votes divided into the centuries of their classes, according to the census. At these Comitia were created the consuls, prætors, and censors; the most important laws were passed in them; and they tried all cases of high treason, or where a citizen had been treated by any one as an enemy. War was also declared at these Comitia. The consul summoned them by an edict, seventeen days before they were held; and all those who had the full right of Roman citizens, whether they lived at Rome or in the country, might be present, and vote with

their century. They always met in the Campus Martius; and the magistrate, after repeating a prayer, made a speech to the people on what was to be done at the meeting. Upon the proposition being made to them, the people, who stood promiscuously, separated every one to his own tribe and century. The names of the centuries were then thrown into a box, which being shaken, the century which came out first gave its vote. Each century had its peculiar pound or enclosure of boards; and as each citizen entered it he received tablets, on which were inscribed the initials of the candidates, or an approval or dissent from a law. Every one threw which he pleased of the tablets into a chest, guarded by officers; and these tablets being counted, the majority was declared to be the vote of that century. — The *Comitia Tributa* was an assembly, in which the people voted, divided into tribes, according to their regions or wards. The number of tribes, though at first but three, was afterwards increased to thirty-five, on account of the addition of new citizens at different times. They were divided into thirty-one country and four city tribes; the latter of which were thought less honourable than the former. The meeting of the tribes was held to create inferior magistrates; as the *ædiles*, the *tribunes* of the people, and the *quæstors*; and all the provincial magistrates; and to elect the *Pontifex Maximus*, and other priests. It was held by one of the *tribunes*, or by the consul, usually in the Campus Martius, where separate places for each tribe were marked out with ropes. All persons who enjoyed the full right of Roman citizens, whether inhabitants of the city or not, had the liberty of voting at this assembly. The proceedings, in summoning and holding the *Comitia Tributa*, were similar to those already described, except that they could be held without the consent and approbation of the senate, and without taking the auspices, which was requisite before convening the other two. — The *Comitia* continued to be assembled for upwards of 700 years; when that liberty was abridged by Julius Cæsar, and afterwards by Augustus.

COMMANDERIES, in the feudal ages, certain manors belonging to the priory of St. John of Jerusalem in England; and he who had the government of such a manor or house was styled the Commander, who could not dispose of it but to the use of the priory. New Eagle in Lincolnshire was and still is called the Commandery of Eagle, as once belonging

to the priory of St. John. So Selbach in Pembrokeshire, and Shingay in Cambridgeshire, were Commanderies in the time of the Knights Templars. The manors and lands belonging to the priory of St. John of Jerusalem, were given to king Henry VIII. about the time of the dissolution of abbeys and monasteries.

COMMENDATUS, in the baronial times, a person who lived under the protection or patronage of a great man; somewhat in the capacity of a client among the Romans. Feudal homage was either predial, due for some tenure; or personal, which was by compulsion; or voluntary, with a desire of protection: and those, who by voluntary homage put themselves under the protection of any men of power, were called *Commendati*; as often occurs in Domesday.

COMPITALIA, Roman festivals instituted by Tarquin the Proud, in honour of the domestic gods, called Lares. They were celebrated in January and March. — *Varro. Dionys.*

CONSENTES, the Roman name given to the twelve superior gods. The poet Ennius recapitulates them in these two verses:—

“Juno, Vesta, Minerva, Ceres, Diana,
Venus, Mars,
Mercurius, Jovi, Neptunus, Vulcanus,
Apollo.”

CONSUALIA, feasts instituted by Romulus when he stole the Sabine virgins. They were held in memory of an altar which he is said to have found below the surface of the earth. This altar was never uncovered till the feast, which was celebrated with horse-races in honour of Neptune.

CONSULS, two magistrates at Rome, so called *a consulendo*, of great political and military authority, who, after the abolition of the kingly government, by Junius Brutus, A. R. 244, were entrusted with the supreme power, and created annually, that they might not become insolent by the continuance of authority. The Consuls were the chief magistrates of the Roman commonwealth, to whom all the others, except the tribunes of the people, were subject. They convoked the senate, presided at its sittings, and executed its decrees. They also called the assemblies of the people, and proposed the laws. In time of war they had the supreme command of the army; they levied soldiers, and appointed the inferior officers. They were authorized by the senate to open all letters from the governors of provinces, and from foreign kings and states, and to give audience to ambassadors. To be a candidate for the

consulship, it was requisite to be present in person, and in a private station; to be forty-three years of age; and to have gone through the inferior offices of quaestor, aedile, and praetor. The Consuls were elected in the end of July, and, from that time until they entered into office, which was on the 1st of January, they made themselves acquainted with the duties of their office. Their power, however, was considerably checked by the institution of the tribunes of the commons, who could give a negative to all their proceedings. An appeal also lay from their judgment to the people, and they had not the power of life and death over a Roman citizen, except when they were armed with absolute power by that solemn decree of the senate: “Let the Consuls take care that the commonwealth receive no harm.” The badges of the Consuls were the same as those of the kings, with the exception of the crown, the lictors going before each alternately during a month. When the Consuls appeared in public, every one cleared the way, uncovered the head, dismounted from horseback, or rose up to them as they passed by. The laws which they proposed, and which were passed, were usually called by their name. In the times of the emperors the consulship was nothing but a name, and under Justinian was totally laid aside.

CONTORNIATES, medals so called from the Italian *contorniate*, because of the hollow circles which commonly runs around them. The reverses are chiefly chariots, masks, or other objects relative to the public shows. They have the heads of Roman emperors, empresses, illustrious authors of antiquity, actors, or athletes.

CORACLES, small oval-shaped boats, used by the ancient Egyptians, and other nations of antiquity. They were composed of willow-twigs interwoven round at the bottom, and covered on the outside with a horse's hide. Mr. Huet assures us that the Persians traded up the Euphrates in such kind of vessels as high as Babylon, from which Mr. Shaw supposes these were in general use among the Celtic nations, and were the boats used by the ancient Irish.

CORBAN, among the ancient Jews, a solemn vow to be uncharitable, whereby the party laid himself under an execration, if he assisted his friend or neighbour, even his father, though in the most pressing necessities. Sometimes it signified an offering, gift, or present, made to God or his temple.

CORNAGE, in the feudal ages, a kind of

tenure in grand serjeanty; the service of which was to blow a horn when any invasion of the Scots was perceived. By this tenure many persons held their lands northward, about the wall commonly called the Picts Wall. (*Camd.*) This old service of horn-blowing was afterwards paid in money, and the sheriffs accounted for it under the title of *cornagium*.

CORNARDS, in the Middle age, a fraternity of buffoons, in Normandy, who, disguised in grotesque dresses, performed farces in the streets on Shrove Tuesday and other holidays. Men of rank entered into this society, and elected an abbot. They were masked, and personated the pope, kings, emperors, &c.—*Du Cange*.

CORNICULARIUS, an officer in the Roman army, who assisted the military tribune as lieutenant, went the rounds instead of the tribune, and visited the watch. In giving orders to the soldiers, he made use of a little horn; hence the name.—*Cornicularius* was also the name of an officer that stood at the corner of the bar, where justice was administered, to hinder the people from disturbing the magistrate.

CORODY, a sum of money, or allowance of meat, &c. due to the king, from an abbey or other house of religion whereof he was founder, towards the sustentation of such one of his servants as he thought fit to bestow it upon.

CORŌNÆ. See **CROWNS**.

CORRUPTICŌLÆ, a sect of heretics of the sixth century, who sprang from the Eutychians in Egypt. Their distinguishing doctrine was, that Jesus Christ was *corruptible*, whence they derived their name.

CORYBANTES, priests of the goddess Cybele, famous for dancing up and down, tossing their heads in a frantic manner, and assuming the attitudes of madmen.

CORYPHÆUS, the leader of the Grecian chorus, who spoke for all the rest, whenever the chorus took part in the action as a person of the drama. Hence Coryphæus is used to signify the chief, or the principal of any company whatsoever.

COSHERING, a feudal exaction, by which the superior lords could feast themselves and followers at their tenants' houses.

COSMI, the name of the ten magistrates at Crete, established by Minos, not only for maintaining good order in the state, but for the purpose of holding the two great political bodies, the senate and the people, in due check. In time of war they commanded the army. They were chosen for life out of certain families; and from them the senators were elected.

COSTUMES. See **DRESS**.

COTARIUS, in the feudal ages, a kind of tenant, mentioned in Domesday, who had free-socage tenure, and paid a stated firm or rent in provisions or money, with some occasional customary services. The *Coterellus*, on the contrary, seems to have held in mere villenage; and his person, issue, and goods, were disposable at the pleasure of the lord.

COTHURNUS, the name of the buskin used by the ancient tragedians, which was raised four fingers, and grew narrower from the foot towards the ground. It occurs upon many ancient monuments, particularly upon a bas-relief of the Villa Pamili, and the tragic muse in the Villa Borghese. The heroes constantly appeared upon the stage in large Cothurni with a club.

COTSETHUS, a cottage holder, who by servile tenure was bound to work for the feudal lord. Cotsets were considered the lowest sort of bondsmen.

COTYTIA, Grecian festivals celebrated in different cities of Greece, in honour of Cotytto, the goddess of debauchery. They took place during the night, and were of the most infamous description. The same were observed in Sicily.—*Juv*.

COUNT, or **COMES**, in the lower empire and Middle age, was an officer of great dignity, whose title was doubtless derived from the *Comites Augusti*, in the decline of the empire. They were usually chosen out of such men as were of consular, prætorian, or senatorial dignity. "The commission for a duke," says Selden, "gave the same authority as that before shewed for the count of a province; and hee that had a province so committed to him with militarie government, being not a count, was called *dux* only."

COURIERS. See **POSTS**.

COURTS (of **JUSTICE**.) The due administration of the laws, civil and criminal, formed a most important feature in the polity of all the great nations of antiquity—the Egyptians, Phenicians, Cretans, Carthaginians, Jews, Athenians, Romans, &c. The Egyptians were extremely vigilant in the distribution of justice. They were persuaded that the support or the ruin of society greatly depended on the manner in which it was administered. Sensible of this, they chose men of the best characters from their principal cities, as from Heliopolis; from Thebes, and from Memphis, to compose a court of justice, which did not yield in understanding and probity, and therefore in true dignity, to the Areopagus of Athens, or to the senate of Lacedæmon. Their number was thirty; and after

having selected the most virtuous man among them to preside at their judgment, they took another from one of the cities we have mentioned, to complete the number of thirty, which was always kept up, exclusive of chief. The king supplied these judges with all that was necessary to support their dignity; but the salary assigned to the chief judge was much greater than that of the others. A chain of gold hung from his neck; from which depended a figure composed of many precious stones, which represented truth. The judges did not begin the trial of a cause, till the chief held forth that figure. The eight volumes which contained the laws were opened before them; the accuser then presented a writing, in which was represented the nature of the crime of which he informed the judges, or of the injury which he complained that he had received. The accused, having read the writing, replied, that he had not committed the action; or, if he had done it, that he had not been guilty of an injustice; or, if had been guilty of one, that it did not deserve so great a punishment as the accuser demanded. The accuser supported what he had advanced; by a reply against which the accused person again defended himself. The thirty judges, having maturely considered the cause, communicated their opinions to each other; in consequence of which, the chief of the judges touched one of the parties with the figure of truth, to signify that he had gained his cause.

Among the ancient Cretans, the laws and courts of justice, established by Minos, have been the admiration of all ages, and have served as models for various states. The senate, composed of thirty senators, formed the public council, or great court of justice; but the resolutions of that senate were of no use, until the people had given their approbation, and confirmed them by their suffrages. — The chief magistrates, to the number of ten, who were vested with both political and judicial authority of a most extensive nature, were called *Cosmi*, whose duties and offices are described under that head.

The Carthaginians derived their code of laws, and the methods of administering them, chiefly from the Phenicians, or Tyrians. The principal tribunal was an assembly composed of 104 persons; usually called, for brevity's sake, the Tribunal of the Hundred. Though greatly subordinate to the Suffetes, yet their power was political, as well as magisterial or executive. Aristotle says that their political capacity was much the same as that of the Ephori at Sparta; by which it ap-

pears, that they were established to moderate the power of the senate and of the great. But the Ephori were only five in number, and continued no longer than a year in office; whereas these Carthaginian magistrates were perpetual, and made the number of a hundred and four. Some critics are of opinion, that the Centumviri are the same with the hundred judges whom Justin mentions, who were chosen from the senate, and established to receive an account of the conduct of the generals. The exorbitant power of the family of Mago (who, holding the first places, and raised to the command of the Carthaginian armies, had made themselves absolute masters of the government,) was the cause of this institution. By the assembly of the Hundred, the Carthaginian state meant to repress the enormous authority of their generals, which, while they commanded the troops of their country, was almost unlimited and despotic. It was at length, however, subjected to the laws, by the necessity which was imposed on them of giving a minute account of their conduct to these judges, on their return from their campaigns. Of these hundred and four judges, there were five who had a particular and superior jurisdiction to that of the rest. This council of Five was much the same with the council of Ten in the senate of Venice. When a place was vacant, it was always filled from the same body. They had the right likewise of choosing the new members of the council of the Hundred. Their authority was very great; and for that reason the council was always composed of men of eminent merit. They had no salary, no retribution annexed to their office; on this principle, that the public good is of itself a sufficient motive to stimulate a lover of his country to serve it to the utmost of his power. Polybius, when he relates the taking of Carthage by Scipio, plainly distinguishes two councils of magistrates established at Carthage. Among the prisoners, he tells us, that were taken at Carthage, there were two magistrates of the assembly of the Old Men, *ἐκ τῆς Γερουσίας*, (so he terms the council of the Hundred), and fifteen of the senate, *ἐκ τῆς Συγκλήτου*. — The sagest and best concerted establishments degenerate by degrees, and are at last overwhelmed by universal disorder and licentiousness. Those judges, whose duty it was to be the terror of crimes and the patrons of justice, at length abused their power, which was almost unlimited, and became so many petty tyrants; as we see in the history of Hannibal, who during his prætorship, on his return

to Africa, exerted all his interest to reform that most pernicious abuse, and made those judges annual who were perpetual before, about 200 years after the institution of the council of the Hundred. — *Just. Polyb. Livy.*

The Jews had two kinds of civil courts—the great Consistory, also called *Sanhedrin*, and the lesser court, or *Council*. The *Sanhedrin* was the supreme court among the Jews. It was composed of 71 elders or judges, who met at Jerusalem only, and received appeals from the lesser courts, and judged in all weighty matters. They sat in the form of a semicircle, the president being in the middle, and above the rest. In every town in which there were 60 householders, a council of 23 was elected, who sat in the gates. Three of them were sufficient for petty matters; but the whole number judged in questions of life and death. The kings of Israel had power to ride circuits, and hold assizes from year to year; nor was this considered an infringement on the liberties of the *Sanhedrin*, or councils. Ecclesiastical affairs were determined by a spiritual court established at Jerusalem, consisting of the high-priest as president, Levites, priests, and the chief fathers of Israel. The party accused was placed on some high spot, where he might be seen and heard by the whole people; and after sentence was pronounced, the judges and witnesses put their hands upon his head, saying, Thy blood be upon thine own head.

In Athens there were ten different courts of justice, besides the *Areopagus*; four of which judged in criminal, and six in civil causes. Each of them consisted of several hundred judges, and changed its members every year. The judges were chosen from the citizens, without any regard to rank or property; the lowest of them being eligible to the office, provided they were thirty years of age, and had not been convicted of any notorious offence. Those citizens who were at leisure to hear and determine causes, delivered their names to the *Thesmothetæ*, who appointed them by lot to one of the courts. The usual badge of judicial power, among the Athenians, was a sceptre, which was sometimes studded with gold and silver. When they had heard the causes to be determined, they returned the sceptre to the *Prytanes*, from whom they received three oboli as their reward. The proceedings in these courts were the oath of the accuser and the defendant, the speeches of each party, and the judgment. The most remarkable of the criminal courts of Athens, was one

which took cognizance of deaths occasioned by things without life; as stones, iron, timber; which, if they killed any person by accident, had judgment passed on them to be cast out of the territories of Athens. Criminals, in Athens, had the liberty of making their own defence. When there was an equal number of votes on each side, the prisoner was acquitted. He who confessed his guilt before his trial was to be condemned.

Among the Romans the magisterial authority was different from that of most other states. The same person might regulate the police of the city and direct the affairs of the empire, propose laws and execute them, act as a judge and priest, and command an army. The Roman magistrates were variously divided into ordinary and extraordinary, greater and less, curule and not curule; as well as patrician and plebeian, city and provincial. Of the ordinary magistrates, there were the *Magistratus Majores*, consisting of the consuls, prætors, and censors, who were created at the *comitia centuriata*; or general assemblies of the people; and the *Magistratus Minores* were the tribunes, ædiles, and questors. The extraordinary were the dictators, præfect, &c. All magistrates were obliged, within five days of entering on their office, to swear that they would observe the laws; and, after the expiration of their office, they might be brought to trial, if they had been guilty of improper conduct.—Criminal trials took place before the assemblies of the people, called *comitia centuriata*, and *comitia tributa*; the former taking cognizance of such questions as affected the life or liberty of a Roman citizen, and the latter of offences punishable by fine. The method of trial was the same in both assemblies. It was requisite that a magistrate should be the accuser; but the person brought to trial was to be in a private station. The magistrate who brought forward the accuser, having called an assembly, and ascended the *rostra*, declared that he would, on a day which he appointed, accuse a particular person of a certain crime, and ordered that the person accused should then be present. If the criminal could not give sufficient surety for his appearance, he was committed to close custody. Upon the appointed day, a herald cited the criminal from the *rostra*; and if he were absent without a valid excuse, such as indisposition, &c., he was condemned; but if he appeared, and no magistrate interfered to stop the proceedings, the accusing magistrate repeated his charge three

times, with the interval of a day between each, and supported it by witnesses, documents, and other proofs; at the end of the accusation, mentioning the particular punishment specified by the law for such an offence. On these respective days the criminal stood under the *rostra*, clothed in a mean garb, and exposed to the scoffs and raileries of the multitude. The criminal, or an advocate for him, was permitted to make his defence, in which every thing was introduced that could serve to gain the favour of the people. Then the comitia were summoned on a certain day, when the people, by their suffrages, determined the fate of the criminal, who, if convicted, was sentenced to fine, imprisonment, or death, according to the nature of the crime. (See PUNISHMENTS of Criminals.)—Civil actions among the Romans were thus carried on. If a person had a quarrel with any one, he first tried to make it up, and if no private agreement could be made, both parties went before the prætor; there the plaintiff proposed his action, and demanded a writ. The writ being granted, the plaintiff required that the defendant should give bail for his appearance on the third day; at which time, if either, when cited, was not present, without a valid excuse, he lost his cause; but the difference was frequently made up in the interval. After the plaintiff had preferred his suit, in a set form, judges were appointed by the prætor to hear and determine the matter, and the number of witnesses fixed, that the suit might not be unreasonably protracted. The parties then proceeded to give security, that they would abide by the judgment, and the judges took a solemn oath to decide impartially. After this, the cause was argued by lawyers on both sides, assisted by witnesses, writings, &c. In giving sentence, the suffrages of a majority of the judges were necessary to decide against the defendant; but if the number was equally divided, the defendant was cleared. After sentence was passed the point could not be altered, but the condemned party was obliged to do or pay what was decreed; and if he failed, or did not find securities within thirty days, he was given up by the prætor to his adversary, who might sell him as a slave. — *Comperendini Dies* were days of adjournment, when persons that had been sued might give bail. The prætor allowed time for the parties, after hearing both sides, to inform themselves more fully, or clear themselves. This adjournment was only granted to Roman citizens, and to sum-

mon a foreigner at Rome. It lasted twenty days according to Macrobius.

COUTBUTLAUGH, a person, among our Saxon ancestors, that knowingly received and harboured an outlaw. He was for this offence to undergo the same punishment as the outlawed man.—*Bract.* l. iii.

COVINUS, a kind of war-chariot, armed with scythes, used by the Gauls, Germans, and Britons, and adopted by the Romans before the period of Domitian. Whitaker has given a British car from the coins of Cunobelin. Ossian describes their car as embossed with stones, the beam of polished yew, the seat of bone, the horses harnessed with thongs studded with gems.

CRANTARA, among the northern nations of the Middle age, a kind of alarm signal made of a piece of wood half-burnt and dipped in blood, which was conveyed with all expedition from one hamlet to another, in cases of imminent danger. Olaus Magnus says, that it was to summon the inhabitants; and that the burnt end signified that their houses should be burnt, if they did not attend; and that a cord was tied to the other end, to shew that they should be hanged.

CRIMINALS. See PUNISHMENTS.

CROCKARDS, foreign coins of base metal, which obtained circulation in England in the 13th century. They were prohibited, under severe penalties, by stat. Edw. I. c. 3.—*Blackstone.*

CROMLECHS, large rough-hewn stones, generally placed in the form of a table, still existing in different parts of Great Britain, and on the continents of Europe and America. In their most regular shape, they usually consist of two uprights and an impost, and have something of the appearance of altars, on which sacrifice may have been offered by our early ancestors. Some have supposed them to have been erected as sepulchres; but there appears little foundation for this supposition; for though human bones have been found under cistvaens, they have not been discovered under cromlechs. Their origin is attributed to the Celtic or Druidical times; and there is little doubt of their having been intended as altars for sacrificial purposes. Although the most regular ones consisted merely of two uprights and an impost, yet they have been found of various shapes and sizes, of which there are some interesting models exhibited in the British Museum. There appears some difference between the cromlechs of the primitive Britons and those of

the northern nations. The former are flat stones in an inclining position, supposed for better exhibition of the human victim, and letting the blood run off; the other are thick and round stones, standing on a small hillock, and covering a cave. The Celtic cromlech, according to Sir R. C. Hoare, has one of the stones placed at a very short distance under the incumbent stone, so as nearly to touch it. From some which are demolished being covered with heaps of stones, they appear to have been destroyed by the Christians. Near Llanbedir are two Celtic cromlechs placed on barrows, or cairns. The Celtic and old German modes of worship were mere varieties of Druidism; the Germans being descended from the ancient Celts; and this agrees with the fact of cromlechs existing in different parts of Germany. Mr. Downs, in his *Letters from Mecklenburgh and Holstein*, lately published, says that "the cromlech was an altar for sacrifice, and that there was one in the village of Bedel, near the river Elbe, surrounded with oaks in a garden; that it was customary to offer sacrifices on these cromlechs before a person began ploughing, and before he was married; that no one entered this grove without making a present; and that no one swept the cave under the cromlech, without finding money." The traveller found this confirmed by traditions on the spot, that marriages were there celebrated in the open air, and sacrifices made before persons began ploughing.

CRONTA, an Athenian and Rhodian festival in honour of Saturn.

CROSS and BALL. The celebrated figure of the cross and ball, or *crux ansata*, which accompanies so universally the statues and scriptural figures of Egyptian delineation, is compounded of the circle, signifying preserver of the world; while the wisdom which governs it is represented by the π monogram of Mercury, Thoth, or Pthah. It is seen in the hands of almost all the Egyptian statues. The archetype of this symbol may probably have been a key. It has also been termed the key of the Nile. Such were in use among the ancients; and generally appear fastened by a ring.

CROSSES, or CRUCES. From the earliest ages of antiquity, the cross was used as an implement for the executing of malefactors and criminals. This punishment was called by the Romans *crucifixion*. It was in general use among the Jews, Persians, Egyptians, Greeks, and Romans. The criminals were either tied to the cross with ropes, or fastened

with cords, or fixed with nails. Scourging generally preceded crucifixion, after which they were hung up alive. Sometimes the malefactor was hung upon the cross in an erect posture, sometimes with his head downwards. Constantine first abolished the punishment of the cross, which had existed among the Romans till his time.—In consequence of the crucifixion of our Saviour, the cross eventually became the common emblem of Christianity; from the form of which the model of Christian churches was taken. In the early times of popery, it was usual for people in England to erect crosses on their houses, by which they would claim the privileges of the Templars, to defend themselves against their rightful lords. Stone crosses (says Mr. Fosbroke) owed their origin to marking the Druid stones with crosses, in order to change the worship without breaking the prejudice. Many of the crosses, presumed to be Runic, rather belong to the civilized Britons. Crosses were also erected by many of the Christian kings before a battle, or great enterprise, with prayers and supplications for the assistance of Almighty God. As crosses were in every place designed to check a worldly spirit, these were intended to inculcate upright intentions and fairness of dealing. In almost every town, which had a religious foundation, there was one of these crosses, to which the peasants resorted to vend provisions.

CROTALUM, a sort of castagnetta, or musical instrument, used by the priests of Cybele. It consisted of two small brass plates, which were shaken in the hand, and made a noise by striking against each other. The sound of the crotalum was something like the noise which a stork makes with its bill; from whence the stork has the epithet *crotalistria* given to it. Hawkins says, that the crotalum was made of a reed divided into two by a slit from the top, extending half-way downwards; and the sides thus divided were struck one against another.—The *Crotalistriae* were players on the castagnets, or girls hired to dance at feasts—the modern ballad-singers of Surat.

CROW of DULIUS, a round piece of wood, or a mast, erected at the prow of the Roman vessels, invented by the naval commander whose name it bears. It was intended as a ladder, or drawbridge, to let fall on an enemy's ship, and hold it fast, so that the boarders might fight in the same manner as on solid ground. At the head of this mast a pulley was fastened. Round the mast, says Polybius, was placed a sort of ladder,

composed of planks, arranged transversely, and fastened by means of pins. This ladder was four feet in breadth, and six ells in length. An oblong opening was made in the floor of it, so as to embrace the mast all round, at the distance of two ells from the first transverse planks. On each side a parapet of the height of a man's knee ran along the whole length of the ladder. At the extremity of it there was a piece of iron with a sharp point, shaped like a pistil, with a ring at its head. A rope fastened to the ring passed over the pulley at the top of the mast, for the purpose of hoisting up the Crow when preparing for action. This machine being thus got ready on the vessels of the Romans, they endeavoured violently to strike against those of the enemy at the prow; and letting the Crow fall with its whole force on the enemy's decks, sprang forwards on it in two files. Clearing it of those who might first oppose their progress, they cut down with their axes or swords all who dared to resist. If two vessels happened to grapple, side by side, the Romans, leaping from all quarters in the enemy's galley, were not long in obtaining undisputed possession. It was chiefly owing to the Crow of Duilius, that the Roman valour prevailed over the nautical skill of Carthage, at the celebrated battle of Ecnomus; in which the Carthaginian fleet greatly exceeded that of the Romans, amounting to 350 galleys, and 150,000 men.

CROWNS, or CORONÆ. In the earliest ages of antiquity, crowns were devoted only to the statues of deities. In the course of time, when sovereigns began to be looked upon as demi-gods, or deified after death, crowns were bestowed upon emperors and kings; and eventually on heroes, nobles, priests, and others.—Among the Jews, the high priest wore a crown, which girt about his mitre, or the lower part of his bonnet, and was tied behind his head; on the fore-part was a plate of gold, upon which was engraven "Holiness to the Lord."—Among the Greeks, crowns were occasionally presented by the people, as marks of great distinction, to particular individuals. It was the custom to present them in the popular assembly; but if they were given by the senators they were presented in the senate. No tribe, or borough, however, was allowed to confer crowns in the theatre on any of its own members. The laurel crown was frequently presented, as a token of victory, to the Greeks by the victorious athlete, or those who contended in the Olympic games.—Among the Romans, crowns

were extensively employed as the highest marks of honor and distinction. Thus radiated crowns, with twelve points, were worn by their ancient emperors; and a variety of crowns, under different names, were frequently bestowed on individuals as the reward of merit. The highest and most honourable reward, however, was the *Corona civica*, or civic crown, composed of oaken boughs, and given to him who had saved the life of a Roman citizen, whence it had the inscription *ob civem servatum*. It was presented by the person who had been saved to his deliverer, except in the time of the empire, when the emperors presented it themselves. The possession of the civic crown was attended with particular honours. They had the privilege of wearing it at all the public spectacles, and as a remark of respect.—There were other crowns of honourable distinction. The *Corona triumphalis* was a crown of laurel, worn by those generals who had enjoyed the honour of a triumph. In after ages it was made of gold. *Corona obsidionalis* was a crown composed of the grass growing in a besieged place, and presented by the soldiers to the general who delivered them by raising the siege. This was esteemed one of the greatest military honours. *Corona castrensis*, or *vallis*, was a crown of gold given to a soldier who first mounted the rampart, or entered the camp of the enemy. *Corona muralis* was a crown of gold given to him who first scaled the walls of a city in an assault, and therefore it bore some resemblance to a wall. *Corona navalis*, or *rostrata*, was a crown of gold, adorned with figures resembling the beaks of ships. It was given to him who first boarded the ship of an enemy, or otherwise distinguished himself in a naval engagement.—It was a custom for new-married people to wear crowns on the wedding. They were likewise worn at feasts, and were composed of herbs that had the quality of refreshing and strengthening the brain.

CRUCIFIXION. See **CROSSES.**

CRUSADES, or CROISADES, (so called from *crux*, or *croix*, a cross), were a series of holy wars, or expeditions undertaken by the Christians of the Middle age, against the Mahometans and infidels of Palestine, for the recovery thereof. They were commenced at the instigation of the pope, and urged on the minds of the devout by the preaching of the priests and monks of those days. The first expedition was undertaken in 1095, at the Council of Clermont; the second in 1144, under Louis VII.; the third in 1188, by Henry

II. of England, and Philip Augustus of France; the fourth in 1195, by pope Celestin III., and the emperor Henry VI.; the fifth in 1198, by order of Innocent III., wherein the French, Germans, and Venetians engaged; the sixth under the same pope, which began in tumult, in 1213, and ended in the entire rout of the Christians; the seventh resolved at the the council of Lyons in 1245, undertaken by St. Louis, king of France; the eighth, which was the second of St. Louis, in 1268. Louis XI. was the last of the European princes that embarked in the holy war. The dangers and difficulties, the calamities and disasters, and the enormous expenses that accompanied each crusade, dispirited the most zealous, and discouraged the most intrepid promoters of these fanatical expeditions. — Those who went on these expeditions distinguished themselves by crosses of different colours worn on their clothes; and were thence called *croises*: the English wore them white; the French red; the Flemish, green; the Germans, black; and the Italians, yellow. The word *croises* was also extended to the knights of St. John of Jerusalem, created for the defence and protection of pilgrims, and all those of the nobility, gentry, &c. who in the reigns of Henry II., Richard I., Henry III., and Edward I., were *cruce signati*; that is, dedicated themselves to the wars for the recovery of the Holy Land.

CUBIT, a measure in use among the Egyptians, of one foot nine inches; but among the Romans it was only a foot and a half.

CUCKINGSTOOL, in the Middle age, a machine invented for the punishment of scolds, by ducking them in water, sometimes called a *tumbrel*. In Domesday it is called *cathedra stercoris*. It was in use in the Saxon times, by whom it was described to be “*Cathedra, in qua rixosæ mulieres sedentes aquis demergebantur.*” It was usually erected in the pond of the parish, if there was one, across which was placed a transverse beam, turning on a swivel, with a chair at one end of it, in which, when the culprit was properly placed, that end was turned to the pond, and let down into the water. This was repeated as often as the virulence of the distemper required. It was also a punishment inflicted upon brewers and bakers transgressing the laws; who were thereupon in such a stool immersed over head and ears, in *stercore*, or foul water.

CUCULLUS, among the Romans, a long cloak, with a hood, worn by travellers, soldiers, slaves employed in agriculture, debauchees who wished concealment,

spectators at theatres, &c. It was also worn among the Gauls and Franks.

CUTRASSES, among the warriors of antiquity, were made of various materials. Sometimes they were linen or cloth, as among the early Egyptians and some of the heroes of the Trojan war. Sometimes they were of leather; as among the Sarmatian chiefs, mentioned by Tacitus. Brass and iron were most common of two pieces joined by a buckle at the shoulders. These were altered, through their heaviness, to plates upon leather or cloth. Gold plates distinguished the Greek and Roman generals. — The soldiers on the Trajan column wear a short leathern tunic, like a waistcoat, upon which plates of metal were sewed.

CULDEES, the primitive teachers of Christianity in Scotland, and the first regular clergy prior to the introduction of popery. They were governed by presbyters, or bishops, chosen by themselves, from among their own body, who had no pre-eminence of rank over the rest of their brethren. Notwithstanding the oppression of the Romish clergy, the Culdees long retained their original manners, and remained a distinct order so late as the time of Robert Bruce, in the 14th century, when they entirely disappeared. — *Guthrie*.

CULEUS, a Roman measure of capacity for things liquid, containing 20 amphoræ, or 40 urnæ, equal to about 143 gallons 3 pints English wine measure, or 11,095 solid inches. The Culeus was the largest measure which the Romans had; hence *culeria vasa* signifies vessels of the largest size.

CULTRARI, inferior officers amongst the Romans, whose business was to slay the victims at sacrifices, and perform the part of butchers.

CUNEUS, a name given by the Romans to a company of infantry when drawn up in the form of a wedge. It was also a name given to a series of seats or benches in the Roman and Grecian theatres, because they were like wedges, being narrower near the centre of the theatre, and broader behind.

CURÊTES, priests of Cybele, in the isle of Crete, similar to the Corybantes. According to Pezron they sprang from Phrygia, and were originally what the Druids and Bards were among the ancient Gauls.

CURFEU, the ringing of a bell, or evening peal, agreeably to a law by which William the Conqueror enacted that no person, on pain of being severely punished, should have a light in his house after eight o'clock in the evening. It

was also a custom sometimes observed in a city taken in war.

CURIAE, (so called from *cura* care, or *curo* to conserve,) were public edifices at Rome, where the inhabitants of each Curia, or parish, met to perform divine service, or transact public affairs. The Curiae were of two sorts, sacred and civil. The priests and religious orders met in the former, for the regulation of rites and ceremonies belonging to the worship of the gods; and in the latter, the senate used to meet to deliberate and consult about affairs of state. It was essential to a Curia, that the augurs consecrated and sanctified it like a temple. The most celebrated Curiae, were *Curia Hostilia*, built by Tullus Hostilius, *Curia Pompeii*, where the senate effected the death of Julius Cæsar, and *Curia Augusti*, the court of Augustus.—*Curia* were also divisions or portions of the Roman tribes; for Romulus divided the people into three tribes, and each tribe into ten Curiae or wards, something similar to our parishes. Each Curia kept the ceremonies of their feasts and sacrifices in the temple or holy place appointed for them.—*Curio* was the priest of any curia, ward, or parish, whence doubtless arose the terms *curate* and *curacy* of the Christian polity. He was chosen by his curia, or parish, assembled for the purpose. His duty was to officiate at the sacrifices of the curia, which were called *Curionia*, and to provide for them out of the money allowed him by the people of his own division for that purpose. This Curio was subject to the Curio Maximus, whose authority extended over all the curiae. The Curio Maximus was chosen by the assembly of all the Curiones, and confirmed by the senate and people. His office was to superintend the Curiones, give directions concerning festivals, and settle the ceremonies of sacrificing, &c.—In the Middle age, Curiae were assemblies of the bishops, peers, and great men, called together by the kings of England, at the chief festivals in the year, when they consulted about the important affairs, civil and ecclesiastical, of the nation,—a custom evidently derived from the Romans.

CURSORS. See **POSTS**.

CURTILES TERRE, or **COURT LANDS**. Among our Saxon ancestors, the thanes or nobles who possessed *cockland*, or hereditary lands, divided them into inland and outland. The inland was that which lay most convenient for the lord's mansion-house; and therefore the lords kept that apart in their own hands, for support of their families, and for hospitality. After-

wards the Normans called these lands *terras dominicales*, the demesnes, or lord's land. The Germans termed them *terras indominicatas*, lands in the lord's own use; and the feudists, *terras curtiles*, lands appropriate to the court or house of the lord.—*Spelman*.

CURULE CHAIR, or **SELLA CURULIS**, was a state chair among the Romans, in which the great magistrates of Rome had a right to sit, and be carried. The magistrates who had a right to use this chair were ædiles, prætors, censors, and consuls, who were therefore called *curule* magistrates. This chair was adorned with ivory, and was fitted to a sort of chariot, from whence it received its name. Senators who had passed through the offices above mentioned, were carried to the senate-house in this chair. It was used also by generals in triumph, and by such as went to administer justice, &c.

CYATHUS, a Roman liquid measure, containing half an English pint, wine measure. It is frequently used to signify a small vessel, of no certain dimensions, with which they took their wine out of a larger vessel, and which they made use of as a glass to drink out of.—In drinking to their mistresses, the Romans took as many *cyathi*, as there were letters in her name. The cyathus was also used as a measure, both of liquid and dry substances, by medical men.

CYBELE. For Symbols, see **GODS**.

CYCLAS, in the Middle age, a mantle, or cloak, worn over armour. Dr. Meyrick makes a shortened surcoat the prototype of the cyclas, which came into use temp. Edward II. and III. and was a body-covering of linen without sleeves.

CYMBALS, were used as musical instruments by the Jews, Greeks, and Romans. They were first introduced into Rome with the sacred mysteries by the Etruscans. None but the effeminate used them out of religious festivals, which were chiefly those of Cybele and Bacchus. The ancient ones have been confounded with the Crotala. Three methods of holding them appear on ancient monuments: by a point, or erect handle; by passing the thumb through a ring; and by a handle.—*Cymba* was a kind of boat resembling the Cymbal.

CYNICI, or **CYNICS**, (from κυνικός, dog-like); an austere sect of philosophers among the Greeks, who prided themselves on the contempt of every thing that conduced to national aggrandisement or social enjoyment; but, at the same time, they were rigid supporters of morality and virtue. Their origin is attributed to Antisthenes, one of the disciples of

Socrates, who, after his master's death, retired to Cynosarges, a sort of academy not far from the gates of Athens, and there taught his philosophy. Diogenes, who received a visit from Alexander when living in a tub near the sea-side, was a rigid member of this sect.

CYNOPHONTIS, a festival observed at Argos, during the dog-days, when all the dogs they met were destroyed.

CYNOSARGES, a kind of academy in the suburbs of Athens, situated near the Lyceum; so called from the mythological story of a white dog, which, when Diomus was sacrificing to Hercules, snatched away part of the victim. It was adorned with several temples dedicated to Hebe, Alcmena, and Iclaus; all which bore some relation to Hercules, who was the chief deity of the place, and was here honoured with a magnificent temple; but there was nothing in it so remarkable as the Gymnasium, in which strangers, and those that were but of Athenian descent by one of their parents, were to perform their exercises; because Hercules, to whom it was dedicated, was under some degree of illegitimacy, and was not one of the immortal gods, but had a mortal for his mother; and therefore Themistocles, who was only an Athenian in the right of one of his parents, persuaded several of the young noblemen to accompany him to anoint

and exercise themselves at Cynosarges; in doing which he seemed, with some ingenuity, to remove the invidious distinction between the truly noble and the stranger, and between those of the whole and those of the half blood of Athens. There was also a court of judicature held in this place, wherein causes respecting illegitimacy were heard, and an examination made concerning persons who were suspected of having falsely inserted their names among the true-born Athenians. In this Gymnasium, Antisthenes instituted a sect of philosophers, called Cynics.

CYPHONISMUS, among the classical ancients, a kind of punishment or torture, which consisted in rubbing the criminal with honey, and exposing him in the sun to insects. This punishment was inflicted by tying to a stake, by suspension in a cage, and by extension on the ground, the hands being tied behind.

CYRENAICI, a sect of philosophers, who, like the Epicureans, placed their greatest good in pleasure. Aristippus, a native of Cyrenaica in Africa, was the founder.—*Laert.*

CYZICENA, magnificent buildings amongst the Greeks, intended for banqueting houses, much like the triclinia and cœnacula of the Romans. Their name is derived from *Cyzicus*, a city abounding with magnificent buildings.

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DACTYLI, priests of Cybele in Phrygia, so called, as Sophocles says, because they were five in number; thus corresponding with the number of fingers, *δακτυλοι*. They appear to have been the same as the Corybantes and Curetes of Phrygia and Crete.

DACTYLIOMANCY, a kind of divination, among the Greeks and Romans, performed by holding a ring suspended to a thread over a round table, on the edge of which were marked the letters of the alphabet. The ring, by its vibration, pointed to certain letters, which, being joined together in words, gave the answer to what was asked.

DADUCHI, priests of Ceres, who, at the feasts and sacrifices of that goddess, ran about the temple with lighted torches, delivering them from hand to hand, till the same torches had passed through the whole company; this they did in memory of Ceres, who is said to have lighted a

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torch at the fire of mount Ætna, to search for her daughter Proserpine. The Daduchi were assistants to the hierophantes at the great Eleusinian mysteries.

DÆDALA, two festivals in Bœotia. One was observed by the Plataeans at Alalcomenus, the largest grove in that country. Here, when assembled, they exposed to the air pieces of boiled flesh; and observing on what trees the crows alighted that came to feed upon them, they cut them down, and formed them into statues called Dædala, in honour of Dædalus. The other solemnity was far more remarkable, and far more frequented, being performed but once in sixty years. Not only Platea and the cities of Bœotia, but other cities also, attended. An altar of square pieces of timber was built upon mount Cithæron, whither a statue, dressed out like a woman, was preceded by a female, attired like a bride-maid, and followed by a long train of Bœ-

otians in solemn procession. Upon their arrival each city, and every man of fortune, offered a bull to Jupiter, and an ox or an heifer to Juno; the poorer people providing sheep. These, with various combustibles, wine, and incense, were laid upon the altar; and twelve statues, called *Dædala*, were thrown into the same common heap; then the whole was set on fire, and not extinguished till the fabric, of which the altar made a part, was totally consumed.

DAIDIS, a solemn festival of three days' continuance, observed by the Greeks, in honour of Latona, Apollo, and Podalirius. It was so named from the torches carried at the celebration.

DALMATIC, a tunic or long-sleeved robe worn by the Romans, which originally came from Dalmatia. It was first worn by Commodus, Heliogabalus, &c., to the disgust of the Romans, who, as well as the Greeks, thought it effeminate to cover the arms. It succeeded the *colobium*, and, when it came into general use, was so denominated. It was introduced by pope Silvester, during the reign of Constantine the Great, because many found fault with the nakedness of the arms when the *colobium* was in use. It was worn also by priests and deacons; but to the latter this privilege was granted only during greater festivals.

DAN, a title formerly given in this kingdom to the better sort of men, equivalent to the Spanish *Don*.

DANÆE, among the Greeks, a small coin put into the mouth of the dead, some time before interment, to pay their passage in Charon's boat.

DANCING, has been practised as an amusement from the earliest periods of society; and has even been associated with the religious festivals of various nations, whether barbarous or civilized. Thus the Scripture informs us that David danced before the ark to honour God; and at Rome, the *Salii*, who were priests of Mars, danced through the streets in honour of their god. Dancing was cultivated by the Greeks with great attention. It made a part of what the ancients called the *gymnastic*, divided, according to Plato, into two kinds—the *orchestic*, which takes its name from dancing; and the *palæstic*, so called from a Greek word which signifies wrestling. The exercises of the latter kind principally conduced to form the body for the fatigues of war, navigation, agriculture, and the other uses of society. Plutarch, in lamenting that the art of dancing was much fallen from the merit which rendered it so estimable to the great men of antiquity,

does not omit to observe, that it was corrupted by a vicious kind of poetry, and a soft, effeminate music, with which it had formed an injudicious union, and which had taken place of that ancient poetry and music, which had something majestic, and even religious and heavenly, in them. The Romans discountenanced dancing as inexcusable levity. Cicero says, "No man dances unless he is mad or drunk." Homer compliments Merion by calling him a fine dancer, and speaks of the gods as dancing sometimes; nay, even the Lacedæmonians were fond of a dance. But Cicero reproaches Gabinius with having danced, as if it were a crime; and Domitian expelled several members from the senate for the same offence.—The ancients divided dancing into three kinds—the *cubistic*, the *sphæristic*, and the *orchestic*. The *cubistic* was performed with certain wrestlings and contortions of the body; the *sphæristic* with a sort of ball or bowl play; the *orchestic* was dancing properly so called. We read of the *Pyrrhic* dance, invented by Pyrrhus, and performed in armour, something like the morrice dance. Mention is also made of dances called *cordax* or *cordacismus*, *syncinnis*, and *emmelia*, which took their names from satyrs. Of the classical dances, the chief were: 1. The *Bacchic*, performed by satyrs and bacchantes. In numerous ancient monuments are the *thyases*, or dances of the Bacchantes. In some they appear with one foot in the air, tossing the head up to the sky; their hair dishevelled and floating upon their shoulders, holding in one hand a thyrsus, in the other a small figure of Bacchus. In others, the body, half naked, is in the most violent contortion; and in one hand they hold a sword, in the other a human head, that of Orpheus, just cut off. 2. The *rustic*, which Pan, the presumed inventor, ordered to be made in the midst of a wood. Young men and women danced them with oaken crowns, and garlands of flowers hanging from the left shoulder, and fastened to the right side. 3. The *convivial*, consisting of a ball after feasting, of various dances to different instruments. 4. The *dance of Hymen*, a modest and serious dance of boys and girls, crowned with flowers. 5. The *nuptial dance*. 6. The *theatrical dance*, pantomimical, serious, or gay; in which the old chorus and principal characters were continually dancing the whole time upon the stage. There were also the *Salian*, the *Pyrrhic*, and numerous others, which are noticed under their respective heads.—The most popular dances, among our mediæval ancestors, were the *brawl*, *chacone*,

coranto, country dance (contra-dance), French-more, galliards, gavot, hornpipe, jig, lavoltoes, minuet, paspy, passamezzo, pavan, laraband, waltz, &c.

DANEGLD, or DANEGELT; a tribute formerly paid the Danes, to stop their ravages in this island; but after their expulsion by the English, it was a tax first of one shilling, afterwards two shillings, laid upon every hide of land, to raise fleets for scouring the seas of Danish pirates, and prevent their making incursions as they used to do. This Danegelt was released by Edward the Confessor; but levied again by William the First and Second. Then it was released again by king Henry the First, and finally by king Stephen.

DANELAGE, the law of the Danes when they possessed and governed a third part of this kingdom.

DANGERIA, a tribute paid in this kingdom by forest tenants, in order that they might have liberty to sow in time of pannage, or mast-feeding.

DAPHNEPHORIA, a novennial festival celebrated by the Bœotians in honour of Apollo. It was so named from *δαφνηφορος* *laurel-bearer*, a name given to the priest of Apollo, who presided at the celebration.—*Pausan.*

DAPIFER, in the Middle age, a name given to the grand master of royal mansions. In some ancient paintings the Dapiferi are represented carrying plates loaded with fruits. They are robed with long tunics and open sandals, with embroidered rosettes sometimes on the tunic. The Dapifer was also a domestic officer in the mansions of feudal lords, similar to our modern steward of the household. But by degrees it was used for any fiduciary servant, especially the chief steward or head bailiff of an honour or manor.—*Cowel.*

DARICS, gold coins, famous for their beauty and fineness, which were struck by Darius the Mede.

DAYS. See **DIES FESTI**, &c.

DECEMBER According to the calendar of Romulus, this was the tenth month, as the word implies; but by the Julian calendar it was made the twelfth. Among the Romans, this month was devoted to various festivals: upon the 5th, they kept the Faunalia; on the 17th, the Saturnalia; on the 22d, the Lararia; and on the last day, the Juveniles Ludi. The peasants also kept the feast of the goddess Vacuna, after having got in their fruits, and sown their corn.—The Saturnalia, however, which lasted seven days, was the most important. During this time all orders of the community were

devoted to mirth and festivity. Masters and slaves were all on an equal footing. This was done in memory of the liberty enjoyed in the golden age under Saturn, before the appellations of servant or master were known to the world. Friends sent presents to one another, and feasted together at the same table. The schools kept a vacation, and nothing was to be seen in the city but mirth and freedom.

DECEMVIRI. In the early history of Rome, the Decemviri were ten magistrates, invested with supreme power, first chosen A. R. 302. They were appointed to govern the commonwealth instead of consuls. The origin of their creation was this. The tribunes of the people, observing that the magistrates, having no standing laws to regulate their conduct, always favoured the nobility, demanded an equality of laws for both the nobility and people. Three commissioners were therefore chosen and sent abroad to collect the laws of Solon, and the best laws and constitutions, not only of Athens, but other Grecian cities. A collection was accordingly made. The tribunes now required of the senate a new magistracy, to put in execution their public-spirited project. Ten men were therefore elected out of the senate, called the Decemviri, with the powers above described. The Decemviri, having thus got the power of kings or consuls, all other offices ceased. One at a time enjoyed the fasces, assembled the senate, and confirmed decrees. Out of the laws brought from Greece they drew up the twelve tables, which were approved and ratified in a solemn manner. The Decemviri at first governed with such moderation, that the people thought themselves blest with a return of the golden age. At the expiration of the year, however, the Decemviri got themselves continued in office, under the pretence that some laws were yet wanting to complete their design. But they soon threw off the mask of regard for the common interest, and rendered themselves odious by the abuse of their power, and by wishing to retain it beyond the legal time. A final stop was put to their usurpation, by the base passion which Appius Claudius, one of their number, conceived for Virginia, the daughter of a centurion; and the Decemvirs all perished either in prison or in banishment—the office having only existed two years.—Decemviri was also a name given to ten judges appointed to administer justice in the prætor's absence. When these judges acted, a spear was set up in the forum, as the sign of their authority.

They were likewise an order of priests appointed to preserve the Sibylline books, five of whom were chosen out of the nobility, and five out of the commons. Sylla, the dictator, afterwards augmented the number to fifteen, called the *Quindecemviri*.

DECENNALIA, festivals observed by the Roman emperors every tenth year of their reigns. They were instituted by Augustus, and were celebrated with games, largesses to the populace, sacrifices, vows for the emperor, and prayers for the perpetuity of the empire.

DECENNIERS, or **DOZINERS**; among our Saxon ancestors, certain officers who had a superintendence of the Friburghs, or views of Frank-Pledge, for the maintenance of the king's peace; and the limits or compass of their jurisdiction was called *decenna*, because it commonly consisted of ten households.

DECRETALS, in the ancient canon law, a volume or series of books, containing the decrees of the popes; or a digest of the canons of all the councils that pertained to one matter under one head.

DECIMATIO, a punishment inflicted on the Roman soldiers for deserting their post, raising a mutiny in the camp, or behaving in a cowardly manner during an engagement. The culprits were impeached before the general, and, if found guilty, their names were put into an urn or helmet, and as many drawn out as made up a tenth part of the whole. These were put to the sword, and the rest pardoned.

DECUMA, the quantity of corn which the farmers were obliged to pay as a tax to the Roman state, commonly the tenth part of their crop. — *Decumani* were a sort of publicans, whose office it was to collect the tax.

DECURIA, a company of ten men under one officer or leader, who was called *Decurio*; for the Romans divided their cavalry into centuries, and subdivided the centuries into ten *decuriae* each. — *Decuriones Municipales* were a court of judges or counsellors representing the Roman senate in the free towns and provinces. They were called *Decuriones*, because, at the time when Roman colonies were sent into the conquered towns, they usually chose ten men to compose a senate. Their duty was to consult the interest of the town, and the revenues of the commonwealth. Their sentences were called *decreta decurionum*.

DEDICATION, FEAST OF. Among the Jews, this feast was to commemorate the dedication of the temple. The dedication commemorated was that of

Judas Maccabeus, when he purified the temple after it had been profaned by the heathen invader Antiochus. The festival of dedication was held in the month Chisleu, and lasted eight days; the time was about the winter solstice. — Among the classical ancients various ceremonies were used on the dedication of their temples, which were always dedicated to some tutelary divinity.

DEFENDER OF THE FAITH, (*fidei defensor*), a title conferred on Henry VIII. by pope Leo. X., for writing against Martin Luther, the great reformer. The bull bears date 5to Idus Oct. 1521. In this manner was the title of *Catholic* conferred on the king of Spain, and *Christian* on the French monarch. On king Henry's suppressing the monasteries and convents, at the Reformation, the pope deposed him of his title; but in the 35th year of his reign, it was confirmed by parliament, and hath continued to be used by all succeeding kings to this day.

DEFENSIVA, a title formerly given to the lords of the Marches, who were the wardens and defenders of their country.

DEITIES. See GODS.

DELIA, a festival in honour of Apollo, annually celebrated at Athens, and quintennially at Delos. During its continuance it was illegal to execute any malefactor. Thus Xenophon and Plato inform us, that Socrates was kept in prison thirty days after his condemnation, because of the Delian solemnities; whereas they did not scruple to put Phocion to death upon a festival dedicated to Jupiter. The origin of it was imputed to Theseus.

DELPHIN, a massy piece of iron or lead, used in the Grecian ships of war. It was in the form of a dolphin, and was hung by pulleys to the sail-yards, or masts. When engaged with an enemy's ship the dolphin was thrown upon it with great violence, in order to sink it by its weight, or otherwise to shatter it to pieces.

DELPHINIA, Grecian festivals in honour of Apollo.

DELUGE. Although it is generally considered that the world, at some distant period of time, has been subjected to one great universal deluge, agreeably to the Mosaic account, as corroborated by numerous antediluvial remains, yet in ancient history we find mention made of different deluges, as having taken place at different periods. That which happened in Greece, in the time of Deucalion, called *Diluvium Deucalidoneum*, of which Ovid has given a copious account, is the most famous in classical history. This deluge, it is sup-

posed, only overflowed Thessaly. Its date is fixed to the year before Christ 1529; being the third year before the Israelites came out of Egypt, according to the computation of Petavius. The Deluge of Ogyges happened near 300 years before that of Deucalion, 1020 before the first Olympiad, and 1796 years before Christ, according to the same author. This, it is conjectured, only inundated Attica. The most memorable deluge, however, is that which we particularly, and by way of eminence, call *The Deluge*, or Noah's Flood; being, as it is generally admitted, a universal inundation, that destroyed every living thing on the face of the earth, except Noah and his family, with the animals contained in the ark. This flood makes one of the most important events in ancient history; and is one of the greatest epochas in chronology. Its history is given us by Moses (Gen. vi. vii.); and its time is fixed by the best chronologers to the year from the creation 1656, answering to the year before Christ 2293. From this flood the state of the world is divided into diluvian and antediluvian.

DEMESNE, ANCIENT; in the Middle age, a tenure whereby all the manors belonging to the crown in the time of St. Edward and William I. were held. The number and names of all manors, after a survey made of them, were written in the book of Domesday; and those which by that book appear to have at that time belonged to the crown, are contained under the title *Terra Regis*; and are called *ancient demesne*. Fitzherbert tells us, that tenants in ancient demesne had their tenures from ploughing the king's lands, and other works towards the maintenance of the king's freehold; on which account they had liberties granted them. There were two sorts of these tenures and tenants; one that held their lands freely by charter; the other by copy of court roll, according to the custom of the manor.

DEMETRIA, a festival in honour of Ceres, at which the votaries scourged themselves.

DENARIUS, the chief silver coin among the Romans. During the commonwealth it weighed the 7th of an ounce, and was worth about 8½d. of our money; but in the reign of Claudius its weight and value were reduced to 7½d. The Denarius was sometimes stamped with the bigæ or quadrigæ, and then it was called accordingly *bigatus* or *quadrigatus*. Denarius was sometimes used to signify a weight equal to the 7th part of a Roman ounce. — In the Middle age, Denarius was equi-

valent to an English penny; the initial letter of which is still retained in all money transactions. — *Denarii* was a general term, among our ancestors, for any sort of ready money. — *Denarii de Caritate* were customary oblations made to cathedral churches about the time of Pentecost, when the parish priests and many of their people went in procession to visit their mother church. This custom was afterwards changed into a settled due, and usually charged upon the parish priest; though at first it was but a gift of charity, or present, to maintain and adorn the bishop's see. — *Denarius Dei* was earnest-money given and received by the parties to contracts, &c.; it was called *Denarius Dei*, or *God's penny*, because in former times the piece of money so given to bind the contract, was given to God, i. e. to the church or the poor. — *Denarius S. Petri*, or *Peter's pence*, was an annual payment of one penny from every family to the pope, during the time that the Roman Catholic religion prevailed in this kingdom, paid on the feast of St. Peter.

DENĀTES. See **PENATES**.

DENDROPHORIA, a religious ceremony, which consisted in carrying in procession branches of trees, in honour of some god, as Bacchus, Cybele, Sylvanus, &c. — Ancient marbles, basso-relievos, &c., make frequent mention of, and allusions to, the Dendrophori.

DEODAND, a custom which originated from the doctrine of purgatory in the early ages of popery. When a person came to a sudden and untimely death, without having time to have the extreme unction administered to him, the thing which had been the occasion of his death became *deodand*; that is, was given to the church, to be distributed in charity, and to pray for the soul of such deceased person out of purgatory. — *Lill*.

DEPONTĀNI, persons among the Romans who were denied the privilege of voting at the Comitia. They were so called from the *pontes*, or narrow boards over which the people passed into the *septa* or *ovilia* when they went to give their votes; so that persons who were disqualified were said to be *de ponte dejecti*, or *depondani*.

DESULTŌRES, among the Romans, were persons who jumped from the back of one horse upon that of another, which they held in their hand. They who were very expert would place four or six horses a-breast, and jump from the first to the fourth or sixth.

DIACRII, the name of a party or faction at Athens. The city was divided

into two parties: the favourers of an oligarchy, who would only have a few persons employed in the government. The other consisted of such as were for a democratical, or popular government, wherein the whole people should have a share. The first were called *Diacrii*, and the latter *Pediaci*; the latter inhabiting the lower, and the former the upper quarter or part of the city. The laws of Solon imported, that Pisistratus should be chief of the *Diacrii*.

DIETÈTE, a kind of judges among the Athenians; of which there were two sorts, the *Cleroti*, who were public arbitrators, annually chosen to determine all causes in their own tribe exceeding ten drachmas; and the *Dialecterii*, who were private arbitrators sworn to decide impartially, and from whose sentence there was no appeal: but an appeal lay from the sentence of the *Cleroti* to the higher courts.

DIALS. Anaximander the astronomer is the first person on record who adopted the sun-dial among the Greeks, for denoting the hours of the day; and Thales first taught the use of them to the Lacedæmonians. An ancient sun-dial may be seen very perfectly on the tower of Cyrrhestes at Athens, and in the engravings of it by Stewart.—Prior to the year of Rome 460, or thereabouts, there was no such thing as a sun-dial in Rome, or any definite manner of marking the hours. Pliny himself tells us, that no farther observation of time was noticed in the twelve tables than the rising and setting of the sun. A contrivance was subsequently adopted for one of the consul's officers to make proclamation when the middle of the day was arrived: which he ascertained by watching, when he could see the sun from the senate-house, between the rostra and the Græcostasis. By a similar observation he proclaimed the end of the day. L. Papirius Cursor erected the first dial in Rome, *U. C.* 460, on the temple of Quirinus. Pliny relates this on the authority of Fabius Vastalis; but he tells us, at the same time, that, according to Varro, M. Valerius Messala was the first introducer of sun-dials; he having brought one to Rome from Catania, and placed it on a column in the forum near the rostra, *U. C.* 491. The Romans were not sufficient astronomers at that day, to be aware that a dial set for the meridian of Catania would not mark the hours accurately at Rome. For ninety-nine years no correction or alteration was made; but in 590, Q. Marcius Philippus, who was then censor, had a proper one constructed, and placed

near the other. Water-clocks were not introduced till 595, by Scipio Nasica.

DIAMASTIGŌSIS, a Spartan festival, at which boys were whipped before the altar of the goddess Diana Orthia, to inure them, as it was said, to patience and corporeal suffering. These flagellations were so severe that many expired under the lash without uttering a groan. Such a death was considered honourable; but to shrink from the scourge was looked upon as cowardly and disgraceful. These boys were named *Bomonica*, and he who bore the flogging most patiently was honourably rewarded. The origin of the festival is attributed to Lyncurgus.

DIASIA, Athenian festivals in honour of Jupiter, at which all kinds of goods were exposed to sale.

DICTĀTOR, among the old Romans, a magistrate invested with absolute power, chosen in great emergencies of the state, when the national affairs could not be carried on in the usual way without interruption and danger. The first dictator was Titus Largius Flavius, who was chosen *A. R.* 255. The authority of this magistrate was supreme in both peace and war; and he was even above the laws. He could raise and disband armies, distribute rewards and punishments, and determine respecting the lives and fortunes of Roman citizens, without convoking either the people or the senate. The Dictator was not elected by the people but by the consuls, and usually in the dead of the night. From the instant of his creation, all other magistracies ceased, except the tribuneship of the people: thus leaving the sovereign power in his hands. His edict was observed as an oracle; and to make the authority of his office more awful, he was always attended in public by twenty-four lictors, carrying the fasces with axes tied up in the middle of them. Immediately after his nomination, the dictator appointed a *magister equitum*, or master of horse, who enjoyed the same honours and insignia as the prætors. His proper office was to command the cavalry, and to execute the orders of the Dictator. The Dictator could be created only for six months, nor could his duration in office be extended except in cases of extreme necessity; but he usually laid down his authority as soon as he had effected the purpose for which he had been created. The power of this magistrate was further circumscribed. He could not go out of Italy, lest he should take advantage of his distance from Rome to attempt any thing against the common liberty; nor could he ride on horseback without for-

mally asking leave of the people. He was not allowed to expend the public money without the permission of the senate: and when he resigned his office, he might be called to account for his conduct. The Dictators lost much of their power and dignity, after Sylla and Cæsar had converted the office into an instrument of tyranny.

DIES FESTI. When Numa divided the year into twelve months, he made a distinction of days, ranking them in these three orders: *dies festi, profesti, and intercesi*. The *dies festi* were consecrated to the gods, and set apart for the celebration of these solemnities, viz. *sacrifices, epulæ, ludi, and feriæ*. The *dies profesti* were divided into *fasti, comitiales, comperendini, stati, and præliares*. The *dies intercesi* were days that were partly holidays, and partly days of business; i. e. one half of the day was employed in sacrifice, and the other in the administration of justice. Some of these days were *fasti* in the morning, and *nefasti* in the afternoon; others were *nefasti* in the morning, and *fasti* in the afternoon. The Roman days were also divided into fortunate and unfortunate. The *dies postridiani*, or the days next after the calends, nones, and ides, were reckoned unlucky, and therefore called *atri dies*. The reason why they were esteemed unlucky was because they had taken notice that those days had proved disastrous, by the losses of battles, towns, &c. for many ages. The days preceding the calends, nones, or ides, for a similar reason, were held to be unfortunate.

DIGESTUM, or DIGEST. See JUSTINIAN CODE.

DILLIGROUT, in the feudal ages, a kind of royal pottage made for the king's table on his coronation day. There was a tenure in serjeanty, by which lands were held of the king, by the service of finding this pottage at that great solemnity.

DIONYSIA, among the Greeks, feasts held in honour of Bacchus, in which it was customary for the devotees to dress themselves in deer-skins, and fine linen, carrying various sorts of musical instruments, being crowned with ivy, vines, &c.; some riding upon asses, others upon goats, and others leaping and dancing in odd manners on foot, shouting, ranting, and howling like madmen or drunkards, and invoking Bacchus. See BACCHANALIA.

DIOSCURIA, a Grecian festival in honour of the Dioscuri, i. e. Castor and Pollux. The chief thing which the assistants regarded at this solemnity, was drinking about and supplying the table plentifully with wine.

DIPHTHËRA, a vestment of skin or

leather, which the Greek slaves put over their tunic. The term was afterwards applied to the tunic, when it had a hood.

DIPTYCHA, registers in which were kept the names of the consuls and other magistrates amongst the Romans.

DIRIBITÔRES, officers appointed among the Romans to attend at the comitia, and distribute tablets to the people, containing the names of the candidates.

DISCUS. Among the classical ancients, the discus was a kind of quoit, frequently mentioned by the Greek and Roman writers; the invention of which is mythologically ascribed to Perseus. It was of a round form, five or six inches broad, and more than a foot across, made sometimes of wood, but more frequently of stone, lead, or other metal; as iron or brass. Those who used this exercise were called *discoboli*, that is, flingers of the discus. The *discoboli* had two methods of throwing the discus; one perpendicularly in the air, to try their strength; the other before, to reach their mark, of which the latter form only remains. The athlete, in hurling the discus, put themselves into the posture best adapted to add force to their cast; that is, they advanced one foot, upon which they leaned the whole weight of their bodies. They then poised the discus in their hands, and whirling it round several times almost horizontally, to add force to its motion, they threw it off with the joint strength of hands, arms, and body, which had all a share in the vigour of the discharge. He that flung the discus farthest was the victor.

DOLPHIN. See DELPHIN.

DOM-BOC, a book of statutes, wherein the laws of the ancient Saxon kings were contained.

DOMESDAY BOOK. This valuable record (usually denominated *Liber Judiciarius vel Censualis Angliæ*, the judicial book, or book of the survey of England,) was composed in the time of William the Conqueror, from a survey of the several counties, hundreds, tithings, &c. It is now remaining in the Exchequer fair and legible, consisting of two volumes, a greater and a less; the greater containing a survey of all the lands in England, except the counties of Northumberland, Cumberland, Westmoreland, Durham, and part of Lancashire, which were never surveyed; and excepting Essex, Suffolk, and Norfolk, which three last are comprehended in the lesser volume. There is also a third book, which differs from the others in form more than matter, made by the command of the same king: and there is a fourth book kept in the Exchequer, which is called Domesday; and though a very large

volume, is only an abridgment of the others. Likewise a fifth book is kept in the Remembrancer's office in the Exchequer, which has the name of Domesday, and is the very same with the fourth before mentioned.—The Book of Domesday was begun by five justices, assigned for that purpose in each county, in the year 1081, and finished A. D. 1086; and it is generally known, that the question, whether lands are ancient demesne or not, is to be decided by the Domesday of Will. I., from which there is no appeal. It appears that our ancestors had many Dome-books: king Alfred had a roll which he called Domesday; and the Domesday book made by William I. referred to the time of Edward the Confessor, as that of king Alfred did to the time of Ethelred. By the completion of this survey, William I. acquired an exact knowledge of the possessions of the crown. It afforded him the names of the landholders; it furnished him with the means of ascertaining the military strength of the country; and it pointed out the possibility of increasing the revenue in some cases, and of lessening the demands of the tax collectors in others. It was moreover a register of appeal for those whose titles in their property might be disputed.

DOMICELLUS, a title anciently given as an appellation or addition to the king's natural sons in France, and sometimes to the eldest sons of noblemen there; from whence we borrowed these additions: as several natural children of John of Gaunt, duke of Lancaster, are styled Domicelli by the charter of legitimation.

DOMINUS, prefixed to a man's name, in the Middle age usually denoted him a knight or a clergyman; and sometimes a gentleman not a knight, especially a lord of a manor.—*Domina* was the title given to honourable women, who in their own right of inheritance held a barony.

DONATISTS, ancient schismatics who followed the errors of Donatus, a bishop of Carthage. They held, that the Father was above the Son, and the Son above the Holy Ghost.

DORYPHORI, the life-guard men of the Roman emperors, so highly esteemed as to have had the command of armies sometimes given them. The commanders-in-chief had their Doryphori also.

DRACHMA, a piece of money in use amongst the Athenians, worth about $\frac{7}{8}$ d. The Hebrew drachm was about the same value.

DOSITHEANS, an ancient religious sect among the Samaritans.

DRACONARIUS. The Persians, Parthians, Scythians, &c., bore dragons on

their standards; whence the standards themselves were called *dracones*, dragons. The Romans borrowed the same custom from the Parthians; or, as Casaubon has it, from the Dacæ; or, as Codin, from the Assyrians. The Roman *dracones* were figures of dragons painted in red, on their flags, as appears from Ammianus Marcellinus; but among the Persians and Parthians, they were like the Roman eagles, figures in full relievo; so that the Romans were frequently deceived, and took them for real dragons. The soldier who bore the dragon, or standard, was called by the Romans *Draconarius*; and by the Greeks *Δρακοναριος*; for the emperors carried the custom with them to Constantinople.

DRAMA. With the classical ancients the drama (so called from *δραω* to act) was a subject of the highest consideration, both in a political and literary point of view; and the dramatic compositions which have been transmitted to our times, still continue to be read and admired by every civilized nation. The fondness of the Athenians for representations of this kind can scarcely be expressed. Nothing, however, gave them so sensible a pleasure in dramatic performances, either tragic or comic, as the strokes which were aimed at the affairs of the public; whether pure chance occasioned the application, or the address of the poets, who knew how to reconcile the most remote subjects with the transactions of the republic. They entered by that means into the interests of the people, took occasion to sooth their passions, authorize their pretensions, justify and sometimes condemn their conduct, entertain them with agreeable hopes, instruct them in their duty in certain nice conjectures; in consequence of which they often not only acquired the applauses of the spectators, but credit and influence in the public affairs and councils. It was in this manner that Euripides artfully adapted his tragedy of Palamedes to the sentence passed against Socrates; and pointed out, by an illustrious example of antiquity, the innocence of a philosopher, oppressed by malignity, supported by power and faction. Accident was often the occasion of sudden and unforeseen applications, which from their appositeness were very agreeable to the people. Upon this verse of Æschylus, in praise of Amphiaræus,

“ ’Tis his desire
Not to appear, but be the great and good,”
the whole audience rose up, and unanimously applied it to Aristides. The same thing happened to Philopœmen at

the Nemæan games. In the same manner at Rome, during the banishment of Cicero, when some verses of Accius, which reproached the Greeks with their ingratitude in suffering the banishment of Telamon, were repeated by Æsop, the best actor of his time, they drew tears from the eyes of the whole assembly. (See the articles COMEDY, TRAGEDY, and THEATRES). — We have little information respecting the Jewish drama; but one of their plays has been preserved in Greek iambics, which is the first known to have been written on a Scripture subject. It was taken from Exodus. The principal characters are Moses, Sapphira, and God from the bush. Moses delivers the prologue in a speech of sixty lines, and his rod is turned into a serpent on the stage. The author of the play was Ezekiel, the tragic poet of the Jews. Warton supposes that he wrote it after the destruction of Jerusalem, as a political spectacle to animate his dispersed brethren with the hopes of a future deliverance from their captivity under the conduct of a new Moses, and that it was composed in imitation of the Greek drama at the close of the second century. — Among the early Christians, the drama appears to have been at a very low ebb. Gregory Nazianzen, however, who was patriarch of Constantinople, and master of Jerome, composed plays from the Old and New Testament, by way of substitutes for those of Sophocles and Euripides, which were still represented. He preserved the Greek model, but turned the choruses into Christian hymns. One only of these plays of Gregory is extant. It is a tragedy, called Christ's Passion. The prologue calls it an imitation of Euripides; and mentions the first appearance of the Virgin Mary on the stage. — In the Middle age, dramatic representations consisted chiefly of *Miracles*, *Mysteries*, &c., which were usually of the nature of tragedy, and represented the martyrdom of some saint. These dramas were performed at festivals in or about the churches, always in the afternoon, and were especially attended by women. The entertainment was often concluded by dances, sometimes by wrestling or tilting. The performers were the authors' clerks; and they used masquerade disguises. The decorations of the theatre were the church ornaments.

DREPĀNUM, among the Greeks, an engine of iron crooked like a sickle, and fixed to the end of a long pole, intended to cut asunder the cords of the sail-yards, and by this means disable the enemies' ships.

DRESS, COSTUME, &c. A general knowledge of the characteristic costumes of the principal nations of antiquity, is of great utility in discovering the various subjects usually embodied in ancient sculpture, architecture, monumental remains, pottery, vases, paintings, theatrical representations, mythological groupings, &c. A synoptical outline may therefore be acceptable, not only to the classical scholar and antiquary, but also to architects, painters, sculptors, and others connected with the fine arts, or the general principles of design. — The early Asiatics are generally known by a vest, with long tight sleeves, reaching down to the wrist, and long pantaloons, descending to the ancles. The vest, always of the same material and design with the pantaloons, appears to have opened in front, and to have been closed by means of clasps or buttons placed at considerable distances from each other. Over this vest was frequently worn a wilde sleeveless tunic of a different pattern, clasped on the shoulders, confined by a girdle round the waist. To this, aged or dignified persons still added a ringed mantle or pepulum. The Dacian costume, particularly in wide pantaloons, was similar. The Trojans, Phrygians, inhabitants of the Tauris, and all barbarians, wore trowsers very long, and full of plaits. The Medes and Persians generally wore the *cidaris*, or conical cap, sometimes terminating in a sharp point, at others truncated, and loaded with ornaments. The Persians are usually distinguished by long and ample habits, even in war; the king in a tiara, which resembled those of the Magi, covering the whole head, and descending even to the cheeks and lips; the arms disengaged from his sleeves. The Persians wore long trowsers; long tunics, with a girdle; embattled tiaras, and sleeved tunics. The chief persons wore triple breeches; two tunics with sleeves to the knees, the undermost white, the uppermost of flowered stuffs; over these a mantle of purple or flowered stuffs. The common people had two tunics, which descended to the calf of the leg, and a piece of cloth rolled round the head. The head-dress of the Asiatics in the Euxine and Archipelago was the Phrygian bonnet, with its top bent forward, and long flaps descending on the shoulders. — On ancient monuments, sculptures, and paintings, the early Egyptians are represented as wearing caps, and the male figures display no other garments than a short apron, fastened round the waist by a belt, and descending half way down the thighs. In numerous representations of both sexes, the whole

upper part of the body appears entirely bare, or only adorned with a profusion of necklaces, belts, armlets, and bracelets; while the apron, wrapped round the loins, descends like a petticoat down to the ancles. The complete tunic, reaching all the way from the neck to the feet, seems to have been reserved for the higher orders. In later times, the Greco-Egyptian habits acquired fullness, and occur with folds and plaits. — The dress of the Jews, like that of other ancient and eastern nations, was long and wide; it consisted, in a great measure, of wool; and white was the prevalent colour. On the head was a bonnet or mitre, and on the feet were sandals. Fanciful ornaments of gold and jewels were not used in the purest times of the Jews; but in the relaxation of manners were afterwards introduced. Dresses in the earlier periods, though not gaudy, were rich; and it was common to have many changes. — The Greeks wore an inner garment called a tunic, over which they threw a mantle. Their shoes or sandals were bound under the soles of the feet with thongs or ropes. The women bound their hair by a fillet or in a net, and always covered their head with a veil, which came down upon the shoulders. They wore in their hair golden grasshoppers; and ear-rings were suspended from the ears. The rest of their dress consisted of a white tunic, closely fastened with a broad sash, and which descended in waving folds down to the heels; a shorter robe bound round the waist with a riband, and bordered at the bottom with stripes of different colours; over this they sometimes had a robe, which was worn gathered up like a scarf. The earliest style of the Greeks may be known by primness. Every lock of hair is divided into symmetrical curls or ringlets, and every fold of the garment in parallel plaits, all effected by irons. The succeeding ages are well discriminated by the hair. At first men and women alike wore their hair descending partly before and partly behind in a number of long separate locks, either of a flat and zig-zagged, or of a round and corkscrew shape. Afterwards it grew the fashion to collect the whole of the hair hanging down the back, by means of a riband, into a single broad bundle; and only to leave in front one, two, or three long narrow locks or tresses hanging down separately. — The most remarkable part of the Roman dress was the *toga*, or gown. None but Roman citizens were allowed to wear it; and it appears to have been their distinguishing characteristic, as they were particularly careful in foreign coun-

tries always to appear dressed in the toga. The ancient Romans wore no other clothing but the toga: afterwards, however, they wore under the toga a white woollen vest, called *tunic*, which came down a little below the knees before, and to the middle of the legs behind, with or without sleeves, and fastened tight about the waist by a girdle or belt. The dress of the females consisted of the *stola*, or ordinary vest, reaching to the ancles; over which, when they went abroad, they threw the *palla*, a long open gown which entirely covered them: they also dressed their heads with ribbons and fillets. The Roman ladies used ear-rings, necklaces, and ornaments for the arms. The early Romans went with their heads bare, except at sacred rites, games, festivals, on journeys, and in war. At games and festivals they wore a woollen cap; and when on a journey they used a round cap like a helmet. To defend themselves from the heat or wind, in the city, they merely threw over their heads the lappet of their gown. The Romans wore neither stockings nor breeches, but used sometimes to wrap their legs and thighs with pieces of cloth. They had two kinds of coverings for the feet; the *calceus*, somewhat like our shoes, covered the whole foot, and was tied above with a lace; the other was a slipper or sandal, which covered only the sole of the foot, and was fastened with leathern thongs or strings. — The Gauls wore a singular kind of dress—tunics painted with various colours, and a sort of breeches, called by the Latins *bracæ*; but the people of Gallia Narbonensis only wore the *bracæ*. Over the tunic they wore a kind of horseman's coat, stripped, or in party-coloured squares. Their winter coat was thick; that for the summer was light. They fastened them with clasps. As gold abounded in Gaul, it adorned the dress of the women, and likewise that of the men. They not only made bracelets for the arms and wrists of that metal, but likewise very massy collars and breast plates. — Before the Romans entered Britain (says Diodorus Siculus) the habits of its chiefs consisted of a *pais* or close coat, or covering for the body, deriving the name from *py* inward, and *ais* the ribs; and which, under the denomination of *cota*, or coat, formed part of the Irish dress. The head was covered with a conical cap, long retained by the Irish, under the denomination *biorraid*, and was the prototype of their helmets: but the Britons seem to have made an improvement on it, by lowering the top, and making a projecting poke over

the forehead to protect the eyes ; and this they termed *pengwyd*, which in process of time was deserted by the men, and worn only by the women. The men next adopted the *hatyr*, *ata*, or *hat*, of which many with convex crowns appear on the British coins ; and a Gaulish female with a flattened one is given by Montfaucon. This kind of dress was however worn only by the chieftains of the British Isles, and ladies of rank. Their dependants were still clothed in skins or leather. The Roman British females on coins of Britannia appear in sleeved tunics, one or more drawn in below the breasts, with or without a mantle or cloak thrown over the shoulders. — The Anglo-Saxon costume is distinguished by tunics long and short, (the latter originating the countryman's smock-frock) ; surcoats or sleeved gowns, cloaks or mantles, conical and Phrygian-bonnet caps, shoes slit down the middle or on each side, a sort of stockings, and hair mostly parted on the middle of the head. (*Strutt*.) The females of the same era wore under-tunics with sleeves, upper-tunics like gowns, mantles or cloaks, coverchiefs, and kerchiefs or hoods, like those still retained in the cloaks of modern times.

DRINKLEAN, a contribution of tenants, in the time of the Saxons, towards a potation of ale, provided to entertain the lord or his steward.

DROFLAND, among the Saxons, a tribute or yearly payment made by some tenants to the king, or their landlords, for driving their cattle through a manor to fairs or markets.—*Cowel*.

DROMONES, a term applied to ships of war in the 12th and 13th centuries.—*Mat. Paris*.

DRUIDES, or **DRUIDS**, (so called from *δρυς*, an oak), among the ancient Gauls, Britons, and Germans, were a sacred order of persons, who had the care of instructing the people in religion, philosophy, politics, and other speculative accomplishments. They were also judges ; and whoever refused to submit to them were deemed rebels, and accursed. They were chosen out of the best families, that the dignity of their station, added to that of their birth, might procure them the greater respect. The Druids were divided into various classes, under the different appellations of Bardi, Vates, Eubages, Sarronides, Samothei, and Semnothei. They had also an Arch-Druid, in every nation, who acted as high priest, or pontifex maximus. Their philosophy and religion were in all probability derived from the ancient Celts and Indian Gymnosophists, with whom Diogenes Laertes

connects them. It is also evident that they had many things in common with Pythagoras, who, it has been affirmed, studied in the Gaulish school. Thus they believed in the immortality of the soul, and, having embraced the doctrine of Metempsychosis, they abstained from flesh, milk, and eggs. They adored the Divine Being as supreme, and worshipped him under the name of *Esus*, in oak groves ; the oak being considered sacred. While the religion of the Druids continued uncontaminated by foreign customs, they offered only oblations of fine flour, sprinkled with salt ; but they afterwards learned the barbarous custom of immolating human beings to Mercury. These, who were chiefly prisoners of war, were either pierced upon the altars with darts, crucified, or burnt alive in piles of straw, or within large vessels of osier. In their religious ceremonies, both they and the laity wore chaplets of oak, and strewed the altars with its leaves. The mistletoe was also a sacred emblem. It was sought for on the sixth day of the moon ; and when found it was hailed with raptures of joy. Two white bulls, fastened by the horns to the tree which afforded the mistletoe, were then sacrificed, and the Deity invoked to bless his own gift as a sovereign remedy in diseases. Those consecrated groves were fenced round with stones, which were guarded by inferior Druids. The area in the centre was inclosed with several rows of large oaks, set close. Within this large circle were several smaller ones, surrounded with immense stones ; and near the centre of these smaller circles, were stones of a prodigious size, on which the victims were slain and offered. By means of their skill in foretelling the times and durations of eclipses, they pretended to have a familiar intercourse with the gods, and foretold events from the flow of blood.—The dress of the Druids reached to the heel ; and when they officiated, they wore over their shoulder a white surplice. Their hair was worn short ; the beard long. An oval amulet, incased in gold, hung from the neck. The king's sagum was distinguished by seven colours, and the Druidic by six, two more than those of the nobility. They bore in the hand a white wand. The magistrates were chosen annually by them ; and the kings could not, without their consent, declare war and peace, nor even summon a council. — With their pupils the Druids retired into caves, and kept them sometimes twenty years under discipline. Here they taught the motion and magnitude of the heavens and earth,

the course of the stars, the nature of things, the power and wisdom of God, &c. They prohibited all intercourse with strangers, and ordered children to be brought up apart from their parents, until they attained the age of fourteen years. They taught that money lent in this world would be repaid in the next; and that they who killed themselves, to accompany their friends to the other world, would live with them there; that letters given to dying persons, or thrown on the funeral pile, would be faithfully delivered to departed spirits. They made all the masters of families kings in their own houses, and conferred upon them a power of life and death over their slaves, wives, and children; and finally, they instructed the people to do unto others as they wished to be done unto. — Among the Gauls there were also *Druidesses*, whose principal characteristic was divination. Of these, according to Borlase, there were three kinds: 1. those who vowed perpetual virginity, and were constant attendants on the sacred rites: 2. those who were married, but only saw their husbands once a year, that they might have children: 3. those who were married, and performed all conjugal offices. Strabo says, that, like the Druids, they were on certain public occasions clothed in white tunics, fastened with clasps, and girt with a broad girdle of brass, and without shoes. They were also instrumental in the barbarous custom of sacrificing human victims at the altar, especially prisoners of war. As soon as any captives were taken they flew upon them with drawn swords in their hands, and struck them down. Thence they dragged them to a large capacious cistern, on which the officiating Druidess stood, who plunged a knife into each of these unfortunate wretches as fast as they were brought. The assistant Druidesses took up the breathless bodies, opened and examined their entrails, and thence foretold some new event, which was immediately communicated to the whole army. Mela describes the island of Sena, in the British seas, whose priestesses, called *Bazigenæ*, were represented to be nine, and to have vowed eternal virginity. They pretended to raise storms, foretell future events, and to cure incurable diseases. — The introduction of Christianity into Europe eventually abolished Druidism, of which the ancient Culdees of Scotland are supposed to have been a remnant.

DRUNGUS, the name of a body of troops, varying from 1000 to 4000, which was so called in the later periods of the Roman empire.

DUCAT, or DUCKET, a gold coin valued at 6s., first coined in Rome A. R. 547; with the image or arms of a duke (*dux*) or supreme magistrate stamped upon it.

DUCKING-STOOL. See **CUCKING-STOOL**.

DUKE, (from *dux* a chieftain), a title of dignity, which commenced in the lower empire of Rome, on account of being first given to governors of provinces in time of war, as *dukes*, or military leaders; and then continued, as a kind of courtesy, in time of peace. The first governor so called was that of the Grisons, mentioned by Cassiodorus. There were thirteen in the Eastern, and twelve in the Western empire. Most of them were either Roman generals, or descendants of kings of the country, purposely deprived of the royal title. The Goths and Vandals abolished the ducal rank; but the Franks, to please the Gauls, retained their old custom. Hence it became feudal in Germany, and was imitated in Poland, France, &c.; being first for life, and afterwards hereditary.

DUNS, circular towers, or small fortresses, erected by the Britons, on the summits of hills. There is one on the top of Dunmore with two rows of walls: the inner, with the area, 200 feet in diameter; the outer about 1000 feet in circumference.

DUUMVIRI, two magistrates, of patrician rank, first appointed by Tarquinius Superbus to take care of the Sybilline books, which were supposed to contain the fate of the Roman empire. These oracles were deposited in the capitol, and could not be consulted without the Duumviri. Their office was of a sacred character; and they were exempt from many duties which fell upon their fellow citizens, such as serving in the wars, &c. Their number was increased at different times, as may be seen under the article **DECEMVIRI**. — *Duumviri Capiteles* were judges in criminal causes; but an appeal lay from their sentence to the people, who only had the power of condemning citizens to death. They were chosen out of the decurions, had great power, and had two lictors to walk before them. — *Duumviri Municipales* were the same in the free towns of Italy as the consuls were at Rome. They were chosen out of the body of the decurions. — *Duumviri Navales* were commissaries of the fleet, whose duty consisted in giving orders for fitting out ships, and giving commissions to the marine officers. They were created at the time of the Samnite war, at the request of Decius, tribune of the people.

DYING. In the art of dying the ancient Tyrians were the most celebrated of all

other nations. The beauty of the Tyrian dye is frequently mentioned in classical authors. Their celebrated purple was produced from an animal juice found in a shell-fish called *murex*, or *conchylum*. It was exclusively reserved for the use of kings and princes; and private persons were forbidden by law to wear it. Till the time of Alexander, we find no other dye in use but purple and scarlet. It

was under the successors of that monarch that the Greeks applied themselves to the other colours, and invented, or at least perfected, blue, yellow, and green, the ancient purple being lost. — Among the Romans, dye-houses, *baphia*, were all under the direction of the *Comes sacrarum largitionum*; though they had each their particular *Præpositus*; as at Alexandria, Tyre, &c.

E.

E B I

EALDERMAN. See **ALDERMAN**.

EARL. This was an important title among the Saxons, and is the most ancient of the English peerage; there being no title of honour used by our present nobility that was also in use by the Saxons, except that of earl: which was usually applied to the first in the royal line. The title, among the Anglo-Saxons, succeeded to that of ealderman. William the Conqueror gave this dignity in fee to his nobles, annexing it to this or that county or province: and allotting them, for the maintenance of it, a certain portion of money arising from the prince's profits for the pleadings and forfeitures of the provinces. (*Camd.*) Anciently there was no earl but had a shire or county for his earldom; but in later times the number of earls increasing, they have chosen for their titles some eminent part of a county, considerable town, village, or their own seats, &c.

EASTER, the name of a goddess which the Saxons worshipped in the month of April, and so called because she was the goddess of the east. (*Blount.*) But in our church it was instituted as the Feast of the Passover, in commemoration of the sufferings of Christ. On Easter-day our ancestors rose early "to see the sun dance;" or rather in honour of the resurrection. On Monday and Tuesday, there was anciently a singular custom practised, by which men and women reciprocally *hocked* each other; i. e. stopped the way with ropes, and pulled the passengers towards them, desiring a donation. It is a very ancient sport mentioned by Herodotus, Pausanias, and Vegetius, and supposed to be instituted from the Roman *regifugium*, in commemoration of the emancipation of England from Danish tyranny, by the death of Hardicanute.

EBIONITES, a sect of heretics, who

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rose in the beginning of the Christian church. They are distinguished into two kinds; the one believed that Jesus Christ was born of a virgin, and all the other parts of the Christian religion, but added the Jewish ceremonies to it; and the others believed him to be born after the manner of other men, and denied his divinity.

ECSTATICI, a sort of diviners among the Greeks, who for a considerable time lay in trances, deprived of all sense and motion; but when they returned to themselves, gave strange accounts of what they had seen and heard during their absence from the body.

ECULEUS, or **EQUELEUS**; among the Romans, an engine contrived to torment the guilty or suspected persons into a confession of their crimes. It contained screws or pulleys, by means of which the members of the unhappy wretches were distended with the utmost violence, even to a luxation of the joints. In the times of the emperors it was used against the Christians.

EDHILINGI, the first rank of people among the Anglo-Saxons, who were divided into three leading classes. They were similar to the nobility of the present day. The second rank were termed *Frilingi*, consisting of freemen, and answered to the gentry. The third class were called *Lazzi*, being labourers born to servitude.

EDUCATION. Among the early nations of antiquity, especially the Cretons, Persians, Greeks, Spartans, and Romans, the education of the people, both mentally and corporeally, was considered of the highest importance to the state, and looked upon as absolutely necessary to their political existence and social well-being. It forms, indeed, a striking illustration, that according as the education

of youth was promoted, so did the nations of antiquity stand pre-eminent; and in proportion as that education was neglected, they sank in political consequence and national superiority, until they eventually became merged in the semi-barbarism from which they aboriginally sprang.

To commence with one of the earliest nations of antiquity,—we find that among the ancient Cretans, their celebrated law-giver Minos was extremely rigid in enforcing the education of youth. He decreed that the children should be all brought up and educated together, by troops and bands; in order that they might learn early the same principles and maxims. Their life was hard and sober. They were accustomed to be satisfied with little, to suffer heat and cold, to walk over steep and rugged places, to skirmish with each other in small parties, to suffer courageously the blows they received, and to exercise themselves in a kind of dance in which they carried arms in their hands, and which was afterwards called the Pyrrhic; in order, says Strabo, that, even to their very diversions, every thing might form them for war. They were also made to learn certain airs of music, but of a manly, martial kind. They were not taught either to ride or to wear heavy armour; but, in return, they were made to excel in drawing the bow, which was their most usual exercise.—Among the later Cretans, the cultivation of the mind was not neglected, and care was taken to give the youth some tincture of learning. The works of Homer, of much later date than the laws of Minos, were not unknown amongst them; though they set small value upon, and made little use of foreign poets. They were very curious in such knowledge as is proper to form the manners; and what is no small praise, they piqued themselves upon thinking much, and speaking little. The poet Epimenides, who made a voyage to Athens in the time of Solon, and was in great estimation there, was a native of Crete, and is by some placed in the number of the seven sages.

The laws and customs of the Persians were excellent, with respect to education. The public good, the common benefit of the nation, was the only principle and end of all their laws. The education of children was looked upon as the most important duty, and the most essential part of government. It was not left to the care of fathers and mothers, whose blind affection and fondness often render them incapable of that

office; but the state took it upon themselves. Boys were all brought up in common, after one uniform manner; where every thing was regulated, the place and length of their exercises, the times of eating, the quality of their meat and drink, and their different kinds of punishment. The only food allowed either the children or young men, was bread, cresses, and water; for their design was to accustom them early to temperance and sobriety. Till sixteen or seventeen years of age, the boys remained in the class of children; and here it was they learned to draw the bow, and to fling the dart or javelin; after which they were received into the class of young men. Cyrus himself was educated in this manner, and surpassed all of his age, not only in aptness to learn, but in courage and address in executing whatever he undertook.

In Greece, the education of youth was more cultivated than in any other nation. At Athens the youth were first put under the care of grammarians, who taught them by principles, and with regularity, their own tongue, and gave them a thorough knowledge of all its energy, all its harmony, and all its beauty. Hence that refined taste which was spread through all Athens, where history informs us that a poor woman who sold herbs perceived that Theophrastus was a foreigner, by a very small impropriety in his use of a word. And hence the Athenian orators were so cautious and delicate in their choice of expressions before the most judicious people in the world. Many of their young men could repeat from beginning to end their most celebrated tragedies. It is well known, that, after the defeat of the Athenians at Syracuse, many of those who had been made prisoners, alleviated the yoke of servitude by reciting the tragedies of Euripides to their masters; who were so charmed with the fine verses of the poet, that they treated the captives who repeated them, with great humanity and kindness. Doubtless they paid the same attention to the other famous Greek poets: for we learn from history, that Alcibiades, having entered a school, in which he found not a Homer, gave the master a box on the ear, deeming him an ignorant wretch, and one who disgraced his profession. As to eloquence, it is not surprising that it was studied with particular diligence at Athens. For it was eloquence which opened an avenue to the first offices of the state, which presided in assemblies, which decided the most important affairs, which gave almost a sovereign power

to its possessor. It was, therefore, the principal object and study of the young Athenian citizens; particularly of those who aspired to the first dignities of the commonwealth. To the study of rhetoric they joined that of philosophy. In this latter term we comprehend all the sciences which it implies in its greatest latitude. A set of men, known to antiquity by the name of Sophists, had acquired a great reputation at Athens, especially in the time of Socrates. These ancient doctors, equally presumptuous and avaricious, piqued themselves on knowledge of every kind. They particularly boasted of their skill in eloquence and philosophy, while they corrupted both, by the false principles and bad taste which they infused into their disciples. The abilities and opposition of Socrates brought their pretensions into a well-merited disrepute.—The young Athenians, as well as all the other Greeks, were very attentive to acquire vigour, activity, and address of body, which they were regularly taught by the masters of the palaestra. The places destined to these exercises were called palaestra, or gymnasia; they were almost the same with our academies. Plato, in his book of laws, after having shewn of what importance it was to improve the agility of the hands and feet, adds, that a well-governed commonwealth, instead of prohibiting the profession of the *athletæ*, should, on the contrary, propose prizes for all who excel in those exercises which tend to bring the art military to perfection. There were masters who taught the youth to ride, and the use of their arms. Others were appointed to teach them the higher branches of the military art, such as make a good commander. All the science of these masters was, however, confined to what the ancients called *tactics*, i. e. the proper disposition of an army for battle, and the art of making evolutions.

Lycurgus, the Spartan legislator, looked upon the education of youth as the greatest and most important object of a legislator's care. His grand principle was, that children belonged more to the state than to their parents; and therefore he would not have them brought up according to their humours and caprice, but would have the state entrusted with the care of their education, in order to have them formed upon fixed and uniform principles, which might inspire them sometimes with the love of their country and of virtue. At the age of seven years they were put into the classes, where they were brought up all together under the same discipline. Their education,

properly speaking, was only an apprenticeship of obedience. As for literature, they only learned as much as was necessary. All the sciences were banished out of their country. Their study tended only to know how to obey, to bear hardship and fatigue, and to conquer in battle. The superintendant of their education was one of the most honourable men of the city, and of the first rank and condition, who appointed over every class of boys masters of the most approved wisdom and probity. There was one kind of theft only (and that, too, more a nominal than a real one), which the boys were allowed, and even ordered to practise. They were taught to slip, as cunningly and cleverly as they could, into the gardens and public halls, in order to steal away herbs or meat; and if they were caught in the fact, they were punished for their want of dexterity. We are told that one of them, having stolen a young fox, hid it under his robe, and suffered, without uttering a complaint, the animal to gnaw into his belly, and tear out his very bowels, till he fell dead upon the spot. The intent of the legislator, in allowing theft, was to inspire the Spartan youth, who were all designed for war, with greater boldness, subtilty, and address; to inure them betimes to the life of a soldier; to teach them to live upon a little, and to be able to shift for themselves.

Among the Romans the education of youth was strictly attended to. Their minds and bodies were improved at the same time; their minds by every necessary branch of knowledge and learning, and their bodies by the manly exercises of the *Campus Martius*, or private contests and trials of skill, agility, and strength. It was the chief aim of the Romans to make them shine in the senate and in the field, at the forum and the public games. Oratory was an object which they kept constantly in view; and whatever was their destination, they endeavoured to acquire the arts of elocution, and a habit of fluent reasoning.

With the Celts, education was extremely defective. It does not appear that the people were acquainted with the art of writing; but they learned hymns, or triads by art, singing and dancing to music, and their exercises were entirely military. Learning was confined to the Druids. The youth among the Gauls were obliged to keep the belly within the compass of a girdle of a certain size, whence the iron girdles of the Britons mentioned by Herodian; and they were to effect this by fasting, running, riding,

and swimming, and other athletic exercises; all which Giraldus mentions of the Welsh and Irish. They held it dishonourable to learn to read and write; and what they could learn from their Druids is shewn by Strabo, who says that the latter, in their lectures of morality, gave this as a maxim, that the fertility of the fields depended upon the riches of themselves, the Druids.

Among our early Anglo-Saxon ancestors we find children learning the Psalms by art, but no instructions in reading. They appear to have been religiously brought up under their parents or masters, or in monasteries, or under bishops, who either made monks or clerks of them, or sent them adults in arms to the king. In later periods, the Saxons, among the higher orders, appear to have been educated, though to a very limited degree, in the first rudiments. Alfred remained without any tuition till twelve years old, when he was instructed in hunting, building, and psalmody. He strongly urged his nobles to the instruction of children in letters. All his children were educated in the Anglo-Saxon psalms, books, and poetry. Æthelweard, Alfred's youngest son, says Mr. Turner, received a sort of public education. He was committed to proper teachers, with almost all the noble children of the province, and with many of inferior ranks. There they were all assiduously instructed in Latin and Saxon, and writing; and, when their matured age gave the requisite strength, in hunting and gymnastics, as auxiliary to warlike habits.—In the succeeding ages of papal domination and feudal despotism, usually denominated “the dark ages,” education appears to have been entirely neglected throughout the Christian world; scarcely any one but the priesthood, or clerks, being able even to read or write: then,

“Benighted reason slumbered in the breast,
Lulled by the gloom of ignorance to rest;”

until the invention of printing, succeeded by the Reformation, effectually dispelled the mist of universal ignorance, which had brooded over Europe, and once more opened the way to education, and its consequent blessings.

ELAPHEBOLIA, a Grecian festival in honour of Diana, as being the goddess of hunting, &c.

ELAPHEBOLIUM, the ninth month of the Athenian year, consisting of thirty days, and answering to the end of February and beginning of March. It was so called because the festival of Elaphebolia happened in this month.

ELDERS, among the Jews, the most

considerable persons for age, experience, and wisdom, who constituted the council of the people. Among the primitive Christians, those of the first rank in the church were called Elders. It is a name still retained by the Presbyterians.

ELEEMOSYNA REGIS, or ELEEMOSYNA ARATRI; a penny which king Ethelred ordered to be paid for every plough in England, towards the support of the poor. It was called Eleemosyna Regis, because it was at first appointed by the king. (*Leg. Æthelred.*)—*Eleemosynaria* was the place in a religious house where the common alms were repositied, and thence by the almoner distributed to the poor.—*Eleemosynarius* was the almoner or peculiar officer who received the eleemosynary rents and gifts, and in due method distributed them to pious and charitable uses. There was such a chief officer in all the religious houses; and the greatest of our English bishops had anciently their almoners, as now the king hath.—*Linwood.*

ELEPHANTINI LIBRI, books among the Romans wherein the transactions of the senate and magistrates of Rome, the transactions of the magistrates of provinces, and those of the emperors and generals of armies, were registered. In these books were put down likewise the births and classes of the people, and other matters relating to the census. They were probably so called because they were made of ivory.

ELEPHANTS. These animals, from the earliest ages, were used in war and court-splendour among the Asiatics, and were generally considered as the emblems of sovereignty. They were first adopted by the Greeks, in the time of Alexander the Great, who brought the practice from India; but, owing to their great expence, the use of them was soon discontinued. They were first introduced into Italy with the armies of Pyrrhus, *v. c.* 472; and first seen in the public games in 502. In Nero's reign they were taught to dance, and walk the rope. In war they carried upon their backs into the battle large towers, containing from ten to thirty soldiers, who threw missive weapons from thence upon the enemy, being themselves secured within their wooden walls. The elephants did great execution themselves, by terrifying, tearing, and trampling down both horses and men. But this danger attended the use of them, that they sometimes indiscriminately destroyed all that came in their way, whether friends or foes. In the end, as the principles of war improved, they were found to be comparatively use-

less; and Pyrrhus sustained his last signal defeat by the Romans, when they brought in the aid of fire and fire-balls to terrify the elephants, which, instead of attacking the enemy, fell back in the greatest confusion upon their own ranks; thus causing the greatest havoc and destruction.

ELEUSINIA, one of the most celebrated festivals of classical antiquity, called, by way of eminence, *The Mysteries*. It was held in honour of Ceres, and kept every fourth year by the Celeans and Philaians, and every fifth year by the Athenians, Lacedemonians, Parrhasians, and Cretans, at Eleusis, a borough of Attica. It was transferred from thence to Rome by the emperor Adrian. The origin and institution of the ceremonies connected with the Eleusinian mysteries, according to mythological history, are attributed to Ceres herself, who, in the reign of Erechtheus, coming to Eleusis, a small town of Attica, in search of her daughter Proserpine, whom Pluto had carried away, and finding the country afflicted with a famine, invented corn as a remedy for that evil, with which she rewarded the inhabitants. She not only taught them the use of corn, but instructed them in the principles of probity, charity, civility, and humanity; from whence her mysteries were called *θεσμοφορία*, and *Initia*. To these first happy lessons fabulous antiquity ascribed the courtesy, politeness, and urbanity, so remarkable among the Athenians. (*Cic. l. ii. de Leg.*) These mysteries were divided into the less and the greater; of which the former served as a preparation for the latter. The less were solemnized in the month Anthesterion, which answers to our November; the great in the month of Boedromion, which corresponds to August. Only Athenians were admitted to these mysteries; but of them, each sex, age, and condition, had a right to be received. All strangers were absolutely excluded; so that Hercules, Castor, and Pollux, were obliged to be adopted as Athenians, in order to their admission; which, however, extended only to the lesser mysteries. We shall consider principally the great, which were celebrated at Eleusis. Those who demanded to be initiated into them, were obliged, before their reception, to purify themselves in the lesser mysteries, by bathing in the river Ilissus, by saying certain prayers, offering sacrifices, and, above all, by living in strict continence during a certain interval of time prescribed them. That time was employed in instructing them in the principles and elements of the sacred doctrine

of the great mysteries. When the time for their initiation arrived, they were brought into the temple; and to inspire the greater reverence and terror, the ceremony was performed in the night. Wonderful things took place upon this occasion. Visions were seen, and voices heard of an extraordinary kind. A sudden splendour dispelled the darkness of the place, and disappearing immediately, added new horrors to the room. Apparitions, claps of thunder, earthquakes, heightened the terror and amazement; whilst the person to be admitted, overwhelmed with dread, and perspiring through fear, heard, trembling, the mysterious volumes read to him, if in such a condition he was capable of hearing at all. These nocturnal rites gave birth to many disorders, which the severe law of silence imposed on the persons initiated, prevented from coming to light, as St. Gregory Nazianzen observes. (*Orat. de sacr. lumin.*) The president in this ceremony was called Hierophantes. He had three colleagues; one who carried a torch; another a herald, whose office was to pronounce certain mysterious words; and a third to attend at the altar. Besides these officers, one of the principal magistrates of the city was appointed to take care that all the ceremonies of this feast were exactly observed. He was called the king, and was one of the nine Archons. His business was to offer prayers and sacrifices. The Athenians initiated their children of both sexes very early into these mysteries, and would have thought it criminal to have let them die without such an advantage. It was their general opinion, that this ceremony was an engagement to lead a more virtuous and regular life; that it recommended them to the peculiar protection of the goddesses (Ceres and Proserpine), to whose services they devoted themselves; and procured to them a more perfect and certain happiness in the other world; whilst, on the contrary, such as had not been initiated, besides the evils they had to apprehend in this life, were doomed, after their descent to the shades below, to wallow eternally in dirt, filth, and excrement. Diogenes, the Cynic, believed nothing of the matter, and when his friends endeavoured to persuade him to avoid such a misfortune, by being initiated before his death—"What," said he, "shall Agesilaus and Epaminondas lie amongst mud and dung, whilst the vilest Athenians, because they have been initiated, possess the most distinguished places in the regions of the blessed?" (*Diog. Laert. l. vi.*) So-

crates was not more credulous; he would not be initiated into these mysteries, which was perhaps one reason that rendered his religion suspected. Without this qualification none were admitted to enter the temple of Ceres; and Livy informs us of two Acarnanians, who, having followed the crowd into it upon one of the feast-days, although out of mistake and with no ill design, were both put to death without mercy. (*Liv.* l. xxxi.) It was also a capital crime to divulge the secrets and mysteries of this feast. Upon this account Diagoras the Melian was proscribed, and had a reward set upon his head. It very nearly cost the poet Æschylus his life, for speaking too freely of it in some of his tragedies. The disgrace of Alcibiades proceeded from the same cause. Whoever had violated this secrecy, was avoided as a wretch accursed and excommunicated. (*Hor.* iii. 2.) Pausanias (lib. i.) in several passages wherein he mentions the temple of Eleusis, and the ceremonies practised there, stops short, and declares he cannot proceed, because he had been forbidden by a dream or vision. The feast was of nine days' continuance. It began the fifteenth of the month Boedromion. After some previous ceremonies and sacrifices on the first three days, upon the fourth in the evening began the procession of *the Basket*; which was laid upon an oxen chariot slowly drawn by oxen, and followed by a long train of the Athenian women. They all carried mysterious baskets in their hands, filled with several things, which they took great care to conceal, and covered with a veil or purple. This ceremony represented the basket into which Proserpine put the flowers she was gathering when Pluto seized and carried her off. The fifth day was called the day of *the torches*: because at night the men and women ran about with them in imitation of Ceres, who, having lighted a torch at the fire of mount Ætna, wandered about from place to place in search of her daughter. The sixth was the most famous day of all. It was called Iacchus, which is the same as Bacchus, the son of Jupiter and Ceres, whose statue was then brought out with great ceremony, crowned with myrtle, and holding a torch in its hand. This procession was very numerous, and generally consisted of thirty thousand persons. The temple of Eleusis, where it ended, was large enough to contain the whole of this multitude. (*Herod.* l. viii. §. 65. *Strabo.* l. ix.) The seventh day was solemnized by games, and the gymnastic combats, in which the victor was rewarded

with a measure of barley; the two following days were employed in some particular ceremonies, neither important nor remarkable. During this festival it was prohibited, under very great penalties, to arrest any person whatsoever, in order to their being imprisoned, or to present any bill of complaint to the judges. History does not mention that the celebration of these ceremonies was ever interrupted, except upon the taking of Thebes by Alexander the Great. (*Plut.*) It was continued down to the time of the Christian emperors. It is supposed to have been finally suppressed by Theodosius the Great; as were all the rest of the Pagan solemnities. (*Zosim.* l. iv.)

ELEUTHERIA, a Grecian festival, celebrated at Plataea, in honour of Jupiter Eleutheros, at which delegates assembled from all the principal cities of Greece. It was intended to commemorate the victory obtained by Pausanias over the Persians in the country of Plataea.

ELF-ARROWS. Flint stones sharpened on each side in shape of arrow-heads, made use of in war by the ancient Britons; of which several have been found in England, and greater plenty in Scotland; where, it is said, the common people imagine they drop from the clouds.

ELYSIUM, or ELYSIAN FIELDS; with the Greek and Latin poets, a place imagined to be stored with woods, groves, rivers, and other delightful scenes, whither the souls of the good were supposed to go after this life. Orpheus, Hercules, and Æneas, are represented by the poets to have descended into Elysium during their life-times, and returned again.

EMBALMING, the art of preserving dead bodies from corruption, practised by the Egyptians. Bodies were embalmed in three different ways. The most magnificent was bestowed on persons of distinguished rank, and the expence amounted to a talent of silver, or about £137. (*Herod.* l. ii.) Many hands were employed in this ceremony. Some drew the brain through the nostrils, by an instrument made for that purpose. Others emptied the bowels and intestines, by cutting a hole in the side, with an Ethiopian stone that was as sharp as a razor; after which the cavities were filled with perfumes and various odoriferous drugs. As this evacuation (which was necessarily attended with some dissections) seemed in some measure cruel and inhuman, the persons employed fled as soon as the operation was over, and were pursued with stones by the standers by. But those who embalmed the body were ho-

nourably treated. They filled it with myrrh, cinnamon, and all sorts of spices. After a certain time the body was swathed in lawn fillets, which were glued together with a kind of very thin gum, and then crusted over with the most exquisite perfumes. By this means, it is said, that the entire figure of the body, the very lineaments of the face, and even the hairs on the lids and eye-brows, were preserved in their natural perfection. The body thus embalmed, was delivered to the relations, who shut it up in a kind of open chest, fitted exactly to the size of the corpse; then they placed it upright against the wall, either in their sepulchres (if they had any) or in their houses. These embalmed bodies are what we now call Mummies, which are still brought from Egypt, and are found in the cabinets of the curious. (*Diod. l. i.*) — Embalming was practised by the Jews, in imitation of the Egyptians, upon dead bodies. The method was this. The body, as soon as a person was dead, was taken to the coffin-makers, measured and fitted exactly to a coffin, which was differently ornamented, according to the quality of the deceased; the upper part of it represented the person for whom it was intended. This done, the body was brought home, and the embalmers were agreed with; for the prices of embalming differed much; the highest being about £300 of our money, and the lowest a very small matter. A designer was now employed, who marked the body, where it lay, for cutting, and the dissector followed, cutting it according to the direction with a sharp Ethiopian stone. The dissector was held in the same contempt and detestation as a hangman among us, and was forced to make the best of his way as soon as he had performed his office; otherwise he ran a great risk of being stoned to death. The embalmers, whose persons were sacred, next began their operation. They drew, with a hooked iron instrument, the brains through the nose, and extracted all the bowels, except the heart and kidneys, through the incision which the dissector had made in the side. The intestines were washed in strong astringent drugs and wine from the palm tree—and astringent drugs were also put into the skull. The body for about thirty days was anointed with oil of cedar, myrrh, cinnamon, and other spices, to preserve it from putrefaction. It was then put into salt for forty days; so that seventy days, according to Moses' account of embalming, were taken up in the process. When the body was taken out of the salt, it was washed, swaddled,

dipt in gum, and anointed with myrrh; then given to the relations, who kept it in their houses in its coffin. The poor, who were incapable of bearing this expence, injected into the body a liquor drawn from cedar, and then wrapt it up in nitre.

EMBĀLON, a brazen beak projecting from the lower part of the prow of Grecian ships of war. It was intended to pierce the enemies' ships under water.

EMBOLISMUS, an intercalary month among the Greeks, introduced every two or three years to make their lunar year equal to the solar.

EMPEROR, the common name of the Roman generals; but more particularly the name of that general who, upon winning some extraordinary battle, was first saluted by the soldiers by that name, which was afterwards conferred upon him by the senate; but in process of time it became the title of him who was an absolute monarch, and as such is still used by the Persians and other eastern nations.

ENCENIA, a name given to the three feasts kept by the Jews, in memory of the purification and dedication of their temple by Judas Macabeus, Solomon, and Zorobabel.

ENCRATITE, a sect of ancient heretics founded by Tatian, a learned disciple of Justin. They were so called from their professions of continence, and rejecting all use of marriage, as the Greek word *ἐγκράτης* implies.

ENDĒKA, eleven inferior magistrates at Athens, elected from the tribes to superintend public prisoners, and conduct executions. They had power to seize persons suspected of theft and robbery; and, if they confessed, they were put to death; but if not, they were obliged to prosecute them in a judicial manner.

ENDŌMI, an Athenian festival in honour of Apollo, celebrated on the seventh day of every moon.

ENDRŌMA. Among the Greeks, the buskin of Diana, and of the runners in the games. — Among the Romans, a very coarse cloak, similar to the *gausapé* made in Gaul, thrown over the body after violent exercise — *Mart. iv.*

ENGASTRIMYTHI, a name given by the Greeks to the Pythia's or priestesses of Apollo, who delivered oracles by speaking from within, without moving their lips, or even their tongues. They had also the power of giving that particular tone to the voice which induced the hearers to conclude that it was uttered either from above or below, from a greater or less distance, as they had a mind, in order to carry on the deception. This

voice was supposed to proceed from a spirit within.

ENGRAVING. The classical ancients excelled in the art of engraving on precious stones. There are still existing antique agates, cornelians, onyxes, &c., which surpass every production of modern times. Pyrgoteles among the Greeks, and Dioscorides under the first emperors of Rome, rank as the most eminent engravers of antiquity. The former was so esteemed by Alexander, that he forbade any other person to engrave his head; and the head of Augustus, engraven by the latter, was found so beautiful, that the succeeding emperors chose it for their seal. All the polite arts having been buried under the ruins of the Roman empire, the art of engraving on stones met the same fate. This art, however, was retrieved in Italy, at the beginning of the fifteenth century, when one John of Florence, and afterwards Dominic of Milan, executed works of this description.

ΕΡΗΑ, or ΕΡΗΑΗ; a Hebrew measure of capacity, of which there were two sorts, the common one, and that of the sanctuary; the first held 60 pounds of water or liquor of the same weight, at 16 ounces to the pound, which makes eight congii, three muids or bushels, and three sats; this is the same measure with the *amphora Romana*, *metreta*, *pes cubicus*, or *quadrantal*, which is about 144 English gallons. The *epha* of the sanctuary was one third larger; so that three common *ephas* were two of the sanctuary.

ΕΡΗΒΙ, a name given by the Athenians to their young men, when they arrived at the age of eighteen, and their names were entered in the public register. On that occasion the following oath was taken: "I will never do any thing to disgrace this armour. I will never fly from my post, nor revolt from my general, but will fight for my country and religion, either in the ranks or in single combat. I will never be the cause of weakening or injuring my country; and if it be my fortune to sail on the seas, my country thinking fit to send me to a colony, I will willingly acquiesce and enjoy that land which is allotted to me. I will adhere to the present constitution of affairs, and whatsoever enactments the people shall please to pass, I will see nobody violate or pervert them, but will either singly, or in conjunction with others, endeavour to revenge them. I will conform to the religion of my country." All this I swear by the following deities, viz.: the Agrauli, Enyalios, Mars, Ju-

pter, the Earth, and Diana. If occasion require it, I will lay down my life for my native country. My endeavours to extend the dominion of Athens shall never cease, while there are wheat, barley, vineyards, and olive-trees, without its limits."—The *Ephebaum* was the place where the Ephebi assembled to exercise.

ΕΡΗΤÆ, Athenian magistrates, fifty-one in number, who possessed great and numerous privileges, being superior to the Areopagites. They were pure and austere in their manners, and uniformly exceeded the age of fifty. Their principal duty was to take cognizance of murders committed by accident. It is generally supposed that Draco first established them; although possibly he only remodelled them; as their origin has been attributed to king Demophoon, who first appointed fifty Athenians, and as many Argives, to take cognizance of all casual murders. Solon reduced their power, by entrusting them only with trials for man-slaughter, and conspiring against a citizen's life.

ΕΡΗΟΔ, a kind of girdle worn by the Jewish priests, which was brought from behind the neck over the two shoulders, and so hanging down before, was put across upon the stomach, and so carried round the waist twice, as a girdle to the tunic, having its extremities brought before, hanging as low as the ground: there were two sorts of ephods, one of plain linen, for the common priests, and another embroidered, for the high priest, which was composed of gold, blue, purple, crimson, and twisted cotton: upon that part which came upon his two shoulders were two large precious stones, upon each of which were engraven the names of six tribes: where it crossed his breast was a square ornament set with twelve precious stones, each of which had engraven on it the name of one tribe. It is sometimes taken for the pectoral, and for the Urim and Thummim; and although it was an ornament peculiar to the priests, yet it was sometimes given to laymen.

ΕΡΗΘΗ, the name of five Lacedæmonian magistrates, first instituted by Theopompus king of Sparta, to be a check upon the sovereign power, like the tribunes at Rome. The people possessed the right of electing these magistrates from the citizens of every rank. To prevent the abuse of their authority, they were changed every year; and the chief of the Ephori gave his name to the year. The most important duty of the Ephori was to, inspect the education of the

Spartan youth. They also watched over the purity of the laws; took cognizance of the conduct of magistrates; and guarded against the introduction of luxury, or any innovation upon the public manners. The Ephori appointed two of their number to accompany the king into the field, and watch over his conduct. They also convened the general assembly, and collected its suffrages. They presided in the public festivals and shews; and gave sentence upon thrones, all other magistrates being inferior to them. Even the kings of Sparta were obliged to obey their summons, and appear at the bar, when they were charged with mal-administration. They kept the public treasure, made war and peace, and were so absolute, that Aristotle makes their government equal to the prerogatives of a monarchy.

EPHYDOR, an officer in the Athenian courts of justice, who furnished the plaintiff and defendant with equal hour-glasses called *clepsydræ*; during the running of which they might speak, but no longer. While the laws were quoted, or foreign business intervened, the glasses were stopped.

EPICHIROTONIA, an annual revision of the Athenian laws, instituted by Solon, wherein such as were found unsuitable to the present state of affairs were repealed. It had its name from the custom of giving their suffrages by holding up of hands.

EPICUREANS, a celebrated sect of philosophers, among the Greeks and Romans, who were founded by Epicurus the philosopher, about 300 years before the Christian era. They maintained that sensual pleasure was man's chief felicity; that the world was not governed by providence; that the Gods resided in the extramundane spaces in soft inactive ease; that future rewards and punishments were idle chimæras; and that the soul was extinguished with the body. The Roman poet Lucretius, in his celebrated work, "*De Rerum Natura*," has embodied the system of Epicureanism, clothed in the majestic numbers of the Latin muse. The following lines are expressive of the Epicurean sentiments embodied in his poem:—

—“Long did the tyrant power
Of superstition sway mankind, uplifting
proud
Her head to heaven, and with horrific
limbs
Brooding o'er earth; till he, the man of
Greece,

Auspicious rose, who first the combat
dared,
And broke in twain the monster's iron
rod.”

Epicurus, agreeably to the doctrines of Democritus, taught that the universe consisted of atoms or corpuscles, of various forms, magnitudes, and weights, which having been dispersed at random through the immense space, fortuitously conglomerated into innumerable systems, or worlds, which were thus formed, and afterwards from time to time increased, changed, and dissolved again, without any certain cause or design; without the intervention of any deity, or the superintendence of any providence.

EPIDECTES, among the Greeks, were ten general receivers, to whom all the public revenues, contribution money, and debts due to the public, were paid; which being done, they registered all their receipts, and crossed out of the public debt-book such as had discharged their debts, in the presence of the whole senate. If any dispute happened about the money or taxes, they had power to decide it.

EPIDEMIA, feasts of Apollo at Delphos and Miletus, and of Diana at Argos, where those deities were imagined to be present on those days among the people; and on the last days hymns were sung to bid them adieu, and set them forwards on their journey.

EPIGRAPHI, among the Greeks, were officers, whose duty it was to rate all those of whom taxes and contributions were required, according to every man's ability. They also kept the public accounts; and prosecuted such as were behind with their contributions.

EPIPALLADIO, among the early Greeks, was a court of judicature instituted in the reign of Demophoon, the son of Theseus, on the following account. Some of the Argives under the conduct of Dremedes, or as others say of Agamemnon, being driven in the night on the coasts of Attica, landed at the haven of Phalerus, and supposing it to be an enemy's country, went out to spoil and plunder it. The Athenians presently took the alarm, and having united themselves into one body, under the command of Demophoon, repulsed the invaders with great loss, killing a great many of them upon the spot, and driving the rest back to their ships; but upon the approach of day, Acamas, the brother of Demophoon, finding amongst the dead bodies the Palladium, or statue of Minerva brought from Troy, perceived

those they had killed were their friends and allies; whereupon, having first consulted the oracle, they gave them an honourable burial in the place where they were slain. After consecrating the goddess's statue, and placing it in a temple erected for her, they instituted a court of justice, in which such were to be tried as were guilty of accidental or involuntary murders. It is generally supposed that hence originated the courts of the *Ephēta*.

EPISCOPALIA, in the papal ages, were synodals, or other customary payments from the clergy to their bishop or diocesan, collected by the rural deans, and by them transmitted to the bishop. These customary payments were remitted by special privilege to free churches and chapels of the king's foundation, which were exempt from episcopal jurisdiction. —*Kennet*.

EPISTATES, an officer at Athens, of great importance, who held the keys of the treasury and the public seal, and kept the public accounts. It was an office of so great trust that no man was allowed to continue in it more than one day, or to be elected into it a second time. The *Epistates* was chosen thus. Each of the ten tribes chose fifty senators, which made the senate of 500. Each fifty had the precedence by turns. The fifty in office were called *Prytanes*. During the term of their office, which was thirty-five days, ten of the fifty *Prytanes* presided weekly under the name of *Prædri*; and one of these *Prædri* presided each day under the name of *Epistates*. He was also the president of the assembly, chosen by lot out of the *Prædri*. The chief business of his office seems to have consisted in giving the people the signal for voting, compelling them to attend the assemblies, and taking out of the way whatever might divert them from coming.

EPITASTIS, the second part or division of the Greek drama; wherein the plot or action proposed in the first part, or *protasis*, was carried on, heightened, warmed, and worked upon, till it arrived at its state or height, called the *catastasis*.

EPULONES, among the Romans, an order of priests or ministers, whose office it was to furnish banquets for Jupiter, and the gods and goddesses of his retinue, at the public sports, or on the birth-day of an emperor, and to assist at the sacrifices. Cicero says the *Epulones* were appointed to relieve the pontiffs who were not able to go through all the duties in the numerous sacrifices. They were at first three in number, but were afterwards increased to seven, and at last to ten. They had the privilege of wearing

their gowns edged with purple like the pontiffs. The feast of the gods, at which they ministered, was called *epulum*. This was a holy feast, made by the Romans, in the temples of the gods, in times of public danger. The feast was sumptuous, and the gods were formally invited and attended: their statues being brought on rich beds, furnished with soft pillows, called *pulvinaria*.

EQUESTRIAN GAMES, among the Romans were horse-races, of which there were five kinds, the *prodromus* or plain horse-race, the chariot-race, the decursory-race about funeral piles, the *ludi sevirales*, and the *ludi neptunales*.

EQUITES, Roman knights of the second degree of nobility, and next to the senators in point of rank. They were chosen into the equestrian order by the censor, and presented with a horse at the public expense, and with a gold ring. They were taken promiscuously from among such of the patricians and plebeians as had attained their eighteenth year, and whose fortune amounted to 3,229*l*. The *Equites* composed a large body of men, and constituted the Roman cavalry; for there was always a sufficient number of them in the city, and nothing but a review was requisite to fit them for service. The knights at last grew too powerful, and neglecting the exercises of war, betook themselves to civil employments.

ERGASTŪLA, among the Romans were prisons, or houses of correction, where slaves, by the authority of their masters, were confined; and for their offences confined and kept to hard labour. Sometimes the gladiators and exiles were put to work, in cutting stone, &c. The gaolers were called *ergastularii*. The prisoners, *ergastules*, had half of their heads shaved, and the face marked, that they might be known, if they attempted to escape. Hadrian tried to abolish them, because they were used for kidnapping and confining innocent people; and Theodosius, from the disorders occasioned by the prisoners, when liberated by the factions of the circus which they joined.

ERMINAGE STREET, one of the four great public ways which the Romans made in England.

EROTIA, a quintennial festival celebrated by the Thespians, in honour of Eros, the god of love. Sports and games took place, at which musicians and others contended.

ESCUAGE, in the feudal ages, a kind of knight-service, called "Service of the Shield," whereby the tenant was bound to follow his lord into the wars at his

own charge. It was also the duty or payment which they, who held lands under this tenure, were bound to make to the lord, when they neither went to the wars, nor provided any other in their places; being in lieu of all services. See MILITARY SERVICE.

ESINGÆ, a title given to the kings of Kent, so called from their first king Ohta, surnamed *Ese*.

ESQUIRE, in the feudal ages, was one who usually attended a knight in time of war, and carried his shield, whence he was called *Escuier* in French, and *Scutifer*, or *Armiger*, (Armour-bearer) in Latin.

ESSEDARII, Roman gladiators, who fought from their chariots, called *essedæ*, under the name of the ancient Britons or Gauls.

ESSENEs, one of the three ancient sects among the Jews, remarkable for the austerity and regularity of their lives, whose opinions, in many respects, agreed with the Pythagoreans. The Essenes had all their goods in common, eating in companies on plain and coarse food, and drinking only water. Their houses were mean; their clothes made of wool without any dye; and they never changed either them or their shoes till they were quite worn out. They shunned all pleasures, even marriage. They wore white garments, forbade oaths, drank nothing but water, used inanimate sacrifices, had their elders in particular respect, and were above all others so strict in the observance of the sabbath, that they prepared their meat on the eve, would not remove a vessel out of its place, nor even ease or supply nature, unless very much pressed. There were also some Christians that went by this name, from whence, it is supposed, the several sorts of monks took their rise.

ESTIARIA, solemn sacrifices in honour of Vesta.

ETHNARCH, a governor or ruler of a province among the Greeks, somewhat similar to the title of Tetrarch, given to Herod by Josephus.

ETHNOPHRŌNES, a sect of heretics of the seventh century, who made a profession of Christianity, but practised all the observances of the ancient Pagans, whence they received the appellation, from *ἔθνος*, a nation, and *φρον* thought.

EUBAGES, a class of Druidical priests, held in great veneration by the Britons and Gauls.

EUCHITES, an early sect of heretics, whose chief doctrine was to "pray without ceasing."

EUDOXIANS, a sect of heretics founded by Eudoxus, patriarch of Antioch, in the

fourth century. They were supporters of the Arian doctrines.

EUMENIDIA, annual festivals celebrated at Athens in honour of the Eumenides, a name given to the Furies. Offerings of cakes and sacrifices of pregnant ewes were made.

EUMOLPIDÆ, priests of Ceres, who superintended the festivals of Eleusis. They received their name from Eumolpus, a Thracian king, who was appointed priest of Ceres by Erectheus, king of Athens. The sacred office remained in the family 1200 years, notwithstanding the perpetual celebrity to which he who accepted the priesthood was doomed. The office conferred great power and influence.

EUNOMIANS, a sect of heretics founded by Eunomius, bishop of Cyzicum in the fourth century. They maintained that the Father was of a different nature from the Son, and that he knew God as well as God knew himself; that the Son did not substantially unite himself to the human nature, but only baptized virtually in his operations, &c.

EUPATRIDÆ, a name given by Theseus to the nobility of Athens, as distinguished from the *Geomori* and *Demiurgi*. The Eupatridæ, by Theseus's establishment, had the right of choosing magistrates, teaching and dispensing the laws, and interpreting holy and religious mysteries. The whole city, in all other matters, was reduced to an equality. The *Geomori* were husbandmen, and inferior to the Eupatridæ in point of fortune. The *Demiurgi* were artificers, and fell short of the Eupatridæ in number.

EUSTATHIANS, a sect of heretics of the fourth century, so called from their author Eustathius, a monk, whose opinions were condemned at the council of Gangra.

EUTHYNES, at Athens, ten officers appointed to assist the archons to pass the accounts of the magistrates, and to set a fine upon such as they found to have embezzled the public treasure, or any way injured the commonwealth by mal-administration.

EUTYCHIANs, a celebrated sect of heretics, founded in the fifth century by Eutyches, a Constantinopolitan monk, who contending against Nestorius fell into a new heresy, affirming Christ to be one thing, and the Word another. He denied the flesh of Christ to be like ours, affirming his body to be celestial, which passed through the Virgin, as through a channel; that there were two natures in Christ before the hypostatical union; but after it but one, compounded of both,

and thence concluded, that the divinity of Christ both suffered and died, &c. Being condemned in a synod at Constantinople, convened by Flavianus the bishop, he appealed to the emperor; and by the assistance of Dioscurus, bishop of Alexandria, he obtained a synod, called the assembly of thieves and robbers, wherein his opinions were approved; but they were again condemned by the second œcumenical council held at Chalcedon in 451. They were sometimes called *Eunomioeuphychians*. — *Eutychians* was the name of another sect which arose at Constantinople in the fourth century.

EVANTES, priests of Bacchus, so called from their usual exclamation during their orgies—"ohé evan!"

EVATES, a branch or division of the ancient Celtic priests or Druids.

EXARCH, a military and ecclesiastical dignity of the lower empire. The emperor's general in the west, and his vicar residing at Ravenna, were so called. The first Exarch was under Justin the Young, in 567; the last was Eutychius, defeated by Astolphus, king of the Lombards, in 751.

EXCHEQUEER, in the Norman period, a court of law, erected by William the Conqueror, and formed by the model of that in Normandy, set up by Rollo. It had its name from the parti-coloured cloth which covered the board. The authority of this court was so great, that no man could appeal from a sentence pronounced there. In this court, not only the affairs concerning all the great baronies in England, and all such estates as were held in capite, were transacted, but many rights and privileges were debated, and many points determined, which arose from incident questions; the business of the Exchequer consisting not only in accounts, but in trial of causes. Until the 28th of Edward I. the Common Pleas were usually held in this court; but it was then enacted that no Common Plea should be henceforth held in the Exchequer, contrary to the tenor of Magna Charta. From the time of the Conquest to that period, the great barons of the realm, both ecclesiastical and secular, were generally the only judges of this court, the chief justiciary being president: but afterwards (instead of these ecclesiastical and secular barons) canonists, and other inferior lay-persons learned in the laws, were admitted to the board, who thereupon had the name of barons, because they succeeded to or sat in the places of those who had those real dignities.

EXCOMMUNICATION, a kind of hier-

archal anathema, or cutting off refractory individuals from the general rights of the community (*ex communicatione*). It was in general use among different nations, from the earliest ages of antiquity. Among the Greeks and Romans, it excluded the person on whom it was pronounced, from the sacrifices and temples, and delivered him over to the Furies, which by the Romans was called *exsecrare* and *diris devovere*. The *Execratio*, among the Greeks, was not dissimilar. It was inflicted, according to Livy, on Philip king of Macedon by the Athenians. A decree was made in a general assembly, that all statues of that king and his ancestors, male and female, should be pulled down, and their names erased; all his festivals and sacred rites profaned, his priests treated with insult, and every thing belonging to him, or his honour, held in abhorrence; that the public priests, as often as they prayed for the prosperity of Athens, should detest and execrate Philip, his children, kingdom, armies, fleets, allies, and the whole race and name of the Macedonians. — Marcus Crassus was excommunicated by Atteius the Roman tribune. When Atteius found he could not prevent his expedition against the Parthians, he went to the gate through which Crassus was to pass, set a chafing dish in the middle of the way, and, when Crassus came, threw into the fire some perfumes, and pronounced curses against him with great emphasis, and loud exclamation; and thus excommunicated him. — Excommunication was also frequently practised among the ancient Jews. With them there were three degrees of it; the first called *Nidui*, that is, separation or distance, called in the New Testament (John ix. 22) "casting out of the synagogue." The second kind they named *Cherem*, which (1 Cor. v. 5) is called the "delivering to Satan." The third and most formidable kind, was called *Maranatha*, or subject to divine vengeance. The Sadducees had a sort of excommunication among them, that comprehended all the three kinds, called *Tetragrammaton*, which they pronounced in the following manner:—At a full congregation in the temple, 300 priests, having each of them a trumpet, and the books of the law lying before them, used to begin the solemn imprecation by sounding their trumpets. Then the Levites sang, and excommunicated the Samaritans in their music, with all the three degrees of excommunication; cursing them by the mysterious name of Jehovah, by the decalogue, and with all the curses of the in-

ferior and superior courts of judicature; charging all the Jews not so much as to eat with them; and declaring that no Samaritan should be admitted a proselyte, nor have any share in the resurrection of the just. — The Druids, among the ancient Britons and Gauls, made extensive use of excommunication against refractory individuals; and interdicted the communion of their mysteries to such as refused to acquiesce in their decisions. Among the Gauls the punishment was very severe. — The early Christians, and eventually the papal hierarchy, adopted the system of excommunication from the Jews. The former practised two kinds, — the *medicinal*, which excluded those under sentence for a time, or till they were likely to die; and the *mortal*, pronounced upon heretics or impenitents. It was a general rule, that a person sentenced by provincial or diocesan authority, was not to be received into any church; but under popish domination this practice soon became abused, and converted to the purposes of party-objects, — sometimes one patriarch, bishop, or council undoing what another had done, purely to carry on some secular design, without the least regard to the innocent and the guilty, or without any other intention, than to gain power over the party or people against whom it was thundered. At other times, when the pope and king quarrelled, a whole nation (and particularly our own) was laid under an interdict and excommunication, to the great injury of the state, and the people at large; but since the Reformation the whole system of papal excommunication has become a comparative nullity.

EXCUBIÆ, the watches and guards kept in the day by the Roman soldiers. They were contra-distinguished from the *vigiliæ* which were kept in the night. The Excubiæ were placed either at the gates and entrenchments, or in the camp; for the latter there was allowed a whole manipulus to attend before the prætorium, and four soldiers to the tent of every tribune. The Excubiæ at the gates of the camp, and at the entrenchments, were properly called *stationes*. One company of foot and one troop of horse were assigned to each of the four gates every day. To desert their post, or abandon their corps of guards, was an unpardonable crime. The *triarii*, as the most honourable order of soldiers, were excused from the ordinary watches; yet

being placed opposite to the equites, they were obliged to have an eye over them.

EXEDRÆ, among the Romans, were halls with many seats, where philosophers, rhetoricians, and men of learning met for disputation and discourse.

EXEGETES, among the Athenians, persons learned in the laws, whom the judges used to consult in capital causes.

EXHIBITIONES, certain allowances for meat and drink, such as was customary among the religious appropriators of churches, who usually made it to the depending vicar; and the benefactions settled for the maintaining of scholars in the universities, not depending on the foundation, were called *exhibitions*.

EXOCATACELUS, a general denomination, under which were anciently included several grand officers of the church at Constantinople; as the grand *æconomus*, grand *sacellarius*, grand master of the chapel, grand *scévophylax*, or keeper of the vessel, grand *chartophylax*, the master of the little chapel, and the *protecdicus*, or first advocate of the church. The Exocataceli were of great authority. In public assemblies they had the precedence of bishops; and in the patriarchate of Constantinople they did the office of deacons; as the cardinals originally did in the church of Rome.

EXODIUM, in Greek tragedy the denouement of the piece. Among the Latins it was the farce, and consisted of a recitation of facetious verses by a buffoon, called *Exodiarius*, who appeared on the stage when the tragedy was ended, and performed something comical or diverting to please the company.

EXŌMIS, a Greek tunic, which closely confined the body, and left the shoulders bare. At Lacedæmon both men and women wore it; among the Romans, the slaves, domestics, and people, to which they added only a cloak. It was also in use at the theatre.

EXPIATION. Among the Jews there were several sorts of expiations; as, for sins of ignorance committed contrary to law; for purifying themselves from certain legal pollutions, &c. The great day of expiation was kept on the 10th of the month Tizri, which answers to our September. The Jews call it *Kippur*, or *Chippur*, and this was for the whole people or nation. It was one of the principal solemnities, and it was a day of rest and strict fasting. They confessed themselves ten times on this day, reckoning from the eve before supper.

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FABRIC LANDS, in the Middle age, lands given towards the rebuilding or repairing of cathedrals and other churches. Almost every person formerly gave by his will, more or less, to the fabric of the cathedral or parish-church where he lived; and lands thus given were called *Fabric Lands*, being *ad fabricam reparandam*.

FAIRS. See **FERLE**.

FALCATURA, in the feudal ages, a customary service to the lord by his inferior tenants, consisting of one day's mowing of grass. — *Falcata* was the grass fresh mowed, and laid in swathes; and *Falcator*, the servile tenant performing the labour. — *Kennet*.

FALCONRY. In no country was falconry (or the art of instructing falcons in the pursuit of game) practised with greater spirit and universality, than among our British ancestors. It commenced, at least, as early as the middle of the fifth century, and was continued until the beginning of the seventeenth, when it seems to have been superseded by the introduction of gunpowder, and the more convenient method of sporting to which it gave rise. We may judge of the degree of consequence attached to the art of falconry, during the zenith of its estimation, from the household regulations of Howel Dha, Prince of Wales, in 942, by which it appears that the grand falconer ranked fourth in the order of precedence among the twenty-four principal officers of the court. When this exalted personage met with any unusual success in his sport, the prince himself rose to meet him, and on very extraordinary occasions even condescended to hold his stirrup; but all this dignity was not without its attendant alloy; for lest intemperance should betray him into forgetfulness of his hawks, his potations at the royal table were limited to three draughts of methemlin. — At an early period of the English history similar distinction appears to have been conferred on this amusement by the English court; and although hawks are no longer kept, the office of grand falconer is hereditary in the family of the Duke of St. Albans. This diversion was, indeed, among the old English, the pride of the rich, and the privilege of the poor. No rank seems to have been excluded from the amusement, which was equally enjoyed by the feudal baron and

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his vassal; but we learn from the ancient book of the abbess of St. Albans, that every degree had its peculiar falcon. In those days "it was thought sufficient for noblemen to winde their horn, to carry their hawke faire, and leave study and learning to the children of mean people." The custom of carrying a falcon was also generally esteemed as a distinction belonging to superior rank. Thus it was formerly a common saying, that "one might know a gentleman by his hawk, his horse, and his greyhound;" and, in fact, persons of that condition usually carried one on the hand. Harold, afterwards king of England, is described, when departing for Normandy, as embarking with a falcon on his hand, and a dog under his arm. Henry II. is represented at his nuptials, attended by a nobleman with that bird; and in an ancient sculpture in the church of Milton Abbas, in Dorsetshire, the consort of king Athelston appears with a hawk on her hand, in the act of tearing its prey. — The king's falcons were anciently kept where the stables recently were, at Charing-Cross; and it was from that circumstance that it received its name of Mews, — a term used in falconry, which has since been generally applied to all collections of stabling.

FALDAGE, a privilege which the lords in the feudal age reserved to themselves, of setting up folds for sheep in any fields within their manors, for the better manuring of the same. This faldage is termed in some places a fold-course.

FALDFEY, a fee or rent paid by some customary tenants, in the feudal ages, for liberty to fold their sheep on their own land.

FALERNIAN, a name given by the Romans to the second best wine in Italy, so called from Falernum, situated between Sinuessa and Calene. There were three kinds of this wine, the rough, sweet, and fine. Some used the term Falernian only in reference to the wine which grew on the lowest part of the hills. They called that which came from the top, wine of Gaurus; that from the middle, wine of Faustianum, being the best.

FASCES, among the Romans, axes bound up together with a bundle of rods, and fastened to a pole, which the lictors carried before the great magistrates of

Rome, as a badge of their authority. The fasces were twelve in number, equal to the number of the lictors, each of whom carried one. Tarquin first introduced them as a mark of sovereign authority; but in after times they were borne before the consuls, but by turns only, each his month. After the consuls, the fasces were assumed by the prætors also, and the decemviri had each of them twelve carried before them, in the manner of kings; though at first two only were allowed to have this honour. In the fasces the axe implied the power to punish, and the bundle of rods was an emblem of the great force of unanimity in the state.

FASTI, in the old Roman calendar, a term applied to the particular days on which the festivals, games, and other ceremonies took place. The working days also were called *fasti dies*, and the holy days *nefasti*. Upon the first the courts of justice were opened, and the prætor gave judgment. In the beginning of the republic, the matter for history was furnished only from the priests' annals, called *fasti*; and this custom continued till the high priest Mutius. The *fasti consulares* was a register, where, besides the triumphs, the names of the consuls, dictators, and censors were entered. The registry was kept in one of the apartments of Capitol. This chronological treasure was found in the pope's room of Paul III. in the comitium of the Forum Romanum. They were used to compute the years from the building of Rome. They were also called *fasti capitoli*. But it must be observed, that these Fasti compute by a shorter year than Varro's epocha, for which reason the most exact chronologers mention which they use.

FAVISSÆ, large vaults under ground in the area of the Roman capitol, where the Romans carefully lodged and deposited, with a degree of religious care, the old statues, and other sacred utensils, when they happened to be broken; such a superstitious veneration did they pay to every thing belonging to the capitol.

FAUNALIA, three Roman festivals annually observed in honour of the god Faunus. The first was kept on the ides of February, the second on the 16th of the calends of March, and the third on the nones of December. The sacrifices on these occasions were lambs and kids.

FEASTS. See **FESTIVALS**.

FEBRUARY. The old Romans having but ten months in their year, had not this named among them; but in the reign of Numa Pompilius their calendar was reformed, and this month inserted, with twenty-eight days for its extent. In this

month they sacrificed to the infernal gods, and called it so from *Februa*, the pretended deity that presided over purifications; or, as others imagine, from Juno, called *Februa*, or *Februalis*, because the Lupercalia were then solemnized in honour of the goddess. On the 21st was celebrated the Feralia, in honour of the ghosts, when people carried some little offering to the graves of their deceased friends; after which, relations and friends kept a feast of peace and love for settling differences. Painters and sculptors represent this month by the image of a man in a dark sky-colour carrying in his right hand the astronomical sign Pisces.

FECIALES, a college of priests, twenty in number, who were employed in making peace, or declaring war. They were instituted by Numa, and chosen out of the best families. Being esteemed a sort of priests, their persons were sacred and inviolable; and they were even charged to see that the commonwealth did not pronounce war unjustly; that they were to receive the complaints and remonstrances of such nation as pretended they were injured by the Romans; that if these complaints were found just, they were to seize the criminals, and to deliver them up to those they had offended; that they were invested with the rights and privileges of ambassadors; that they concluded treaties of peace and alliance, and took care that they were executed, and abolished them if they were not equitable. When the Romans had any dispute with their neighbours, they were sent, first to demand the thing pretended to be usurped, or require satisfaction for the injury alleged to be done. If an answer was not returned by them, that was satisfactory to the people and senate, they were sent back again to declare war, and the same in treating of peace.

FELAGUS, among the Saxons, a companion or friend, who was bound in the decennary, for the good behaviour of another. In the laws of king Ina, it is said, if a murderer could not be found, &c. the parents of the person slain should have six marks, and the king forty; if he had no parents, then the Lord should have it; "et si dominus non haberet, felagus ejus."

FEODUM. See **FEUDUM**.

FEOFFMENT, in the feudal ages, a grant of any manors, messuages, lands, or tenements, to another in fee, to him and his heirs for ever, by the delivery of seisin and possession of the thing given or granted. In every feoffment the giver or grantor was called the *feoffor*, and he that received by virtue thereof was the *feoffee*.

The deed of feoffment is our most ancient conveyance of lands: and in records we often find fees given to knights, under the phrases of "de veteri feoffamento," and "de novo feoffamento;" the first whereof were such lands as were given or granted by king Henry I.; and the others, such as were granted after the death of the said king.

FERALIA, solemn festivals observed at Rome, of eleven days' continuance, in honour of the dead. During their continuance the temples were closed, and marriages forbidden. Provisions were carried to the graves of deceased friends or relatives, whose manes it was universally believed hovered around, and feasted upon them. It was also supposed that the punishments in hell were then suspended. From these festivals the doctrine of purgatory, and prayers for the dead, among the Catholics, probably originated.

FERENTARII, among the Romans, auxiliary troops, lightly armed, their weapons being a sword, arrows, and a sling. We have also mention of another sort of Ferentarii, whose business was to carry arms after the army, and to be ready to supply the soldiers therewith in battle.

FERIE, or **FAIRS**; certain holidays among the Romans, on which no business or work was allowed to be done. Romulus, Servius Tullius, and the republic at its commencement, are severally said to have first instituted fairs, that the country-people might come on every ninth day to market, hear the laws proclaimed, decrees of the people, &c. When a law had been thus proclaimed for three market days, it definitely passed. Learned men used to speak declamations at them. Booths, tents, and wooden stands for shows, were always usual in such places. On the days of each fair, proclamation was generally made by the herald, by command of the Rex Sacrorum, or Flamines, that all should abstain from business, and whoever transgressed the order was severely fined. The *Ferie* were of two kinds, public and private. The public *Ferie* were of four sorts: 1. *Stativæ*, which were kept as public feasts by the whole city upon certain immoveable days, appointed in the calendar: such were the *Agonalia*, *Carmentalia*, *Lupercalia*, &c. 2. *Ferie Conceptivæ*, which were moveable feasts, the days for the celebration of which were fixed by the magistrates or priests; of this sort were the *Ferie Latine*, *Paganalia*, *Compitalia*, &c., which happened every year; but the days for keeping them were left to the discretion

of the magistrates or priests. 3. *Ferie Imperativæ*, which were fixed and instituted by the mere command of consuls, prætors, dictators, upon the gaining of some victory, or other fortunate event. 4. *Nundinæ*. The *Ferie Privatæ* were holy days observed by particular persons or families, on several accounts, as birth-days, funerals, &c. The *Ferie* belonged to and were one division of the *Dies Festi*. — Among the Christians, in the Middle age, most of these *feriæ*, or fairs, had their origin from the religious solemnities which were observed at the dedication of churches; on the anniversary of which tradesmen were wont to bring and sell their wares, even in the church-yards, which continued for many ages. Thus we find a great many fairs kept at these festival dedications; as at Westminster on St. Peter's day, at London on St. Bartholomew's, Durham on St. Cuthbert's day, &c. But the greater numbers of people being often the occasion of riots and disturbances, the privileges of holding a fair was granted by a royal charter. At first they were only allowed in towns and places of strength, or where there was some bishop or governor of condition to keep them in order. Fairs were appointed on saints' days, in order that trade might attract those whom religion could not influence; and persons obtaining grants of fairs, sometimes fixed them upon the days of those saints whose name accorded with their own. The Winchester fairs, and particularly that of St. Giles, were so great and so famous in the 12th century, that merchants from beyond sea came with their wares, and from various parts of the continent, from France, Spain, Florence, and the Low Countries, and even from Germany. At this time every family of consequence, and every religious house, laid in their stock of merchandize and household stuff for a whole year. At Giles-hill and at Wey-hill, churches were erected, and it was common in those days for the priest and clerk to stand ready all day in these churches, to perform the ceremony of marriage to all those who, during the mirth of a fair, chose to come and be married.

FERIE LATINÆ, a festival at which a white bull was sacrificed, and the Latin and Roman towns provided each a set quantity of meat, wine, and fruits; and during the celebration, the Romans and Latins swore eternal friendship to each other, taking home a piece of the victim to every town. The festival was instituted by Tarquinius Superbus, when he overcame the Tuscans, and made a league

with the Latins, proposing to build a common temple to Jupiter Latiælis, at which both nations might meet and offer sacrifices for their common safety. At first the solemnity lasted but one day, but it was at different times extended to ten. It was held on the Alban mount, and celebrated with chariot races at the capitol, where the victor was treated with a large draught of wormwood drink.

FESCENNINE VERSES, a sort of extempore dialogue, in which the performers, with a gross and rustic kind of raillery, reproached one another, and their audience too, with their failings and their foibles. They received their name from Fescennia, a town in Tuscany, where this species of rude poetry was first used, to divert the company at merry-meetings.

FESTIVALS, or FEASTS; certain days usually set apart for the national observance of religious solemnities, &c. These festivals formed a most distinctive feature in the religions of all ancient nations. The Egyptians pretended to be the first institutors of festivals and processions in honour of the gods. (*Herod. l. ii. c. 60.*) Whether those festivals of the Higher Egypt were little interesting; or whether the Greek travellers, who better knew the Lower Egypt, had not seen the celebration of any, we cannot, at this distance of time, pronounce. We find, however, that the ram, consecrated to Jupiter Ammon, was the principal object of the great festival which was celebrated in the temple of that terrestrial god at Thebes; and that the festivals, instituted in honour of Menes, in a temple erected to him in the same city, were abolished, after they had continued almost fourteen ages. Though these travellers do not describe the feasts which were celebrated in honour of Menes-Osiris at the rocks of Philæ, they intimate that they were extremely magnificent; and that the Egyptians paid the most general veneration to the temple which was erected there. But they give us details sufficiently circumstantial of the feasts of Lower Egypt. Heliopolis, one of the most ancient capitals of this part of the country, was dedicated to the sun; and the Heliopolitans had built a temple to that celestial divinity. They celebrated an annual feast in honour of him, to which strangers resorted from all quarters of Egypt. They were employed as long as the feast lasted, in offering calves and sacrifices to the god, who, by his influence, made the earth fruitful; or in following the pompous processions which were in use at these assemblies; and which, though varied in time by new

ceremonies, retained the genius and tendency of their first institution. This festival, like that of the city of Buta, where the worship of Diana was established, was only frequented by religious and zealous Egyptians. But the feasts of Bubastis and Saïs, in honour of Minerva and Diana, were of a different nature. To the festivals of Bubastis persons resorted from all parts of Egypt. The men and women that went there embarked together, and passed all the time they were upon the Nile, in singing, playing on musical instruments, and provoking, sometimes by light irony, and sometimes by bitter invectives, the inhabitants of the cities and towns, as they sailed along. On their arrival at Bubastis, they offered sacrifices, which were afterwards served at their banquets. On the day of the feast they drank more wine than they consumed all the rest of the year. The feast of Minerva, at Saïs, was likewise celebrated with banquets, which lasted a day and a night. The darkness was dissipated by a great number of lamps, with which the whole town was illuminated, and which offered to the eyes of the spectator a very agreeable and brilliant appearance. It was usually called the feast of the lights, and those who did not go to Saïs, were obliged to illuminate their windows. Obscenities, without doubt, the most shocking (for Herodotus says he would be ashamed particularly to describe them) were the principal objects of the feasts celebrated at Mendes, and in the temples where Bacchus was worshipped. The city of Busiris, situated in the middle of the Delta, and particularly consecrated to the goddess Isis, had erected a large and magnificent temple to her: and as that goddess was worshipped by all the nations, and as strangers could easily repair to her temple by the channels of the Nile, the concourse to the feasts which were celebrated there, was more numerous than to any other. In this feast the facts were represented which had proved the immortality of the goddess. They made a procession, in which were pompously exhibited all her statues, all the vessels of gold and silver, and all the valuable offerings with which the temple was filled. The procession was succeeded by mysterious ceremonies, of which ancient authors have not thought fit to give us a particular description. The feast terminated with games, which were celebrated by men and women. The feasts celebrated at Paprima, in honour of Mars, were accompanied with like ceremonies. The first day was spent in offering sacri-

fices, in making processions, and in other religious acts. Several sorts of combats and skirmishes employed the next day. The priests of the god, drawing his statue in a chariot, and followed by a crowd of attendants, armed with clubs and staves, presented themselves at the gates of all the temples of the city, the priests of which refused them entrance. Then rude frays ensued, which were often bloody. Each society of priests had separately invented the ceremonies of the feasts that were celebrated in their temples. Hence those feasts were of very different kinds, and had very different tendencies. Some of them were plainly dictated by piety; some were calculated to afford innocent pleasures; and they who were addicted to the most shameful could repair to the feasts in Egypt, suited to their abominable tastes. But the policy of the kings had added, even to the feasts instituted by Menes, usages which we may easily distinguish from his. Those combats, though piously intended, degenerated into personal quarrels, which occasioned part of the wars, in which their ensigns were the figures of different animals, that soon became the tutelary deities of the Egyptian states. Thus the 15th book of Juvenal's Satires is chiefly devoted to a description of a sanguinary conflict, which, in the later and more degraded period of Egyptian history, took place at an Ombite festival, near Coptus, between the *Ombites*, who worshipped the crocodile, and the *Tentyrites*, who paid divine honours to the ibis:—

“For each despised the other's gods, and thought

Its own the true, the genuine—in a word
The only deities to be adored.”

—The principal annual festivals observed by the Jews, were the Passover, the Pentecost, the Feast of Tabernacles, the Feast of Trumpets, the Feast of Parim, the Feast of Dedication, and the Day of Expiation. At the Passover, the Pentecost, and the Feast of Tabernacles, all the males of Israel appeared at Jerusalem. — The Grecian festivals were chiefly instituted in honour of the gods; to avert some evil, or to obtain some good; in memory of heroes and great men; or as seasons of ease and rest from labour. In ancient times the festivals were chiefly rural, and characterised by joy and gratitude; but in latter ages the number of them was much increased; and most of them were celebrated at the public expense, with extraordinary magnificence. An infinite number were celebrated at Athens and other cities; of which the

most celebrated were the Panathenea, the feasts of Bacchus, and those of Eleusis, to which the reader is referred.— Amongst the Romans, Numa divided the year into twelve months. He also distinguished the days into *festi*, dedicated to religious purposes; *profesti*, assigned to ordinary business; and *intercisi*, or half holiday, partly the one and partly the other. On the *dies festi* sacrifices were performed; feasts and games were celebrated in honour of the gods; or they were kept at least as *feria*, or holidays. There were the *dies fasti*, upon which it was lawful for the prætor to sit in judgment: all other days were termed *nefasti*; and the courts were not open. *Dies comitiales* were the days on which the public assemblies of the people were held; the *præliares*, or fighting days, on which they thought it lawful to engage on any act of hostility; and the *non-præliares*, which they thought unlucky, being usually days on which some disaster had happened. The days called *profesti* were distinguished into *fasti*, *nefasti*, *nundinae*, and *præliares*. The Roman festivals were very numerous. Most of the year was taken up with sacrifices and holidays, to the great loss of the public; so that the emperor Claudius, about the year 46, consented to abridge their number. The chief festivals, during the year, were the Agonalia, Lupercalia, Matronalia, Floralia, Lemures, and Saturnalia; to which the reader is referred.— In the Middle age, there were numerous festivals, or feasts, celebrated in honour of particular saints, as may be seen in the calendar of the Romish church. There were also various kinds of religious festivals, games, and mummeries, performed at different periods of the year—many of them originally instituted by the Greek church, and eventually adopted by the Romish; as the Feast of Asses, the Feast of Fools, &c.; with the Abbot of Unreason, the Boy Bishop, Lord of Misrule, and others, to conduct the ceremonies.

FEUDUM, FEUD, or FEUDAL TENURE; in the Middle age, an estate in land, given by the lord to his vassals, in lieu of wages, on condition of assisting the lord in his wars, or doing him some other service. The original of the grants was, that princes might be furnished with a convenient number of soldiers upon occasion, and that the frontiers of their dominions might be well defended against the enemy. At first these feudal estates were held absolutely at the will of the lord; but afterwards they were made hereditary; and duchies, earldoms, baronies,

&c. were granted absolutely upon the condition of fealty and homage. The vassal was obliged to appear in the field upon his lord's summons, to follow his standard, to protect his person, never to desert him upon the score of danger, and to pay aids and taxes; upon non-performance of which, the estate was forfeited. About the year 990, Hugh Capet made these estates hereditary, and the French nobility began to take their surnames from their principal manors. William the Conqueror introduced these tenures into England. The granting these fees was anciently very solemn. In the lower Empire, those that were considerable were granted by delivering a standard or banner; but the French passed them by delivering a ring and a staff. — *Feudatory* was the tenant who held his estate by feudal service; and *Feudary* was an officer whose business it was to be present with the escheator, in every county; and to give in evidence for the king as well concerning the value as the tenure.

FIFTEENTHS, in the Middle age, a tribute or imposition of money, laid generally upon cities, boroughs, &c. through the whole realm; so called, because it amounted to a fifteenth part of that which each city or town was anciently valued at; or a fifteenth of every man's personal estate, according to a reasonable valuation.

FILKDALE, or **FIELD ALE**; a kind of *drinking in the field* by bailiffs of Hundreds; for which they gathered money from the inhabitants of the Hundred to which they belonged.

FILLET, the royal diadem, anterior to crowns. It was made of woollen or silk, and the extremities, after tying behind, fell upon the neck and shoulders. It is perpetually seen on Asiatic coins. Aurelian was the first emperor who appeared with it in public; but it did not become common till after Constantine, when it was adorned with pearls and diamonds.

FIREBARE, (*Saxon*), a beacon or high tower by the sea-side, in which lights were burning continually, either to direct the sailors at night, or to give warning of the approach of an enemy.

FIREBOTE, in the feudal ages, was fuel for necessary use, which was allowed by law to the tenants out of the lands granted them.

FIRMA, in the Middle age, was applied to provisions, rent, &c. — *Firma alba* was rent of lands paid in silver, instead of provision for the lord's house. — *Firma noctis* was a custom or tribute paid towards the entertainment of the king for one night, according to Domesday.

FIRST FRUITS. See **PRIMITIÆ**.

FISCUS, amongst the Romans the private coffers or treasury of the emperors. It differed from the *Ærarium*, which was the public treasury belonging to the people. The goods of condemned persons, if appropriated to the use of the public, were said *publicari*; if to the support of the emperor or prince they were said *confiscari*.

FLAMINES, or **FLAMENS**; certain priests among the old Romans, ordained by Numa Pompilius, to perform divine service to Jupiter, Mars, and Romulus; whence the first was called Flamen Dialis, the second Martialis, and the third Quirinalis. They were chosen out of the patricians, and were in such great esteem, that whatever malefactor could escape to them, especially the first, could not be punished that day. None but married men could be elected into this office; and if his wife died, he resigned his sacerdotal function. This priest was allowed a robe of state, and a rolling chair. Nobody could fetch fire out of his house, unless to perform some sacrifice. None but a freeman might barb him, nor with any other instrument than cross scissars. Besides these great Flamens, there were, in succeeding times, others of less note; so that at last every deity had its particular Flamens. After the abolition of kings, the Romans chose a certain priest, whom they preferred before the Flamen Dialis, but judged him inferior to the arch-priest, and called him *Rex sacrorum*. The Flamen Dialis presided over all the rest, had his lictor or officer, was carried in an ivory-chair, and clad in royal robes. If any criminal came into his house, or cast himself at his feet, he had power to pardon and deliver him out of the hands of justice. He blessed the arms, and officiated in chief, but had no civil office, that he might devote all his time to the worship of God. His cap was made of a white sheep-skin sacrificed to Jupiter, to whom he sacrificed one every month; and he wore an olive-branch in the top of his cap. He was chosen in a general assembly; the rest in other assemblies.

FLORALIA, among the Romans, sports or festivals instituted in honour of the goddess Flora, and observed the four last days in April, and the first of May, at which time shameless strumpets went up and down the streets naked, using lascivious gestures and obscene speeches, who were usually called together by the sound of a trumpet. They also baited and hunted goats, hares, &c.; and elephants walked upon ropes for the people's diversion. But because the games appeared impious and profane to the Roman

senate, the votaries covered their design, and worshipped Flora, under the title of Goddess of Flowers; and pretended that they offered sacrifice to her, that the plants and trees might flourish. While these sports were celebrating, the officers, or adiles, scattered beans and other pulse among the people. These games were proclaimed and begun by sound of trumpet, as we find mentioned in Juvenal, Sat. vi. — In the Middle age, Floral May-games, on the 1st of May, were conducted with great spirit. Young persons of both sexes used to meet after midnight, and went to some adjoining wood, accompanied with music and blowing of horns, where they broke down branches of trees, and adorned them with nosegays and crowns of flowers. Returning before sunrise, they decorated their doors and windows with their spoils, and spent the after part of the day in dancing round the May-pole, which stood there the whole year. Du Cange mentions a charter of the year 1207, by which it appears that May-poles were allowed to be taken by grant, and erected not only in the streets but at the houses of the great. They were brought home by twenty or forty yoke of oxen, each ox having a nosegay tied to the tops of his horns. The whole was accompanied by banqueting, feasting, dancing, &c. The king and nobility used to go Maying. — In the year 1323, games, called *Floralia*, were instituted at Toulouse, a city of Languedoc, by seven wealthy men, who invited all the poets round about, to try their wits for a prize; and he who won it was rewarded with a golden violet. May-day was the time appointed. In process of time it was formed into a college, and two other flowers added as prizes. The conquerors were treated with great honour, conveyed to their several homes with music and guards, and they and all the candidates nobly treated.

FLORIANI, a sect of heretics, of the second century, denominated from its author Florinus, or Florianus, a priest of the Roman church. Florinus had been a disciple of St. Polycarp along with Irenæus. He made God the author of evil; and taught the Gnostic doctrine of two principles.

FOLC-LANDS, copyhold lands, so called in the time of the Saxons, as charter lands were called *Boc-lands*. Folc-land was the land of those who had no certain estate therein, but held the same under the rents and services accustomed or agreed, at the will only of their lord the thane; and it was therefore not put in

writing, but accounted "*prædium rusticum et ignobile*." — *Spelm.*

FOLCMOTE, or **FOLKMOTE**; among the Anglo-Saxons, a general assembly of the people, for considering the affairs of the state. Spelman says, the Folcmote was a sort of annual parliament, or convention of the bishops, thanes, aldermen and freemen, upon every May-day yearly; where the laymen were sworn to defend one another, and to the King, and to preserve the laws of the kingdom, and then consulted of the common safety. According to Kennet, the Folcmote was a common council of all inhabitants of a city, town, or borough, convened often by sound of bell to the mote-hall or house.

FONTALIA, a religious festival held among the Romans on the 13th of October, in honour of the deities who presided over fountains, or springs, which were considered sacred among the Greeks and Romans.

FOOLS, **FEAST** of; in the Middle age, a kind of festival somewhat similar to the Saturnalia of the Romans, observed in the month of December. It is said that this feast, as well as the Feast of Asses, and other religious mummeries, were first instituted by Theophylact, patriarch of Constantinople in the tenth century, and exhibited in the Greek church; and subsequently adopted by the Romish church. In this feast they put on masks, took the dress, &c. of women, danced and sang in the choir, ate fat cakes upon the horn of the altar, where the celebrating priest played at dice, and jumped about the church. Another part of this indecorous buffoonery was shaving the precentor of fools upon a stage, erected before the church, in the presence of the people; and during the operation he amused them with lewd and vulgar discourses and gestures. They sometimes sang, as part of the Mass, a burlesque composition, called the *Prose of the Ass*, or the *Fool's Prose*, by a double choir; and at intervals, they imitated the braying of an ass. (*Strutt*). See **ABBOT** of **FOOLS**, **FEAST** of **ASSES**, &c.

FOOT-RACES. Among the Greeks, running was a gymnastic exercise held in great esteem. Foot-races were first introduced in the fourteenth Olympiad; and Olympic games generally commenced with them. The runners, of whatever number they were, ranged themselves in a line, after having drawn lots for their places. Whilst they waited the signal to start, they practised, by way of prelude, various motions to awaken their activity, and to keep their limbs pliable, and in a right temper. They kept them-

selves in wind by small leaps, and making little excursions, that were a kind of trial of their speed and agility. Upon the signal being given, they flew towards the goal, with a rapidity scarce to be followed by the eye, which was solely to decide the victory; for the Agonistic laws prohibited, under the penalty of infamy, the attaining it by any foul method. In the simple race, the extent of the Stadium was run but once; at the end of which the prize attended the victor; that is, he who came in first. In the race called *Διαυλος*, the competitors ran twice that length; that is, after having arrived at the goal, they returned to the barrier. To these may be added a third sort, called *Δολυχος*, which was the longest of all, as its name implies, and was composed of several Diauli. Sometimes it consisted of twenty-four stadia backwards and forwards, turning twelve times round the goal. — There were some runners in ancient times, as well among the Greeks as Romans, who have been much celebrated for their swiftness. Pliny tells us (l. vii. c. 20), that it was thought prodigious in Phidippides to run eleven hundred and forty stadia (forty-eight leagues), between Athens and Lacedæmon, in the space of two days; till Anystis, of the latter place, and Philonides, the runner of Alexander the Great, went twelve hundred stadia (fifty leagues) in one day, from Sicyon to Elis. These runners were denominated *ήμεροδρομοι*, as we find in that passage of Herodotus, which mentions Phidippides. In the consulate of Fonteius and Vipsanus, in the reign of Nero, a boy of nine years old ran seventy-five thousand paces between noon and night. Pliny adds, that in his time there were runners who ran one hundred and sixty thousand paces in the Circus. But the most curious foot-race was the *lampadedromia*, a race by young persons at Athens, with flambeaux in their hands. The first who arrived without extinguishing the torch was the winner.

FORESCHOKE, of the same signification as *forsaken*. In stat. 10 Edw. II. c. 1, this term is applied to lands or tenements seised by a lord for want of services performed by the tenant, and quietly held by such lord beyond a year and a day. Now the tenant, who saw his land taken into the hands of the lord, and possessed so long, and not pursuing the course appointed by law to recover it, was presumed to disavow or forsake all the right he had to the same; and then such lands were called Foreschoke.

FORESTAGIUM, a feudal duty payable to the king's foresters; as chiminage, &c.

“Et sint quieti de thelonio, et passagio, et de forestagio,” &c.—*Chart.* 18 Edw. I.

FORESTS. The early classical ancients had a great veneration for forests and woods, imagining that a great part of their gods resided there; from whence, and the natural gloom and silence of the place, inspiring well-meaning, and giving opportunity to designing men, most of the ancient superstition took its rise; the scripture acquainting us, that the heathens and idolatrous Jews retired to such places to sacrifice to their false deities. — In England some of the forests were of that antiquity, that there is no record or history which mentions their beginning; though they are noticed by several writers; and in various laws and statutes. Our ancient historians tell us, that New Forest, in Hampshire, was raised in the reign of William the Conqueror, by the destruction of twenty-two parish churches, and many villages, chapels, and manors, for the space of thirty miles together.

FORFANG, or **FORFENG**, (*Saxon*); taking provision from any one in the markets or fairs, before the king's purveyors were served with necessaries for his majesty.

FORINSECUM SERVITIUM, in the Middle age, the payment of extraordinary aid, opposed to *intrinsicum servitium*, which was the ordinary duties within the lord's court.—*Kennet*.

FORNACALIA, feasts held among the old Romans, in honour of the goddess Fornax, or Fornix. They were first instituted by Numa; the Quirinalia being instituted for the sake of such as had not kept the Fornacalia. They were solemnized with sacrifices, performed before the mouth of an oven, wherein they dried their corn, baked their bread, &c. The Fornacalia were moveable. The grand Curio proclaimed the time of celebration every twelfth of the calends of March.

FORNAGIUM, a fee taken by feudal lords of those tenants who were bound to bake in their lord's common oven. Tenants also paid it for permission to use their own. This custom was most usual in the northern parts of England.—*Plac. Parl.* 18 Edw. I.

FORTIFICATIONS. The art of fortifying themselves from the sudden irruptions of domestic robbers, or national foes, was practised by the ancients, in a greater or less degree, from the very earliest ages of society. In the primitive periods, towns were only fortresses, to which rustics retired with their cattle under danger from the incursion of enemies; and the outer vallum of castles was afterwards devoted to the same purpose. Tyrins is the best specimen of the early

fortifications of the heroic ages. In the fortifying and defending of towns, the ancients made use of all the fundamental principles and essential rules now practised in the art of fortification. They had the method of overflowing the country round about, to hinder the enemy's approaching the town; they made deep and sloping ditches, and fenced them round with pallisadoes, to make the enemy's ascent or descent the more difficult. They made their ramparts very thick, and fenced them with stone or brick-work, that the battering-ram should not be able to demolish them; and very high, that the scaling of them should be equally impracticable. They had their projecting towers, from whence our modern bastions derive their origin, for the flanking of the curtains. They invented, with much ingenuity, different machines for the shooting of arrows, throwing of darts and lances, and hurling of great stones with vast force and violence. They had their parapets and battlements in the walls for the soldiers' security; and their covered galleries, which went quite round the walls, and served as casemates; their intrenchments behind the breaches; and necks of the towers. They made their sallies too, in order to destroy the works of the besiegers, and to set their engines on fire; as also their countermines to render useless the mines of the enemy. And lastly, they built citadels, as places of retreat in case of extremity, to serve as the last resource to a garrison upon the point of being forced, and to make the taking of the town of no effect, or, at least, to obtain a more advantageous capitulation. All these methods of defending places, against those that besieged them, were known in the art of fortification, as it was practised among the classical ancients; and they are nearly the same as are now in use among the moderns, allowing for such alteration as the difference of arms has occasioned; cannon being substituted for the battering-ram; and musket-shot in room of the ballistæ, catapultæ, scorpions, javelins, slings, and arrows.—The early Greeks were unacquainted with the art of besieging towns, and therefore were easily compelled, by a powerful invader, to remove their habitations. They were generally unskilful in conducting them, even after it became a practice. In the later history of the Greeks, interior fortification was designed to prevent sudden sallies from the town, and to prevent it from receiving succour. The exterior fortification was to secure them from foreign enemies, who might come to the

relief of the besieged. When Plataea was invested by the Peloponnesians, they raised a double wall; the space between each wall, which was sixteen feet, was taken up with lodges for sentinels, built at regular distances; between every tenth of which was a large tower, extending from wall to wall. The Grecian fortresses were invariably placed on high and commanding rocks. Their form was according to the nature of the ground, and their foundations rested on the bare rock, in which excavations were made, to serve as wells and as granaries. This rational mode of adapting the works of art to those of nature, obviated the necessity of ditches. Valleys, ravines, and the beds of torrents generally formed their dykes and intrenchments, and the precipices above them were nearly as inaccessible as the walls which they supported. The abrupt heights of Philæ, Ænoe, Panopæa, Daulis, and Chæronea, presented formidable obstacles to an invader, and protected the towns situated on the slopes below them.—Among the Jews cities were walled, and machines for discharging stones were used; as we read in Josephus and the Scriptures. The fortification of the Romans was in imitation of the Greeks, of which we have many existing remains in Britain, and various parts of the world, as noticed under the article CASTELLATION.—According to Cæsar, the strong towns or fortified places of the Britons were only thick woods, fenced with a ditch and a rampart. By these they resisted the best troops under the command of the best officers in the world; and even gained from them repeated praise for their excellent fortifications. Their towns, however, were not always scenes of either regular or general residence; but often only their places of refuge amid the dangers of war, and not unfrequently misnamed a town, like the “forest camps or fastness of Cassibeline.” The natural advantages of rivers, and the commodiousness of their banks, were as well understood by them, as by their successors. It was frequently the practice of the Romans to unite British works with their own mode, for the defence of those places from which they had driven them; hence came the Romanized British fortifications.—A peculiar kind of forts, called *Vitrified Forts*, ascribed by Smith and others to the Druids, occur at Dunrobin, Knockfarrel, and other places in Scotland. We are told that they were constructed by collecting iron ore on the spot, and making a fire upon and about it, when laid upon the ramparts.—There are nu-

merous remains of Anglo-Saxon fortifications in this country. They appear to have consisted of mounds; as the fortress of Athelney, made by Alfred, and of Towcester, by Edward the Elder. Stafford, built by his sister Elfreda in 913, was a square tower of stone, on a high mount of earth. (*Dugd.*) It is observable, that where the Britons threw up ditches and ramparts, the Anglo-Saxons instead, where the ground was elevated, cut it into terraces. Newton castle, near Sturminster, Dorsetshire, is an Anglo-Saxon fortress; for it is mentioned by name as given to Glastonbury abbey by Edmund Ironside. It is situated on a lofty hill, surrounded by a high vallum and deep ditch, except on the side of the precipice. On the centre of the top is a small keep. — In the Middle age, fortifications were made by great baskets, filled with earth and stones; paling; hurdles; dead bodies of animals; wine-casks filled with stones, as substitutes for paling; ditches and paling; plain boards only; double ditches, &c.; earthen bastions; and blockhouses, sometimes built in such situations that none could enter harbours to reinforce or revictual them. In the thirteenth century, old Roman keeps were surrounded with a court of high walls, furnished with angular towers; and, where a castle was newly built, one of the corner towers, as at Wilton, in Herefordshire, built in the reign of Stephen, was made of the strength and fashion of a keep. Of fortifications of the fourteenth century, we have a fine specimen in the outworks of Caerphilly. They are of great extent, and consist, on the north-west side, of the old moat, of a pentagon entrenchment of earth, with circular bastions at the angles; and further north-west, and only divided by another moat, is a large triangular field, moated round with a circular mount at each corner. See CASTELLATION.

FORTUNA. The goddess of Fortune is represented on ancient coins, monuments, &c., as blindfolded, with a cornucopia, and frequently a wheel, as an emblem of inconstancy, in her hands. Sometimes she appears with wings, treading on the prow of a ship, and holding a rudder.

FORUMS, or AGORA; public places at Athens and Rome, appropriated to civil, judicial, and commercial purposes, where causes were tried, and orations delivered to the people. At Athens, the Agora were very numerous; of which two were the most celebrated, the Old and the New Forum. The new forum was in a place called *Eretria* by Strabo. The old

forum was in the Ceramicus within the city. In it were held the public assemblies of the people; but the chief design of it was for them to meet to buy and sell in; it was therefore divided into different parts, according to the wares exposed to sale; for every trade had a different place assigned it. These places were denominated according to the articles sold in them. Sometimes they called the Agora by the single name of the things sold in them; as *Oinos*, the wine market; *Elaion*, the oil market, &c. Grecian Forums, or Agoras, as they were called, were of a square form, surrounded with spacious and double porticos, and thick columns. These porticos, or piazzas, were as broad as the columns were long; so that by their being double, the place for walking was as spacious as twice the length of a column, which made it very commodious. Over the first columns were others a fourth part less than the first; these had under them a corridor of such height as was most convenient; because these upper porticos were appointed likewise for walking and discoursing, and for persons to stand commodiously therein, to be spectators of any shows that might be exhibited in the square, either out of pleasure or devotion. All these porches were embellished with niches and statues. Near to these squares were the basilica, the senate-house, the prisons, &c. — At Rome, there were several forums. At first there were only three, viz. the Romanum, Julianum, and Augustum; but that number was afterwards increased to six, by the addition of the Palladium, the Trajanum, and Sallustii Forum. The first and most eminent of these was the Forum Romanum, called also, by way of distinction, The Forum. In this was an apartment called the Rostra, where the lawyers pleaded, the officers harangued, and funeral orations were delivered. This rostra was adorned with the beaks of ships, taken from the people of Antium in a naval engagement; whence comes the name. As to the construction of the Roman forums, they were somewhat longer than they were broad; so that, dividing the length into three parts, two made the breadth. Because the gladiators exerted their skill publicly in these places, this form was more commodious for their purpose than a perfect square; for which reason, likewise, the intercolumniation of the porticos that went round the square, was made of two diameters and a quarter of a column, or even of two diameters, that the sight of the people might not be

intercepted by the thickness of the columns. The porticos were as broad as the columns were high, and under them were the bankers' and goldsmiths' shops. The upper columns were a fourth part less than the under ones; because all pieces below should be stronger than those above, considering the weight they bore. In the part fronting the warmest region of heaven were the basilicas. On that side which fronted the north, stood the senate-house, a square and a half in length. This *curia*, or senate-house, was the place where the senate assembled to consult about state affairs.—The *Fora Venalia*, or places of traffic, answered to our market places. The chief of them were the *Forum Boarium*, for oxen or beef; *Suarium*, for swine; *Pistorium*, for bread; *Cupedinarium*, for dainties; *Olitorium*, for garden stuff.

FOSSAGIUM, a contribution, in the Middle age, for repairing ditches or trenches that fenced towns or other places.—*Kennet*.

FOSS-WAY, one of the four principal highways made by the Romans in England, so called on account of its being ditched on both sides. It led from Cornwall through Devonshire, by Coventry, Leicester, Newark, &c., and to Lincoln.

FRANCIGENÆ, a general appellation given to all foreigners, in the times of the Danes and Saxons.

FRANKALMOIN, an ancient tenure, chiefly to be met with in grants to religious houses, bishops, deans, colleges, &c. It was a tenure, by spiritual service, where an ecclesiastical corporation, sole or aggregate, held land to them and their successors, of some lord and his heirs, in full and perpetual alms.—*Litt.* 133. 1. *Inst.* 94.

FRANK-FERM, in the feudal ages, was applied to lands or tenements charged in the nature of the fee by feoffment, &c., out of knight service, for certain yearly services.—*Briton*, c. 66.

FRANK-PLEDGE, a feudal pledge, or surety for the behaviour of freemen. It was the ancient custom of this kingdom, borrowed from the Lombards, that for the preservation of the public peace, every free-born man, at the age of fourteen, (religious persons, clerks, &c., excepted) should give security for his truth towards the king and his subjects, or be committed to prison; whereupon a certain number of neighbours usually became bound for one another, to see each man of their pledge forthcoming at all times; or to answer the transgression done by any gone away. This was called Frank-pledge; and this custom was so kept,

that the sheriffs, at every county court, did, from time to time, take the oaths of young persons as they grew to fourteen years of age, and see that they were settled in one Decennary or other; whereby this branch of the sheriff's authority was called "*Visus franci plegii*," or "*View of Frank-pledge*."

FRATERIA, a fraternity or society of religious persons, who were bound to pray for the health and life, &c., of their living brethren, and the souls of those who were dead. In the statutes of the cathedral church of St. Paul in London, collected by Ralph Baldock, dean, 1295, there is one chapter "*de Frateria beneficiorum ecclesiæ S. Pauli*," &c.

FRATRES AMBERVALES, inferior priests at Rome, twelve in number, who offered sacrifices for the fertility of the earth.

FRIBURG, the same with Frank-pledge; the one being in the time of the Saxons, and the other since the Conquest. Although Friburghs or Friburghers were anciently required, as principal pledges or sureties for their neighbours, for the keeping of the peace; yet as to great persons, they were a sufficient assurance for themselves and their menial servants.—*Skene*.

FRILINGI, the second rank of people among the Saxons, who were divided into three classes. The *Edhilingi* were the first class, or nobility; and the *Lazzi*, or labourers born to servitude, the third class.

FULLING. The art of Fulling was invented, according to Pliny, lib. 7, c. 56, by Nicias the son of Hermias; and it appears, by an inscription quoted by Sir George Wheler, in his travels through Greece, that Nicias was a governor in Greece in the time of the Romans. The Fullers, among the Romans, washed, scoured, and fitted up clothes; and their office was judged of that importance, that there were several laws prescribed them for the manner of performing it: such was the "*lex de fullonibus*," &c.

FUNERALS, (so called from the Latin *funera*, or *funalia* funeral torches). In all ages and nations, whether barbarous or civilized, we find that funeral honours, in a greater or less degree, have been paid to the bodies of the dead; and that after man has been called to the home of his fathers, and to the bar of his God, his sepulchral remains have been preserved with a kind of sacred or religious care, which would impart the universal persuasion that bodies were lodged in sepulchres merely as a deposit or trust. — In some nations the bodies were embalmed; in others committed to the funeral pyre;

but most generally interred, or consigned to mother earth—"ashes to ashes, and dust to dust:"

Among the early Egyptians, when any person in a family died, all the kindred and friends quitted their usual habits, and put on mourning; and abstained from baths, wine, and dainties of every kind. This mourning continued forty or seventy days; probably according to the quality of the person. Before the deceased could be admitted into the sacred asylum of the tomb, he underwent a solemn trial. And this circumstance, in the Egyptian funerals, is one of the most remarkable to be found in ancient history. The Egyptians would not suffer praises to be bestowed indiscriminately on all deceased persons. This honour was to be obtained only from the public voice. The assembly of the judges met on the other side of a lake, which they crossed in a boat. He who sat at the helm was called Charon, in the Egyptian language; and this first gave the hint to Orpheus, who had been in Egypt, and after him, to the other Greeks, to invent the fiction of Charon's boat. As soon as a man was dead, he was brought to his trial. The public accuser was heard. If he proved that the deceased had led a bad life, his memory was condemned, and he was deprived of burial. The people admired the power of the laws which extended even beyond the grave; and every one, struck with the disgrace inflicted on the dead person, was afraid to reflect dishonour on his own memory, and his family. But if the deceased person was not convicted of any crime, he was interred in an honourable manner. — A still more astonishing circumstance, in this public inquest upon the dead, was, that the throne itself was no protection from it. Kings were spared during their lives, because the public peace was concerned in this forbearance; but their quality did not exempt them from the judgment passed upon the dead, and even some of them were deprived of sepulture. — When a favourable judgment was pronounced on a deceased person, the next thing was to proceed to the ceremonies of interment. In his panegyric no mention was made of his birth, because every Egyptian was deemed noble. No praises were considered as just or true, but such as related to the personal merit of the deceased. He was applauded for having received an excellent education in his younger years; and in his more advanced age, for having cultivated piety towards the gods, justice towards man, gentleness, modesty, moderation, and all other virtues which consti-

tute the good man. Then all the people besought the gods to receive the deceased into the assembly of the just, and to admit him as partaker with them of their everlasting felicity. — The Egyptians had three sorts of funerals—the pompous, the middling, and the simple. The first cost a talent of silver; the second, twenty minæ; the expenses of the last were trivial. Burying was a particular profession; learned, like others, from their tender years. They who followed it, brought to the friends of the deceased an estimate of the different charges on such occasions, and asked them which of the bills they would choose. When all was agreed on, they took the body, and gave it to the officers who were to prepare it for embalming, &c. The Egyptians had three different ways of embalming, or preserving the bodies of their deceased relatives. The most expensive was bestowed on persons of distinguished rank. (For the process see the article EMBALMING.) This custom shows the care which the Egyptians took of their dead. Children, by seeing the bodies of their ancestors thus preserved, recalled to mind those virtues for which the public had honoured them; and were excited to a love of those laws which such excellent persons had left for their security. They who had family tombs, deposited their dead in places prepared for them. They who had none, kept them in their houses in cabinets, where they were placed erect. The poorer sort placed them against the walls of their houses. The Egyptians frequently gave the bodies of their parents as securities for their debts; and they who did not redeem those bodies, were declared infamous during their life, and deprived of sepulture after death.

The Ethiopians had very particular ceremonies in their funerals. After having salted the bodies, they placed them in a niche, with glass before it. The niche they set upon a pillar; and thus the bodies were exposed to view. This is the account of Herodotus. But Ctesias asserts that he is mistaken. He admits that the bodies were salted; but he says they were not exposed to view, as Herodotus relates. For as they were salted on fire, the appearance of their living form was greatly changed. He says the body was put into a hollow statue of gold, which resembled the deceased; and that statue was placed on the niche, and seen through the glass. But it was only the remains of the richest Ethiopians that were thus honoured. The bodies of the next class were contained in silver statues. The poor were enshrined in statues of earthen-

ware. There was great plenty of glass in Ethiopia; and people of the meanest circumstances might purchase it there. Herodotus informs us, that the nearest relations of the dead kept the niche a year in their houses; and offered sacrifices and first-fruits during that time, to their deceased friend. At the end of the year they fixed the niche in a place set apart for the purpose near their town.

Among the Eastern nations, the usual practice of solemnizing the last obsequies for the dead was by interment. Like the Egyptians and Ethiopians, they had a strong abhorrence to committing their bodies to the funeral pile, or consuming them by fire. The Persians were in the habit of wrapping up their dead in wax, in order to preserve them the longer from corruption and decay. We find that Cyrus, when he was at the point of death, took care to charge his children to inter his body, and to restore it to the earth; and when Cambyses had offered a thousand indignities to the dead body of Amasis, king of Egypt, he thought he crowned all by causing it to be burnt, which was equally contrary to the Egyptian and Persian manner of treating the dead.

The Jews, on the loss of their friends, were in the habit of piercing their own bodies, shaving their heads, going with the head and feet bare; and covering the lips, tearing their clothes, and putting sackcloth on their loins, and dust or ashes on their heads. On the decease of any individual, the body was always washed, and afterwards embalmed. Sometimes spices were only applied externally: at other times the body was embalmed in the strict sense; in which case it was usual to keep it in ointment for seventy days, when it was washed, and then wrapped in fine linen prepared with gum. Sometimes the corpse was burnt; but the usual method was interment.

The Greeks considered the duties belonging to the dead of the greatest importance, and the neglect of them a crime of the deepest hue; so that the greatest of all imprecations was to wish that a person might die without the honors of burial. As soon as any person had expired, his nearest relations closed his eyes, and mouth, and covered his face: the limbs were then decently composed, and the body washed and anointed. After this, it was put in a splendid white garment, and laid out on a bier near the entrance of the house. Before the body was interred, a piece of money was put into the mouth, to pay the fare of Charon's boat; also a cake composed of flour, honey, &c., which was intended to appease

the fury of the dog Cerberus, the infernal door-keeper. During this time the hair of the deceased was hung upon the door, to denote that the family was in mourning. — The Greeks sometimes burned, and sometimes buried their dead. The ceremony was performed in the day, usually before sunrise. The body was placed on a bier, and carried on men's shoulders; but at Lacedæmon it was borne on a buckler. The friends and relations of the deceased followed; and at the funerals of soldiers their companions attended, with their spears pointed towards the ground. The Greeks placed the bodies in the coffin with the face upwards; and they were so laid in the grave as to look towards the rising sun. The body was placed upon the top of the pile, and covered with the fat of beasts. Various animals were also thrown upon the pile; and precious ointments and perfumes were poured into the flames; and if it was a military person, his arms were burnt with him. If the deceased were a person of rank, they also burned with his body many of his slaves and captives. The pile was lighted by the nearest relations of the deceased; and when it was burnt down, and the flames had ceased, they extinguished the remains of the fire with wine. When the fire was extinguished, they carefully collected the bones and ashes, washed and anointed them, and deposited them in the funeral urn for interment. — The Greeks buried their dead without the cities, and chiefly by the highways. Every family had their proper burying place; to be deprived of which, was accounted one of the greatest calamities. At the funerals of persons of eminence, a panegyric was delivered before the company departed from the sepulchre. An oration was likewise annually repeated on the anniversary of the funeral of those Athenians who had died in battle. The Greeks were superstitiously careful to procure an honourable interment for the bodies of their dead, who had valiantly fallen in fighting for their country; and the omission of it was punished with death. The soldiers attended with their arms inverted, and other symbols of mourning. On the tombs of the dead were inscribed their names and exploits. An oration was pronounced in their praise; and trophies were erected over their graves.

The Romans, believing that the souls of the unburied wandered a hundred years on the borders of the river Styx, before they were admitted into the infernal regions, considered the duties belonging to the dead of the greatest import-

ance. The most ancient and usual ways of disposing of their bodies were by interring and burning; but the latter was by far the most prevailing custom. As soon as any one had expired, the custom was to pull off his rings, and close his eyes. They then began a *conclamatio*, or mournful calling upon the deceased, which was repeated at intervals, during seven days. Afterwards, having placed the corpse upon the ground, they washed it with warm water, anointed it with perfumes, and wrapped it in the most valuable garment of the deceased; and, if he had, by his bravery, obtained any honourable crowns, they were now placed on his head. The body was then laid on a couch, or bier, near the entrance of the house; a small coin was put in his mouth to pay Charon, the ferryman of hell, for his passage across the Styx; and branches of cypress were placed at the door, to denote that the house was in mourning. On the day of the funeral, when the people were assembled, the dead body was carried out, with the feet foremost, on a couch, covered with rich cloth, supported, commonly, on the shoulders of the nearest relations. Funerals were anciently celebrated by torchlight; but in after ages, early in the morning. First went musicians of various kinds; then mourning women, hired to sing the funeral song; after these came players and buffoons, who danced and sang of him; then followed his freed-men, with caps on their heads. Before the corpse were carried the images of the deceased and of his ancestors. In this part of the procession were displayed the crowns and rewards he had received for his valour, the spoils and standards he had taken from the enemy, &c.; then came the lictors, with their faces reversed; and next the body, followed by relations and friends, beating their breasts, and showing every appearance of extravagant grief. On the arrival of the procession at the appointed place, an oration was pronounced in praise of the deceased; the body was then placed on the funeral pile; and the nearest relations, after kissing the body, with tears, set fire to the pile. When the pile was kindled, they threw upon it various perfumes, and every thing that was supposed to be agreeable to the deceased when alive. The funeral pile, called *rogus*, was constructed of wood, in the form of an altar, on the top of which the body was placed in its couch, its eyes having been previously opened, and its rings again put on its fingers. Round the pile were placed a number of cypress trees, to prevent the

noisome smell of the corpse. In the barbarous ages, from an opinion that ghosts delighted in blood, the Romans used to murder men, and throw them into the flames. Afterwards they were content with shews of gladiators, and the burning of beasts upon the pile. When the whole was burnt down, the ashes and bones of the deceased were collected, and put into an urn. Nothing then remained but to put the urn into the sepulchre, and purify the company with holy water three times. The water was rendered holy by quenching a burning brand in it. Then *vale* being three times pronounced, as an eternal farewell, the people were dismissed, by pronouncing the solemn word *ilicet*. The burning of the dead was abolished under the emperor Antoninus.—The Romans buried their dead, as is now the custom, in a coffin, which was made of stone, wood, or glass, with urns, pateræ, or lachrymatories placed within it. The body was laid in the tomb on its back; and after it was deposited in the tomb, or grave, the relations, and other persons present, were sprinkled by a priest three times with pure water, from a branch of olive or laurel. After being thus purified, they took a solemn farewell of the deceased, calling out, as they retired, “Vale, vale, vale; nos te ordine quo natura permiserit cuncti sequamur.”—In imitation of the Egyptians and Greeks, the Romans had a custom of giving deceased people of quality the respect of a harangue, which was spoken at the great square at Rome, in the rostra, where the company who attended the body, stopped. The speaker began with the antiquity of his pedigree, and the figure he made in the republic. Then he set forth the regularity of his behaviour, the obligingness of his temper, his remarkableness for the discharge of some public office, &c. Sometimes these speeches were made by the children of the deceased, and sometimes by an orator appointed by the state; and this ceremony was paid to the ladies likewise, which was allowed them, as a reward for their generously assisting the commonwealth upon an extraordinary emergency, by presenting it with their necklaces, jewels, &c. Popilia was the first Roman lady who had an oration pronounced at her funeral; which was done by her son Crassus; and it is observed by Cicero, that Julius Cæsar did the like for his aunt Julia, and his wife Cornelia.

The primitive Christians buried their dead after the Jewish manner, first washing, then embalming them. They wrapped

the corpse in fine linen or silk, and sometimes put them on rich habits. They laid them forth three days, during which time they constantly attended the dead body, and passed the time in watching and praying by it; then they carried it to the grave with torches or flambeaux, singing psalms and hymns to the praise of God, and expressing their hopes of the resurrection. They recommended the dead likewise in their prayers, received the communion, and made their agapæ, or love-feasts, and distributed alms to the poor. At the end of the year they made a fresh commemoration for them; and so from year to year, besides the standing commemoration for the dead, always joined with the holy eucharist. They frequently put into the grave several things, either as marks of honour to the deceased, or to preserve his memory; as the badges of his dignity, the instruments and acts of his martyrdom, an epitaph, or at least his name; and sometimes they threw in medals, laurel leaves, some crosses, and the gospel. They had a religious ambition to be buried near the bodies of the martyrs, which introduced the custom of burying in churches and church-yards, and the custom of erecting tombs or monuments over them—the ancient custom always being to bury without the walls of the city.

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G A I

GABYRA, among the Egyptians, a preserved or embalmed dead body, which they frequently kept in their houses, especially of such of their friends as died with the reputation of great piety and holiness, or as martyrs; by which means they supposed they paid them more honour than if they buried them, wrapping them up in several fine linen cloths, with balms and spices.

GABINUS-CINCTUS, among the old Romans, a garb formed by the toga being passed under the left arm, around the loins, like a girdle. The fashion was taken from the Gabians having left a sacrifice to go to battle, for which purpose they thus tucked up their togas.

GAINAGE, in the feudal ages, the gain or profit of tilled or planted land, raised by cultivating it; and the draught, plough, and furniture for carrying on the work of tillage, by the baser kind of soke-men or villains. By the statute of

FURCA, an implement of punishment amongst the Romans, consisting of a large and heavy piece of wood resembling a fork. The punishment of the *furca* was of three kinds: 1. *Furca ignominiosa*, when a master, for some small offence, forced his servants, by way of disgrace, to carry the *furca* on his shoulders about the city. 2. *Furca pœnalis*, when the party was led and whipped round the circus, or other public place, with the *furca* about his neck. 3. *Furca capitalis*, when the malefactor, having his head fastened to the *furca*, was whipped to death.

FURCA ET FOSSA, in the feudal ages, a privilege granted by our kings, of summarily punishing felons,—men by hanging, and women by drowning. (*Shene.*)—*Furca et Flagellus* was the meanest of all feudal tenures; and the bondmen subject thereto were at the disposal of their lord for life and limb—"Ipse tenet in villenagio ad furcam et flagellum de domino suo," &c. — *Furigeldum* was a mulct paid for theft.

FYRDERINGA, in the Norman times, a military expedition undertaken at the command of the king. Disobedience of the summons was punished by fine, at the king's pleasure, agreeably to a law passed temp. Hen. II.

G A L

Magna Charta, c. 14, *gainage* is meant no more than the plough-tackle, or implements of husbandry, without any respect to gain or profit.

GAIANITES, a sect of ancient heretics, founded by Gaian, bishop of Alexandria, in the sixth century. They sprang from the Eutychians, and denied that Jesus Christ was subject to any of the infirmities of human nature.

GALEA, a light casque, head-piece, or morrion, coming down to the shoulders, and commonly of brass; though Camillus, according to Plutarch, ordered those of his army to be of iron, as being the stronger metal.

GALLEANS, a sect among the Jews, which owed its origin to one Judas, the Galilean, who pretended that the tax established by the Romans, and regulated by Quirinius, was an act of tyranny. His doctrine made an impression upon the minds of many, who joined Judas,

took up arms, and began a kind of civil war, which in some degree continued till the destruction of Jerusalem.

GALINTHIADIA, a Thebian festival in honour of Galinthias, daughter of Prætus.

GALLANTES, among the Romans, a surname given to the priests of Cybele.

GALLEYS. See **SHIPS**.

GALLI, priests of Cybele, who celebrated her festivals in Phrygia. Before they were admitted to the priesthood, they mutilated themselves, in imitation of Atys, the favourite of Cybele. They received their name from Gallus, a river in Phrygia; of which they drank before they began their sacrifices, because the water of that river infused a sort of madness into them, which they called divine. The chief priest was called Archigallus. In their solemn processions they danced in armour, running round the image of Cybele, with the gestures of mad people, rolling their heads, beating their breasts to the sound of the flute, sometimes also cutting their arms, and uttering dreadful imprecations.

GALLIARD, a quick and irregular kind of dance among our ancestors.

GAMBEYSON, among our ancestors, a military coat used in war, which covered the legs. It was also a quilted coat to put under the armour, and make it sit easy.

—*Fleta*.

GAMELION, the eighth month of the Athenian year, containing twenty-nine days, and answering to the latter part of our January, and the beginning of February. It had its name from Juno Gamelia, to whom it was sacred.

GAMES. Among the classical ancients, and especially in the periods immediately succeeding the heroic ages, games and combats appear to have formed a most important part of the national and religious festivals. According to the early historians and poets of Greece, Hercules, Theseus, Castor, and Pollux, and the greatest heroes of antiquity, were not only the institutors or restorers of them, but thought it glorious to share in their exercise, and meritorious to succeed therein. Hence the most famous poets made these combats the subject of their verses; the beauty of whose poetry, whilst it immortalized themselves, seemed to promise an eternity of fame to those whose victories it celebrated. Thus arose that uncommon ardour which animated all Greece, to tread in the steps of those ancient heroes, and, like them, to signalize themselves in the public combats. The four principal games publicly solemnized in Greece, and which are frequently mentioned by classical writers,

were the *Olympic*, the *Pythian*, the *Nemæan*, and the *Isthmian*. The *Olympic* was so called from Olympia, otherwise Pisa, a town of Elis, in Peloponnesus, near which they were celebrated, after the expiration of every four years, in honour of Jupiter Olympicus. The *Pythian*, which were sacred to Apollo Pythius, were so called from the serpent Python, killed by him, and were celebrated at Delphi every four years. The *Nemæan*, which took their name from Nemæa, a city and forest of Peloponnesus, were either instituted or restored by Hercules, after he had slain the lion of the Nemæan forest, and were solemnized every two years. The *Isthmian* were celebrated upon the isthmus of Corinth, every four years, in honour of Neptune; and in order that persons might be present with greater quiet and security, there was a general suspension of arms throughout all Greece during their celebration. All these games were solemnized with incredible magnificence, and drew together a prodigious concourse of spectators and combatants from all parts; yet a simple wreath was all the reward of the victors; which, in the Olympic games, was composed of wild olive; in the Pythian, of laurel; in the Nemæan, of green parsley; and in the Isthmian, of the same herb dried: the institutors wishing it to be implied from hence, that honour alone, and not interest, ought to be the motive of great actions. The principal exercises in these games were horse and chariot-races, and contentions between poets, musicians, orators, philosophers, and artists of various descriptions. There were also leaping, running, throwing, boxing, and wrestling. Leaping was sometimes performed with weights in their hands, or upon the head or shoulders. In boxing the combatants held in their hands balls of stone or lead; while their arms were guarded with thongs of leather. On the termination of the games, one of the first cares of the magistrates, who presided at them, was to inscribe, in the public register, the name and country of the Athletæ who had carried the prizes, and to annex the species of combat in which they had been victorious. The chariot-race had the preference to all other games. Hence the historians, who date occurrences by the Olympiads, as Thucydides, Dionysius of Halicarnassus, Diodorus Siculus, and Pausanias, almost always express the Olympiad by the name and country of the victors in that race. After the victor had received the crown and palm, a herald, preceded by a trumpet,

conducted him through the Stadium, and proclaimed aloud the name and country of the successful champion, who passed in that kind of review before the people, whilst they redoubled their acclamations and applauses at the sight of him. When he returned to his own country, the people came out in a body to meet him, and conducted him into the city, adorned with all the marks of his victory, and riding upon a chariot, drawn by four horses. He made his entry, not through the gates, but through a breach purposely made in the walls. Lighted torches were carried before him; and a numerous train followed to do honour to the procession. The athletic triumph almost always concluded with feasts made for the victors, their relations, and friends, either at the expense of the public, or by private individuals, who regaled not only their families and friends, but often a great part of the spectators. Alcibiades, after having sacrificed to the Olympian Jupiter, which was always the first care of the victor, treated the whole assembly. Leophron did the same, as Athenæus reports; who adds, that Empedocles of Agrigentum, having conquered in the same games, and not having it in his power, being a Pythagorean, to regale the people with flesh or fish, caused an ox to be made of a paste, composed of myrrh, incense, and all sorts of spices, of which pieces were given to all who were present. (*Plut.*)—Among the early Romans, public games constituted a part of religious worship; and were of different kinds at different periods of the republic. At first they were always consecrated to some god, or celebrated on extraordinary occasions. The most famous, however, were the games of the circus, called *Ludi Circenses*, and those exhibited at the amphitheatres. (See AMPHITHEATRES, CIRCUS, CHARIOT-RACES, &c.) The games of the Romans, generally speaking, were of two kinds, sacred and honorary. The sacred games were the *Ludi Augustales*, *Apollinares*, *Capitolini*, *Compitalitii*, *Consuales*, *Cereales*, *Florales*, *Martiales*, *Megalenses*, *Palatini*, *Romani*, and *Sæculares*. These were instituted on several occasions to the honour of several deities. The honorary games were either votive or complimentary. The votive were in consequence of some vow made by magistrates or generals, when going upon any expedition. Of this kind were the *Ludi Magni*, *Quinquennales*, *Decennales*, *Triumphales*, *Natalitii*, *Juvenales*, and *Miscelli*. The complimentary games were exhibited by private persons at their own expense, con-

sisting of combats of gladiators, scenic games, and other amphitheatrical sports. To these we might add funeral games, consisting of all the exercises of the Pentathlon. There were also private games, or amusements, among the Roman people. Under the emperors, places for exercise, called *Gymnasia*, were attached to the public baths. In these the Romans exercised their bodies by various games before they bathed. Their exercises were the ball, throwing the javelin, and the quoit, running, leaping, riding, &c. The Romans had four kinds of balls, which they used in as many separate amusements. *Follis*, inflated with wind, like our foot-ball, which they struck about with their arm, or, if it were small, they used only their fists, armed with a kind of gauntlet. The *pila trigonalis* was so called because those who played at it were placed in a triangle, and struck it one to the other; he who first let it touch the ground was the loser. The *pila paganica*, or village ball, was stuffed with feathers. The *harpastum* was smaller than the rest. This ball being put down in the middle, between two goals, two lads contended who should drive it through that opposite to him.

GARMENTS. . See DRESS.

GARNESTURA, in the Middle age, vic-tuals, arms, and other implements of war, required for the defence of a town or castle.—*Matt. Paris*.

GARTER, ORDER of the. This noble order was founded by Edward III. in 1344, and thus originated. That prince being of a military disposition, and engaged in a war with France, made it his business to engage the best soldiers in Europe in his interest. With this view he projected the forming of king Arthur's round table, and proclaimed a solemn tilting, to invite foreigners of courage and quality to the exercise. The place for this solemnity was fixed at Windsor; for which purpose, on New Year's Day, 1344, he published his royal letters of protection, for the safe coming and return of such foreign knights as were willing to hazard their reputation at this public tilting, and ordering that this entertainment should be held annually at the same place at Whitsuntide. All the knights, during this solemnity, were entertained magnificently at the king's expense, eating together at a table 200 feet diameter, which he called the Round table. To countermeine this project, Philip de Valois, the French king, made use of a similar expedient at his own court, inviting the martial men of fame and character, in Italy and Germany, for fear

they should be pre-engaged. Edward, however, to give eclat to the above assemblage, eventually instituted a grand military order, under the tutelage of St. George, consisting of twenty-six knights, or companions, whereof the king was sovereign,—the distinguishing mark of the order being a blue garter, inscribed with the motto “honi soit qui mal y pense.” In 1350, the order was incorporated into a fraternity, called *Equites Aureæ Periscelidis*, or Knights of the Garter.

GASTALDUS, in the Middle age, a governor whose office was only temporary, and who had jurisdiction over the common people.

GATES. In the formation of all ancient cities, the gates, or principal entrances, were an important consideration; and they were often distinguished for massiness, strength, and beauty. It is related by Herodotus, that on each of the four sides of Babylon, there were twenty-five gates, which were made of solid brass, all massy in construction, and beautifully finished. The hundred brazen gates of Thebes have been celebrated by Homer, and frequently mentioned by historians. Athens and Rome were both distinguished for the magnificence of their principal gates, which, as they are frequently noticed by classical writers, we shall here enumerate. The principal gates of the city of Athens were:—the large gates, called the double gates, on account of their being considerably larger than any of the others; they were placed at the entrance of the Ceramicus:—the Piræan gate, being the entrance to the Piræus; near which was the temple of the hero Chalcodon, and the tombs of those that died in defence of their country, when the Amazons made their attack upon it:—the gate Hippades, near which Hyperides the orator and his family were buried:—the Sepulchral gate, by which they carried forth dead persons to their graves:—the Priest’s gate, which led to Eleusis, through which they, that celebrated the festival of Ceres Eleusinia, made a solemn procession; from which custom the gate received the name of Hieræ, from *ιερα*, sacred:—the Ægean gate, so called from Ægeus, the father of Theseus:—the gate of Diocases:—the Acharnæan gate; so called from its looking towards Acharna, a borough of Attica:—the Diolmian gate; or that which lay towards the borough of the Diolmians:—the Thracian gate:—the Italian gate; near which was the pillar erected in memory of the Amazons:—the Scæan gate, frequently mentioned by Homer:—the gate of Adrian, by which they entered

into that part of the city, which was rebuilt by that emperor. — The gates of the city of Rome, at the death of Romulus, were only three; but in its most flourishing state there were thirty-seven of these gates; and the circumference of the walls was thirteen miles 200 paces. The principal of these gates were:—the Porta Flaminia, through which passed the Flaminian road; called also Flumentana, because it lay near the Tiber:—Collina (à collibus Quirinali et Viminali), called also Quirinalis, Agonensis, vel salaria:—Viminalis:—Esquilina, anciently Metia, Labicana, vel Lavicana; without which criminals were punished:—Nævia, so called from one Nævius, who possessed the grounds near it:—Carmentalis, through which the Fabii went; from their fate called scelerata:—Capena, through which the road to Capua passed:—Triumphalis, through which those who triumphed entered; but authors are not agreed where it stood. Between the Porta Viminalis and Esquilina, without the wall, is supposed to have been the camp of the Prætorian cohorts, or milites Prætoriani, a body of troops instituted by Augustus to guard his person.

GAUSAPA, a vestment, adopted from the barbarians by the Romans, to put on when leaving the warm baths. Winckelman notices it as a distinctive mark of Isis, and it was sometimes worn by women in winter.

GAVEL-KIND, among the Anglo-Saxons, a customary tenure by which the lands were dividable among the heirs male, who all inherited, as sisters now do at common law. All the lands in England were of the nature of gavel-kind, and descended to all the issue equally, until the Conquest; but after that period, when knight service was introduced, the descent was restrained to the eldest son, for the preservation of the feudal tenure. The custom of gavel-kind was, however, retained in Kent, because the Kentishmen were not conquered by the Normans in the time of William I. For Stigand, then archbishop of Canterbury, who commanded the forces in the country, ordered every man to march with boughs in their hands; and meeting William they acquainted him with their resolution of standing or falling in defence of the laws of their country. Imagining himself to be encompassed in a wood, he granted that they and their posterity should enjoy their rights, liberties, and laws; some of which, particularly this of gavel-kind, continue to this day. (*Blount*.) — *Gavelman*, in the feudal age, was a tenant liable to tribute—“villani de, &c. qui vocantur *gavelmanni*.” — *Gavelmed* was

the duty or work of mowing grass, or cutting of meadow land, required by the lord from his customary tenants—"consuetudo falcandi quæ vocatur *gavelmed*."

GEHENNA, the name of a place mentioned by the evangelists, which is sometimes metaphorically understood of hell, for the following reason: there was an image of Baal set up at the foot of mount Moriah, at the head of the river Siloa, near to Jerusalem. This vale was a little even piece of ground well watered, and woody, extremely pleasant, having a little grove in it, consecrated to Baal, to whom the Jews sacrificed and burnt.

GELD, among the Anglo-Saxons, a fine or compensation for a public or private wrong. *Wergeld* was used for the value or price of a man slain; and *orfgeld* of a beast. *Angeld* was the single value of a thing; *twigeld*, double value, &c.

GEMOTE. See FOLC-MOTE, &c.

GEMS. Among the ancients the art of engraving gems was carried to the greatest perfection; and there are numerous specimens still existing, which are so remarkable for beauty and finish, as to be considered inimitable. The Egyptians understood the art of engraving gems, and some appear to have been executed with the lathe. The principal gems of Egypt were the Scarabæi, or beetles, which were objects of veneration. Among the Egyptian gems, says Winckelmann, all those which have a beetle on the convex side, and an Egyptian deity on the concave, are of a date subsequent to the age of the Ptolemies; and all the common gems, which represent the figures or heads of Serapis or Anubis, are of the Roman period. The Egyptians, according to Count Caylus, used gems for amulets, and made them of all substances except metal. Those of pottery, covered with green and blue enamel, were preferred.—The Greek gems were of the most exquisite finish. The artists executed their work both in cameo and intaglio; and had an art of making the letters appear white, by means of passing the gem through fire. All the precious stones, except the diamond (and the ruby, generally, because too precious and hard), were used; but for intaglios—agate, cornelians, sardonyxes, and chalcédonies were preferred; for those in relief, the different sorts of agate-onyx.—The art was introduced at Rome, by Dioscorides, in the time of Augustus, and subsisted till that of the Gordians. By the Romans, gems were used in dress, necklaces, and fibulæ. Under Constantine the art degenerated; but was revived by the Medici.—The Roman-Britons

had cameos; and they were in much request in the succeeding ages. Pebbles and curious stones, suspended for amulets, occur in British barrows.

GENII, certain spirits which the heathens imagined were the guardians of particular persons and places; a sort of middle beings between gods and men, of which they supposed each person had two, a bad one and a good one, always attending him; one prompting him to vice, the other to virtue. They usually sacrificed wine, flowers, frankincense, and sometimes a pig to them. The Romans used to swear by the genius of their emperors, which they pretended to do with a great deal of conscientiousness and solemnity; and the punishment of perjury, in this case, was very ignominious. The Christians were often put to death for refusing this oath.

GENITES, among the Hebrews, those descended from Abraham, without any mixture of foreign blood. The Greeks distinguished, by the name of Genites, such of the Jews as were descended from parents, who, during the Babylonish captivity, had not allied with any Gentile family.

GENTILE, a term used by the Jews for all those who were not of their religion, signifying an idolater, or one that worshipped idols; as most or all of the then heathen world did. Among the Romans, it signified any foreigner or person not subject to the laws of Rome.

GEOGRAPHY. Ancient historians inform us, that Neco, king of Egypt, ordered the Phœnicians to make a survey of the whole coast of Africa, which they accomplished in three years. Darius caused the Ethiopic Sea, and the mouth of the Indus, to be surveyed; and Pliny relates, that Alexander, in his expedition into Asia, took two geographers to measure and describe the roads; and that from their itineraries the writers of the following ages took many particulars. It was a constant custom among the Romans, after they had conquered and subdued any province, to have a map or printed representation of it, carried in triumph, and exposed to the view of the spectators. Historians relate that the Roman senate, about one hundred years before Christ, sent geographers into different countries to make an accurate survey and mensuration of the globe. Geography, however, must have been exceedingly defective; as a great part of the globe was then unknown; particularly America, the northern parts of Europe and Asia, the Terra Australis, and other places discovered by modern navigators.

The ancients were also ignorant of the possibility of sailing round the earth; or the torrid zone being habitable, &c. The honour of reducing geography to art and system was reserved for Ptolemy, who, by adding mathematical advantages to the historical method in which it had been before treated of, described the world in a much more intelligible manner. He delineated it under more certain rules; and by fixing the bounds of places from longitude and latitude, discovered other mistakes, and has left us a method of detecting his own.

GEOMANCY, a kind of divination, among the Greeks, performed by means of a number of little points, or dots, made on paper at random; and then considering the various lines and figures which those points presented, they formed a judgment of futurity, and decided any question proposed. Polydore Vergil defines geomancy as a kind of divination performed by means of clefts or chinks made in the ground; and considers the Persian Magi to have been the inventors.

GERRHA, amongst the Greeks, were wicker hurdles which the soldiers held over their heads, to shelter themselves from the fall of stones from houses, &c. They resembled the *vineæ* of the Romans.

GEWMEDA, among the Anglo-Saxons, a public convention of the people, to decide any general cause.

GIRDLES, zones or belts, tied about the loins to keep up the loose garments which were in use amongst the Jews, Greeks, and Romans. When they were employed in any business that required a free and unencumbered exertion of their limbs, they tucked themselves up, and girt their clothes about them. Girdles were often made of very precious stuff. Those who made profession of repentance, austerity of manners, and contempt of the world, wore leathern girdles. Soldiers constantly wore girdles, or belts, in which they hung their swords. — Those of the Greeks and Romans came down over the shoulders; but the Jews girt theirs about their loins; so that they wore their swords by their sides.

GLADIATORS, (from *gladius* a sword), men who fought with gladiatorial weapons at the public circus of Rome, for the entertainment of the spectators. The rise of gladiators was owing to that barbarous custom, practised in all ages of antiquity, of sacrificing captives or slaves at the funerals and tombs of great men. The first gladiators were of the same rank with those who graced the foreign funeral altars; being either slaves by birth, captives by war, or malefactors

condemned by justice to death; the first fought for liberty, the other for life. As they came more into reputation, people voluntarily entered themselves into the service for pay, were regularly enlisted as soldiers, and an academy established for instructing them in the art. At last, persons of figure and distinction entered the circus, as gladiators; and Nero once compelled a thousand knights and senators, in one day, to grace his shows, and cut, slash, and slay one another. The combats were attended with freedom to the conquerors if slaves, or donatives from the emperor and people, if hired persons; but death to the vanquished, if life was not granted upon imploring mercy from the spectators; and this happened as their fingers and thumbs chanced to be in humour. Though during the whole course of the Roman empire all the Circassian shows were the delight of the people, yet this of the gladiators was looked upon with the most favourable eye, always received with uncommon raptures, and at all triumphs, festivals, funerals, or any public demonstration of joy or grief, the solemnity was counted imperfect without it. The person who was to exhibit the gladiators usually announced the show some time before, by posting up an advertisement in public; and, on the day appointed, the gladiators were brought out all together, and obliged to take a circuit round the arena, in a very solemn and pompous manner; after which they were matched by pairs, as equally as possible. The gladiators were named after the arms they used. The most remarkable were the *retiarii* and the *secutores*. The *retiarius* wore a short tunic, with his head bare: he held in his left hand a trident, or three-pointed spear; and in his right a net, with which he endeavoured to entangle his adversary, that with his trident he might despatch him. The *secutor*, or follower, was armed with a helmet, a shield, and a sword, and was matched with the *retiarius*. If the latter missed his aim in throwing the net, he attempted by flight to gain time for a second cast; while the *secutor* pursued, to prevent his design by despatching him. There were other kinds of gladiators; as the *myrmillones*, who fought completely armed; the *Samnites*, so called from their armour; the *antabata*, who fought on horseback, with their eyes blindfolded; and those called *essedarii*, who fought from their chariots, after the manner of the Britons, or Gauls, &c. Theodoret, king of the Ostrogoths in Italy, utterly abolished these gladiatorial shows, anno 500.

GLASS. The original invention of this useful metal cannot be ascertained with certainty. Pliny fixes its invention in the city of Sidon, where he affirms the first glass vessels were made (lib. xxvi. c. 25); and speaking of this art in another place (lib. v. c. 19) he says that we are indebted to chance for its invention, which took place on the banks of the river Belus, in Syria, where certain merchants, who had been driven ashore, discovered that the herb kali on that coast, being reduced to ashes by the fires they made to dress provisions, and mixed with sand and stones, became a sort of melted glass. Josephus, in his Wars of the Jews, (lib. ii. c. 9.), also confirms this account. —The use of glass was known among the early Egyptians. In the desert of Nigritia have been discovered the remains of a very ancient glass manufactory, showing that the Egyptians possessed the art in high perfection. —The Romans esteemed the possession of their beautiful goblet, called by their emperor Adrian *alason-tes*, as a luxury exceeding the precious metals. It is not only their murrhines, but their glass-cuts, in which they excelled. The abbé Barthelemy says, that the Romans knew how to blow glass, and use the lathe; and also that houses were lined with it, and coffins made of it in order to see the body. In the time of Nero, the Alexandrians made vessels and cups of white transparent glass. The panes of a glazed window found at Herculaneum were square, the glass apparently made in the English manner, as thick and as transparent as crystal. —The Britons, according to Strabo, manufactured glass vessels, generally of a blue-green cast. At Machynlaeth, in Montgomery, were found glasses of a round form, like hoops, about twenty inches in circumference; others much less, and curiously listed of different colours. The art, however, seems to have been lost; for most chroniclers agree that glass was introduced into England by Benedict, a bishop, in the seventh century. — *Painting on Glass* was anciently effected by a very simple process. It consisted in the mere arrangement of pieces of glass of different colours, in symmetrical order, and constituted what is now called mosaic work. In process of time they began to attempt more regular designs, and also to represent figures heightened with all their shades; yet they proceeded no farther than the contours of the figures in black, with water colours, and hatching the draperies after the same manner, on glasses of the colour of the subject they designed to paint. For the carnation,

they used glass of a bright red colour; and upon this they drew the principal lineaments of the face, &c. with black. But in time, the taste for this sort of painting improving considerably, and the art being found applicable to the adorning of churches, &c., they found out means of incorporating the colours in the glass itself, by heating them in the fire to a proper degree; having first laid on the colours. Any miraculous events happening to persons were represented in their chapels and churches in stained glass, or such as happened within the knowledge of the erector. The Saints are frequently represented by peculiar attributes, which are described under the word.

GLOBE with the Winged Serpent, among the Egyptians, was one of the most universal symbols. The circle, or ring, or egg, or globe, was a symbol of the world, by which the god Cneph was represented. It is thus spoken of in the writings of Hermes Trismegistus: "God is a circle whose centre is every where, but whose circumference can no where be found."

GNOMES, or **GNOMI**; a name which the cabbalists of old gave to certain invisible beings, whom they supposed to inhabit the inner parts of the earth, and to fill it to the centre. They were represented as very small of stature, tractable, and friendly to men; and were made the guardians of mines, quarries, hidden treasures, &c. Vigenere calls them *gnomons*. The females of this species were called *gnomides*.

GNOSTIMĀCHI, an ancient religious sect, whose distinguishing characteristic was, that they were professed enemies to all acquired knowledge in divinity. Damascenus says that they were perfectly averse to all the gnosis of Christianity; that is, to all the science or technical knowledge thereof.

GNOSTICS, a complication of many ancient sects; who were so called, because they pretended to extraordinary illuminations and knowledge, one main branch of which consisted in their pretended genealogies or attributes of the Deity, in which they differed among themselves as much as they did from others. They affirmed there were two principles, the one good, who was the author of all good; the other evil, who was the author of all evil. They held the soul to be of the same substance with God, and denied the divinity of Christ; saying only, that God dwelt in him. They held the most unlawful pleasures of the body to be good, and defiled their nightly meetings with

all manner of obscene impurities. They affirmed also, that Jesus Christ was not the Son of him who gave the law; but of some other unknown deity, and many other whimsical and romantic notions. They had several apocryphal books, which they esteemed as divine, such as the revelations of Adam, the history of Noia, Noah's wife, &c.

GODBOLE, in the Saxon and Norman periods, an ecclesiastical fine paid for crimes and offences, presumed by the church to be against God. — *God-gild* was that which was offered to God or his service.

GODS. Polytheism, or the worship of a plurality of gods, known by the general appellation of idolatry, has prevailed almost universally among mankind, from the earliest ages of antiquity; and still exists in full vigour in the extensive regions of India. This species of blind adoration, originally introduced by slow degrees, proceeded from a variety of causes. The different names and attributes of the true God were superstitiously adored as so many divinities. The most striking objects in nature, as the sun, moon, and stars, were at first viewed with wonder and veneration, as the most glorious emblems of the "unknown God;" and by degrees received those marks of devotion which were due to the Omnipotent alone. In addition to this, great rulers and illustrious men, who had excited admiration while living, were frequently made the objects of adoration after death. As the various systems of ancient worship, however, are the constant themes of the poets and historians of all ages, and particularly those of Greece and Rome, a general view of the subject may be considered useful to the student, and interesting to the general reader.

Among the early Eastern nations, idolatry appears to have been divided into two great leading sects; that of the Sabians, who adored images; and that of the Magi, who worshipped fire, as the emblem of the sun. The former of these sects had its rise among the Chaldeans, who, from their knowledge of astronomy, and their particular application to the study of the seven planets, which they believed to be inhabited by as many intelligences, who were to those orbs what the soul of man is to his body, were induced to represent Saturn, Jupiter, Mars, Apollo, Mercury, Venus, and Diana, or the Moon, by so many images, or statues, in which they imagined those pretended intelligences, or deities, were as really present as in the planets themselves. In

time, the number of their gods considerably increased. From Chaldea this image-worship spread itself throughout all the East; from thence passed into Egypt; and at length came among the Greeks, who propagated it through all the western nations. — The Assyrians anciently professed to worship Nature under the name of Belus, and the Phœnicians also worshipped the sun under the names of Baal and Moloch, as is described in the 23d chapter of the 2d book of Kings. — The early Persians, like the Babylonians, adored the sun, and particularly the rising sun, with the profoundest veneration. To him they dedicated a magnificent chariot, with horses of the greatest beauty and value. He was known amongst them by the name of Mithra. By a natural consequence of the worship they paid to the sun, they likewise paid a particular veneration to fire; whence sprang the doctrines of the Magi, or worshippers of fire, founded by Zoroaster. The Persians likewise honoured the water, the earth, and the winds as so many deities. Besides these they had two gods of a very different nature, namely, Oromasdes and Arimanius. The former they looked upon as the author of all the evils with which they were afflicted. The Persians erected neither statues, temples, nor altars to their gods; but offered their sacrifices in the open air, and generally on the tops of the hills, or on high places. — Strabo says, that the early Arabians worshipped Jupiter and Bacchus; but according to Stephanus of Byzantium, the god of the Arabians was called Dunsarus; and his name was applied to a high mountain, and to an Arabian people called the Dunsarenians. We also learn, from good authority, that all the Arabians paid divine honours to a tower called Acara, or Alquebila, which was built by their patriarch Ishmael. — The Albanians, who inhabited an ancient province of Asia called Albania, according to Strabo, worshipped the sun, the moon, and Jupiter; but the moon was the first object of their adoration, whose temple was near Iberia. Thus idolatry appears to have prevailed in every part of Asia from the earliest antiquity.

Of all the nations of antiquity, the Egyptians, especially in the later periods of their history, were the most besotted idolaters; and it is indeed surprising to see a great people, who boasted their superiority over all others with regard to wisdom and learning, blindly abandon themselves to the most gross and ridiculous superstitions,—to see animals and vile insects honoured with religious wor-

ship, and after death embalmed, and solemnly deposited in tombs assigned them by the public. "You enter (says Lucian) into a magnificent temple, every part of which glitters with gold and silver; you there look attentively for a god, and are cheated with a stork, an ape, or a cat." Although the Egyptians worshipped various animals, and a great number of gods of different orders and degrees, there were two infinitely superior to the rest, which were universally adored; and these were Osiris and Isis, who are thought originally to have been the sun and moon. The Egyptians, however, not content with offering incense to animals, carried their folly to such an excess, as to ascribe a divinity to the pulse and roots of their gardens. For this they are ingeniously reproached by Juvenal, Sat. xv.

"O sanctas gentes, quous nœc nascuntur
in hortis
Numina!"

M. d'Origny, in his treatise on ancient Egypt, shows, on good authority, that Menes, or Misraim, who existed B. C. 2188, was the founder of the religion of the Egyptians, which he appears to have established for political purposes, in order to keep a semi-barbarous people in subjection. Menes made fire, as the vivifying principle of nature, the chief object of worship. This element, as being productive of so many blessings, was eventually deified, and worshipped under the name of Vulcan, the god of fire among the early Greeks, as well as the Egyptians. As his origin was not known, he was considered eternal; and all the colony were zealously employed in erecting a temple to him in Memphis—a city then built near the centre of Egypt. Menes also appointed priests, and prescribed the form of worship, in which the new god was to be adored, and sacrifices offered. The priests likewise taught the worship of the sun and moon, as being the governors of the world, and the only principles of the elements—Osiris and Isis being generally supposed to have been the divinities typical thereof. Eventually, to make himself more respectable in the eyes of the Egyptians, Menes proposed to them his ancestors, even his father, as tutelary deities, and worthy of a certain degree of adoration. He built a temple in the Higher Egypt, which he dedicated to his ancestors. The temple was of an astonishing size; and it was erected in that town, which, afterwards, when it was considerably augmented, became the famous Thebes. He dedicated other

temples to divinities chosen from his family; and one, in particular, to his father, under the name of Jupiter, surnamed Ammon. These gods of the second rank, always less respected than the superior deities, were distinguished by the appellation of terrestrial gods, or heroes. The priests never spoke of the gods but under the veil of allegory; and either to humour the superstition of the people, or to please their kings, they eventually permitted many changes to be made in their worship, which, as they were commonly devised by policy, were made more agreeable and pompous by the introduction of new feasts. But this custom of deifying their kings soon had an end. Orus was the last of the Egyptians who was honoured with an apotheosis. Nevertheless, if the Egyptians soon ceased to multiply the inhabitants of their Pantheon, by deifying their kings, they afterwards added an infinity of other gods, which brought upon them the ridicule of all the nations even of remote antiquity, and abated the veneration that had been paid them on account of their government and wisdom. The kings who succeeded Menes introduced, into the various provinces of their kingdoms, different customs and different feasts; to which the credulous and superstitious Egyptians were in a little time so zealously attached, that they looked upon as their enemies those of their neighbours whose customs and feasts were different from theirs. (See FESTIVALS.) This hatred was often attended with battles; which were commonly as fatal to the conquerors as to the vanquished; as they threw the provinces of each party into universal disorder. The kings, the chiefs of these tumultuous armies, to reduce them to order, at length invented a kind of standard, which was the figure of some animal, fixed to the head of a spear. With this the combatants were rallied; and the use of it was often the means of gaining a victory. To it they owed such repeated success, that without it they never marched to battle. The common people, who were generally fond of making miracles the causes of events, believed that the protection or hatred of that animal, the figure of which they used for their ensign, always decided their success. As this popular error favoured the design of the princes to divide the affections of the Egyptians, they strengthened it as much as they could; doubtless with the approbation of the priests, who had nothing to fear for their doctrines; and who saw with pleasure superstitious novelties introduced, which increased the importance

of their ministry. Then the Egyptians gave way, without any reserve, to their childish disposition for extravagances. All the inhabitants of a town were unanimous in hating the whole species of that animal, whose representation they had followed on a day when they were defeated; and on the contrary they adored the animal, the figure of which their standard had exhibited on the day of a victory. They were in the end readily taught to believe that their favourite animals were the representatives of particular deities, to whom their ancestors had paid divine honours. Thus the inhabitants of Thebes, a city from time immemorial consecrated to Jupiter, worshipped a ram, which, in those degenerate times, they had persuaded themselves was Jupiter himself. The people of Memphis adored the ox, Apis, which they supposed was animated by the soul of Osiris. In a cat they worshipped Diana of Bubastis; Mercury in a dog; and Venus of Momemphis in a cow. The cities which had not embraced the worship of any of the celestial or terrestrial deities, when temples were first erected to them, were zealous in their adoration of those animals which they themselves had chosen. Thus the Mendesians worshipped the he-goat; the Hermopolitans, the ape; the Athribites, the rat; the Cynopolitans, the dog; the Latopolitans, the latus, a fish of the Nile; the inhabitants of Paprima, the hippopotamus; the Lycopolitans, the wolf, &c. Such were the gods which the policy of the princes introduced into the religion established by Menes and the priests. The animals, which owed not their apotheosis to the ancient standards, owed it to their useful nature. The ibis they made a god, because, by feeding on serpents, it delivered mankind from a dangerous enemy. The crocodile, which incommoded navigation on the Nile, was the tutelary deity of those who feared disembarkments. The ichneumon, which is the natural enemy of the crocodile, and by instinct breaks its eggs, was likewise adored by the Egyptians, to whom crocodiles were often prejudicial. According to the ancient annals, there were eighteen or twenty thousand cities and towns, in which every species of animals, wild and domestic, had religious honours. Each of these gods had a temple, the magnificence of which corresponded with the opulence of the town, which made Lucian remark, "that the Egyptian temples were precious without, but within they contained nothing but monsters." Their deified patron, in whatever circumstances they were, was universally loved

and revered; and on every occasion they paid him their principal attention; and the greatest of crimes among the Egyptians, a crime invariably punished with a most cruel death, was to kill one of these animals, even without design. Diodorus relates an incident, to which he himself was an eye-witness during his stay in Egypt. A Roman having inadvertently, and without design, killed a cat, the exasperated populace ran to his house; and neither the authority of the king, who immediately detached a body of his guards, nor the terror of the Roman name, could rescue the unfortunate criminal. Such was the reverence which the Egyptians had for these animals, that in an extreme famine they chose to eat one another, rather than feed upon their imagined deities.—The forms and order of the funerals for the sacred animals were regulated by fixed laws, which were observed through all Egypt. The cats were salted and carried to Bubastis; the dogs had tombs in all their towns; they conveyed the hawks to Buta; they buried the wolves and the bears where they found them dead, &c. Coffers or sacred vases were the tombs of many of them; and the ceremony at the funerals of those who had been worshipped in temples, varied according to their species—funerals which were more expensive than the obsequies of their kings.—Such was the religion of the Egyptians, or rather their superstition, which may be comprehensively and perfectly characterized by the term *mythology*.

The following is a summary, given alphabetically, of the different symbols, or emblems, by which the principal divinities of Egypt are usually characterized. It may be useful in deciphering ancient Egyptian remains:—*Anubis* is usually represented as a human figure with the head of a dog, or of a lion, his symbol; sometimes a cat and dog. Sometimes he is holding a caduceus; sometimes a sistrum.—*Apis*, the sacred ox, appears with a triangle on the forehead.—*Canopus* is represented by a large vase, surmounted by a serpent.—*Cneph*, or *Cnuphis*, is represented as a winged serpent, coiling round a globe, an egg, or a cross, or a circle, which symbol adorns the fronts of the most majestic temples of Egypt.—The *Crocodile* is the symbol of divinity.—*Hermanubis* is symbolized by the head of a dog or hawk; or he is holding a sistrum or caduceus.—*Herm-Harpocrates* (or Mercury) is seen with the head of Harpocrates, holding the finger on the mouth; he sometimes holds a caduceus, and sits on the lotus flower.—*Isis* is

generally represented as holding a sistrum : she sometimes holds a serpent, butterfly, helm, or sitella ; and a vase is carried in procession before her. — *Osiris*, the principal deity of the Egyptians, is represented with a cap on his head, like a mitre, with two horns. In his right hand he holds a whip with three thongs, and a stick in his left ; and sometimes he appears with the head of a hawk, that bird being the emblem of sovereignty, and consecrated to him. He sometimes holds a caduceus and spear ; a baton topped by the head of a lapwing ; a lotus flower ; a sceptre, consisting of a staff crooked at the end, and finished by a crux ansata ; the phallus ; a forked stick. His most famous attribute is the crook, with a cross-piece. — *Serapis* was the symbol of the sun ; and also of the Nile, and represented in the form of a pitcher. — *Typhon*, the Egyptian devil, always appears with the head of a person in a great fright.

The worship of the Carthaginians was doubtless derived from the Eastern nations, through the medium of the Phœnicians, or Tyrians, of whom they were originally a colony. There were at Carthage two divinities, who were worshipped with particular devotion. The first was the celestial goddess called *Urania*, the same as the moon, whose succour they implored in pressing calamities ; especially when they were in great want of rain ; “ *Ista ipsa virgo cœlestis* (says Tertullian) *pluviarum pollicitatrix*. ” — The second deity, to whom particular honours were paid by the Carthaginians, and to whom human victims were offered, was *Saturn*, known in Scripture by the name of *Moloch*. This practice was evidently of Tyrian origin. Philo quotes a passage from Sanchoniathon, which shews that the kings of Tyre, in great dangers, used to sacrifice their sons to appease the anger of the gods ; and that one of them, by this action, procured himself divine honours, and was worshipped as a god, under the name of the planet Saturn. To this probably was owing the fable of Saturn’s devouring his own children. Private persons, when they were desirous of averting any great calamity, took the same method ; and, in imitation of their princes, were so very superstitious, that such as had no children, purchased those of the poor, in order that they might not be deprived of the merit of such a sacrifice. This custom prevailed long among the Phœnicians and Canaanites. It appears, by many passages of the history of the Carthaginians, that their generals deemed it an essential duty to worship the gods ere

they began their enterprises, and when they were concluded. Amilcar, the father of Hannibal, before he entered Spain to make war there, offered sacrifices to the gods. His son, following the example of his father, when he was leaving Spain, put in at Cadiz, to discharge a vow which he had made to Hercules ; and there, by making fresh vows to the god, he endeavoured to propitiate him to his arms.

As we have already observed, the polytheism of the Chaldees spread itself through all the eastern nations. It thence passed into Egypt ; and at length was adopted by the early Greeks. As the Greeks (says Keightley) were a remarkably ingenious people, who abounded with imagination, and were passionately fond of poetry, which in its earliest ages was chiefly narrative, they devised numerous tales of the adventures of their gods ; for their veneration of them was not of that awful character which precludes all falsehood and fiction when speaking of beings superior to man. These tales, or fables of the adventures and actions of the Grecian gods, are called *mythes*, from a Greek word signifying fable ; and the science which treats of them is termed *mythology*. The Greeks worshipped a great number of gods, whom they divided into *Dii Majores*, consisting of the celestial, terrestrial, and infernal ; and the *Dii Minores*, or inferior deities. The *Dii Majores*, or principal gods, were twelve in number, and are thus summed up, in the following verses, by Ennius :

“ Juno, Vesta, Minerva, Ceres, Diana,
Venus, Mars,
Mercurius, Jovi, Neptunus, Vulcanus,
Apollo.”

The ancient Greeks believed their gods to be of the same shape and form as themselves, but of far greater beauty, strength, and dignity. They also regarded them as being of much larger size than men ; for in those times great size was esteemed a perfection both in man and woman, and consequently was supposed to be an attribute of their divinities, to whom they ascribed all perfections. According to the Greek theogonists and poets, a fluid, named *ichor*, supplied the place of blood in the veins of the gods. They were not capable of death, but they might be wounded, or otherwise injured. They could make themselves visible or invisible to men as they pleased, and assume the forms of men or of animals as it suited their fancy. Like men, they stood in daily need of food and sleep. The meat of the gods was called *ambrosia*.

sia, their drink nectar. The gods, when they came among men, often partook of their food and hospitality. Like mankind, the gods were divided into two sexes, — namely, gods and goddesses. They married and had children, just like mortals. Often a god became enamoured of a mortal woman, or a goddess was smitten with the charms of a handsome youth; and these love tales form a large portion of Grecian mythology. To make the resemblance between gods and men more complete, the Greeks ascribed to their deities all human passions, both good and evil. They were capable of love, friendship, gratitude; and all the benevolent affections. On the other hand, they were frequently envious, jealous, and revengeful. They were particularly careful to exact all due respect and attention from mankind, whom they required to honour them with temples, prayers, costly sacrifices, splendid processions, and rich gifts; and they severely punished insult or neglect; as we particularly learn from the Greek tragedians. — The abode of the gods, as described by the more ancient Grecian poets, such as Homer and Hesiod, was on the summit of the snow-clad mountain of Olympus in Thessaly. A gate of clouds, kept by the goddesses named the Seasons, unfolded its valves to permit the passage of the celestials to earth, or to receive them on their return. The city of the gods, as we may term it, was regulated on the same principle as a Grecian city of the heroic ages. The inhabitants, who were all the kindred or the wives and children of the king of the gods, had their separate dwellings; but all, when summoned, repaired to the palace of Jupiter, whither also came, when called, those deities whose usual abode was the earth, the waters, or the nether world. It was also in the palace of the Olympian king that the gods feasted each day on ambrosia and nectar; which last precious beverage was handed round by the lovely goddess Hebe (youth); maid servants being the usual attendants at meals in the houses of the Grecian princes in early times. Here they conversed of the affairs of heaven and earth; and as they quaffed their nectar, Apollo, the god of music, delighted them with the tones of his lyre, to which the Muses sang in responsive strains. When the sun was set, the gods retired to sleep in their respective dwellings. The Dawn, the Sun, and the Moon, who drove each day in their chariots drawn by celestial steeds through the air, gave light to the gods as well as to men. Vulcan, as the deified personification of

fire, was architect, smith, armourer, chariot-builder, and every thing in Olympus. He built of brass the houses of the gods; he made for them golden shoes, which enabled them to tread the air or the water, and move from place to place with the speed of the wind, or even of thought; he shod with brass the celestial steeds, which gave them the power of whirling the chariots of the gods through the air, or along the surface of the sea. — There never was a people more attentive to the worship of the gods, than the Athenians. Incense smoked incessantly on their altars, and almost every day was a festival. The worship of their principal deities was diffused all over Greece, and even beyond its limits. In short, the sanctuary of polytheism, the temple of Eleusis, was in the territory of Athens. The gods, beside the revenues immediately appertaining to their temples, had certain rights which were granted them by particular compact. The Lepreatæ, for instance, were obliged to pay every year a talent to Olympian Jupiter, on account of a treaty of alliance which they made with the Eleans in one of their wars. The inhabitants of Epidaurus, to obtain leave from the Athenians to cut down olive-trees for statues, which the Pythian priestess had commanded them to make, engaged to send deputies every year to Athens, to offer sacrifices in their name to Minerva and to Neptune. But this prerogative was rather honorary than lucrative. The tenth part of the spoils taken in war, was likewise the property of Minerva. Sacred vessels were brought with the effects of the thirty tyrants. In short, the gods profited by almost every public accident. But what contributed most to enrich the temples of Greece, was the money which was constantly brought to them by individuals, in consequence of vows they had made; or to pay for sacrifices which were offered in their names.

The following is an alphabetical list of the principal mythological divinities of Greece; with the symbols, or emblems, by which they are usually represented and known, in sculpture, architecture, coins, paintings, allegorical groupings, &c.

Apollo, the god of poetry, music, and the fine arts, is usually represented as a beautiful beardless young man, with long hair, crowned with laurel, and holding a bow and arrows in his right hand, and in his left a lyre or harp. His head is generally surrounded with rays of light.

Aurora, as goddess of the morn, is depicted riding in a rose-coloured chariot,

drawn by white horses. She is usually covered with a veil, and over her head appears the morning star.

Bacchus, the god of wine, generally appears crowned with vine and ivy leaves, with a thyrsus in his hand. He is often symbolized as an infant holding a thyrsus and clusters of grapes with a horn; sometimes as an effeminate young man, to denote the pleasures which commonly prevail at feasts; and sometimes as an enfeebled old man, to shew that excess and intemperance enervate his votaries. Bacchus frequently appears naked, and riding on the shoulders of Pan, or in the arms of old Silenus. Sometimes he is represented with horns, because he taught the cultivation of the earth with oxen. The vine, ivy, fir, yew, and fig trees were sacred to him.

Ceres, as the goddess of corn and the harvest, is represented with ears of corn on her head. She holds in one hand a lighted torch, and in the other a poppy, which was sacred to her. She often appears as a countrywoman mounted on an ox, carrying a basket on her left arm, and holding a hoe. Sometimes she rides in a chariot drawn by winged dragons.

Cupid, the god of love, is portrayed as a beautiful naked infant, winged, and armed with a bow and quiver full of arrows. On ancient gems, and other productions of art, he is usually represented as engaged in some playful attitude, or childish amusement; as catching a butterfly, playing with a nymph, &c.

Cybele, the mother of the gods, is represented as a pregnant woman, holding keys in her hand, and her head crowned with turrets, or the leaves of an oak. She sometimes appears riding in a chariot drawn by two tame lions, with Atys following by her side. She is likewise seen with many breasts, and often carries two lions under her arms. Sometimes the goddess is represented with a sceptre in her hand.

Diana, the goddess of hunting, is known by the crescent on her head, by the dogs which attend her, and by her hunting habit. She is taller by the head than the nymphs which surround her. Her aspect is manly, her legs bare; and she carries in her hand a bow and arrows.

Hebe, the goddess of youth, is portrayed as a young virgin of great beauty, crowned with flowers, and clothed in a variegated garment.

Hercules, the god of strength, is generally represented naked, with strong and well-proportioned limbs. He holds a knotted club in his hand, and is sometimes covered with the skin of the Ne-

mean lion. He frequently appears crowned with poplar leaves, and holding under his arm the horn of plenty. Sometimes the hero is seen standing with Cupid, who is insolently breaking his club and arrows.

Jupiter, the sovereign of the gods, is represented as sitting on a magnificent throne, holding thunderbolts ready to be hurled in one hand, and in the other a sceptre of Cyprus. His beard flows long and bushy, and his mien expresses majesty. At his feet stands the eagle with expanded wings. He sometimes appears naked above the waist.

Juno, as the queen of heaven, appears on a throne, with a golden sceptre in her hand, and a diadem on her head. She is sometimes carried through the air in a rich chariot drawn by peacocks. Iris frequently appears behind her displaying the colours of the beautiful rainbow.

Mars, the god of war, is symbolized as a warrior armed with a helmet, shield, and pike. Sometimes he is represented naked; sometimes with a military dress and long flowing beard. At times he appears in a chariot drawn by furious war-horses.

Mercury, the messenger of the gods, usually appears with the chief insignia of his offices and power, the caduceus, talaria, and petasus. In Egypt he appeared with the head of a dog, whence he has been confounded with Anubis. Sometimes Mercury is seen as a young man without a beard, holding in one hand a purse, as the tutelary god of merchandise, and a cock on his wrist, as emblematic of vigilance, with a goat, a scorpion, and a fly at his feet. Sometimes he appears sitting on a cray-fish, holding in one hand the claws of the fish, and in the other the caduceus.

Minerva, the goddess of wisdom and the arts, is generally represented in a warlike attitude, with a helmet on her head, and a large plume. In one hand she holds a spear, and in the other a shield with the dying head of Medusa upon it. Sometimes this Gorgon's head appears on her breast-plate with serpents twining round it, as well as her shield and helmet. Sometimes her helmet is surmounted with a cock, as emblematic of war and courage; sometimes with a sphynx supported by two griffins. In some medals a chariot drawn by four horses, or sometimes a serpent or a dragon, with winding spires, appears at the top of her helmet.

Neptune, as the god of the sea, usually appears sitting in a chariot made of a shell, and drawn by dolphins or sea-

horses. Sometimes he is drawn by winged horses; and standing up, he holds his trident in his hand, as his chariot flies over the surface of the deep.

Pluto, the god of the infernal regions, is represented as holding a trident with two teeth. He has also keys in his hand, to intimate that whoever enters his kingdom can never return.

Saturn, the god of time, is commonly depicted as a decrepit old man, with a scythe in his right hand; and in his left a serpent biting its own tail, or a child raised to his mouth, as if about to devour it.

Venus, as the goddess of love and beauty, generally appears with her son Cupid, on a chariot drawn by doves or swans, and sometimes by sparrows. Among the ancients, however, she was represented in different forms. At Sparta and Cythera she appeared armed like Minerva. At Cnidos and Elephantis she was portrayed naked, with one hand concealing the fons veneris. In the temple of Jupiter Olympus, she was depicted by Phidias as rising from the sea, and Love receiving her.

Vesta, the goddess of vestal virgins, is represented with a veil and a long flowing robe. In one hand she holds a lamp, or a two-eared vessel; and in the other a javelin, and sometimes a palladium. She sometimes appears, particularly on medals, holding a small figure of victory in one hand, and a drum in the other.

Vulcan, the god of fire, is portrayed as a deformed man, covered with sweat and smoke. His arms are nervous, and he holds an uplifted hammer in one hand, while with the other he turns with pincers a thunderbolt, for which an eagle waits by his side to carry it to Jupiter.

The polytheism of the Romans was almost entirely derived from the Greeks; and therefore little more can be said on this head. Like the Greeks they had their *Dii Majores*, and *Dii Minores gentium*; among the latter of whom were also included the virtues, vices, and affections of the mind, which the Romans worshipped; and also those emperors who, after death, were ranked among the gods. (See APOTHEOSIS.) To such an excess was this practice carried, that Augustus had divine honours paid to him even while living; but the introduction and spread of Christianity eventually annihilated this monstrous system of deification.

According to Lactantius, the gods worshipped by the Gauls were Esus and Teutates. It is supposed that Esus was Mars, and Teutates, Mercury. To Esus

and Teutates, Lucan adds Taranus; and he says the altar of this Taranus, who is supposed to be Jupiter, was no less cruel than the altar of the Scythian Diana. Cæsar says, the Gauls adored Mercury, Apollo, Mars, Jupiter, and Minerva; but they had a particular veneration for Minerva. They gave to these gods, according to the same author, the attributes which were ascribed to them by other nations. They deemed Mercury the inventor of all the arts; the deity who presided over the highways, and over commerce and gain. They believed that Apollo removed maladies; that Minerva presided over manufactories, and was the inventress of the mechanical and fine arts; that Jupiter was the god of the heavens, and Mars the god of war. The Gauls also deified towns, forests, and mountains. We find, in the inscriptions, the god Nemausus, Vosegus, Penninus; the goddesses Ardoinna, Aventia, Bibracta; the goddess of the Vocontians; the goddess of Feurs, a town of the Segusians, &c.

In collecting the fragments of the religious system of the Britons, one might imagine that the gods of Greece, its religion, and its priests, had emigrated to Britain. Taramis, among the Britons, as Jupiter among the Greeks, was the father of the gods, the master of the thunder. He regulated the seasons; and the earth, at his pleasure, was barren or fruitful. Teutates, like Mercury, was the god of eloquence, the inventor of letters, the patron of travellers and of merchants. Esus was Mars, and the god of war. Esus, like Bacchus, had his orgies. Belinus, as well as Apollo, was sometimes the sun, sometimes the god of medicine. Diana was worshipped under the name of Ardena, as the goddess of forests; and under the name of Belisarna, as the moon, and the queen of heaven. Dion mentions a goddess Andraste, or Andrate. Boadicea, queen of the Britons, returns thanks to that goddess for her success against the Romans. Cæsar tells us, in express terms, that Jupiter, Mars, Apollo, Minerva, and Mercury, were worshipped in Great Britain: that the Druids and the Greek priests ascribed to each of those deities the same attributes; and that the same ideas of them were entertained by the common people of Greece and of the Britannic islands.

Contrary to the practice of the Celtic nations, the Saxons, Danes, and other northern tribes, admitted a female divinity into the catalogue of their gods. As *Odin* was believed to be the father, *Frea* was esteemed the mother of all the deities. Odin was the irresistible principle which

gave motion to every thing that breathes; and Frea furnished that portion of matter which is infused into living creatures by the active and pervading spirit distinguished by the name of God. In the most ancient times, Frea was the same with the goddess Hertha, or the Earth. To Frea, the sixth day of the week was consecrated, which still bears her name. Brought up in battle, and habituated to blood, the early Saxons made their gods as fierce and intractable as themselves. The character given of Odin differs in no respect from the pictures we have of those bold and intrepid warriors, who led their predatory armies into the regions of the south. They had also other deities whose names were all associated with warlike deeds; as Tuesco, Wodin, and Thor; from whom the Saxon names of the days of the week (Tuesday, Wednesday, and Thursday,) originally received their appellations. Connected with their early mythology, there were also the Vedella of the Germans, the Janus of the Hungarians; and the Thaut and Assa of the northern nations; all of whom were doubtless the living warriors of their early annals, who had been deified after death.

See ALTARS, PRIESTS, TEMPLES, &c.

GOLDEN FLEECE, in the Grecian mythology, the fleece of the ram, upon which Phryxus and Hella are supposed to have swam over the sea to Colchis, and which being sacrificed to Jupiter, was hung upon a tree in the grove of Mars, guarded by two brazen-hoofed bulls, and a monstrous dragon that never slept, but taken and carried off by Jason and the Argonauts.—Philip the Good, duke of Burgundy, in 1429, instituted a military order by this name.

GORDIAN KNOT, a knot made in traces or harness belonging to the chariot of Gordius, father of Midas, king of Phrygia, so very intricate, that both beginning and ending were imperceptible. It was reported that the oracle had declared, that whoever could untie it, should be master of all Asia. Alexander having undertaken it, and fearing, if he should not be able to do it, it would be looked upon as an ill omen, drew his sword, and cut it.

GORGONEUM, a kind of mask used in the Greek and Roman theatres, to represent hideous and frightful figures in imitation of the Gorgons.

GRAMMATICI, or **GRAMMARIANS**, (so called from *γραμμα* a letter, or *γραμματικός* literary.) Among the classical ancients this appears to have been a title of ho-

nourable distinction. It was given not only to such as applied themselves to grammar, or excelled in philology, but to all who were reputed learned in any art or faculty whatever; as is shewn by Ger. Vossius, in his work on Grammar. The word was properly a title of literature and erudition, and frequently given to persons who excelled in all, or many arts, called also *polyhistores*. Thus Philoponus, a famous philosopher in Justinian's time, remarkable for the extent and variety of his knowledge, was surnamed *Grammaticus*. The title was anciently bestowed on those whom we now call critics, particularly such as wrote well. It is in this sense that Suetonius entitles his book of the celebrated grammarians, which he wrote on the last Latin authors. It is in the same sense also that the appellation is attributed by the ancients to Apion, Philopemus, and Solinus. Those who only taught to read, understand, and explain authors, were called *Grammatici*, or *Grammatistæ*, in contradistinction to *Grammatici*. Diogenes Laertius relates, after one Hermippus, that Epicurus was the first who gave the rules of grammar for the Greek tongue; but that Plato was the first who had taken it into consideration, and made some discoveries on the subject. At Rome, Crates, surnamed Mallotes, contemporary with Aristarchus, gave the first lectures thereon to the Romans, during the time of his being ambassador for king Attalus to the commonwealth, between the second and third Punic wars, soon after Ennius's death. Before him, it was not known at Rome what grammar meant. — The most celebrated grammarians of the second century, were Aper, Pollio, Euty chius, Proulos, Athenæus, Julius Pollux, Macrobius, and Aulus Gellius, whose works relate to the criticisms of the ancient writers and polite literature.

GRAVE. The names of English places ending with *grave*, signify a wood, thicket, den, or cave.

GREAVES, (in Greek *κνημιδες*, in Latin *ocreae*;) were a kind of armour for the legs, worn both by the Greek and Roman soldiers; the latter having adopted them from the former. They were made of brass, copper, tin, or other metals. The sides were closed about the ankles with buttons of gold, silver, &c. This kind of defensive armour was at first peculiar to the Grecians, and Homer perpetually calls them *κνημιδες Αχαιοι*. The Etruscans had them, apparently of rough hides, fastened behind by a single ligature, near the middle of the calf, which greaves

subsequently gave way to buskins. Servius Tullius introduced the Etruscan greaves among the Romans; but, from the time of the republic, the word *ocrea* applied to the boots, laced up, which succeeded them.

GREEK FIRE, a composition of combustible matter, invented by one Callinicus, an ingenious engineer of Heliopolis in Syria, in the seventh century, in order to destroy the Saracens' ships, which was effected by the general of the emperor Pogonat's fleet, and 30,000 men killed. The property of this fire was, to burn briskest in water, to diffuse itself on all sides, according to the direction given it. Nothing but oil, or a mixture of vinegar, urine, and sand, could quench it. It was made up of sulphur, naphtha, pitch, gums, bitumen, and other drugs. This fire was used both by sea and land; and vessels selected to carry it, had erected on their prows large tubes of copper, through which these fires were blown into the enemy's ships, machines, and towns. On land the soldiers had copper tubes for the same purpose. It was made up in a cylindrical form. At other times it was put into phials and pots, and fixed on the end of arrows and bolts. From the walls of a city it was poured out of large boilers, or launched in red-hot balls of stone or iron. Lord de Joinville describes its appearance as "resembling a long barrel, having a tail the length of a long spear. The noise which it made was like to thunder; and it seemed a great dragon of fire flying through the air; and giving so great a light with its flame, that we saw in our camps as clearly as in broad day." As these combustibles were fancifully shaped into the mouths of savage monsters, that seemed to vomit a stream of liquid and consuming fire, they probably gave rise to those tales, so current at the period of the Crusades, of encounters with fiery dragons, &c.

GROMA, among the classical ancients, a pole, or measure, fixed on a turnstile, which pointed out the direction of the ways of a camp.

GRUS, a dance performed yearly by the young Athenians round the temple of Apollo, on the day of the Delia. The motions and figures of this dance were very intricate, and variously interwoven; some of them being intended to express the windings of the labyrinth, wherein the Minotaur was killed by Theseus.

GUILDS. The origin of Guilds is evidently from the old Saxon law, by which neighbours entered into an association, and became bound for each other, to

bring forth him who had committed any crime, or make satisfaction to the party injured; for which purpose they raised a sum of money among themselves, and put it into a common stock, out of which a pecuniary compensation was made, according to the quality of the offence committed. These associations at first consisted of ten families; but afterwards it was applied to any society, whether religious or civil; hence came our fraternities and guilds; and they were in use in this kingdom long before any formal licences were granted for them. They were endowed by various princes with particular privileges, set forth in certain writings called charters. — *Guild-rents* were rents payable to the crown, by any guild or fraternity; or such rents as formerly belonged to religious guilds, and came to the crown at the general dissolution of monasteries. — *Guildhaldæ Teutonicorum* was the fraternity of Easterling merchants in London, called the *Still-yard*.

GUNS. The first notice we have of the practical application of hand-guns, was at the siege of Lucea in 1430. "The Lucchese," says Billius, "invented a new kind of weapon. In their hands they held a club, about a cubit and a half in length; to this were affixed iron tubes, which, being filled with sulphur and nitre, by the force of fire, emitted iron balls," which did great execution. They were soon after introduced into England. In 1471, when Edward IV. landed at Ravensburg in Yorkshire, he was attended by 300 Flemings armed with "hange-gunnies." (*Meyrick*.) — The *Harquebuse* (so called from the barbarous Latin *arcubusus*, or cross-bow,) was an improvement on the hand-gun, invented by the Italians temp. Edward IV. Hitherto the match had been applied by the hand to the touch-hole; but the trigger of the arbaleste suggested the idea of one to catch into a cock, which having a slit in it, might hold the match, and, by the motion of the trigger, be brought down on a pan, which held the priming; the touch-hole being no longer at the top, but at the side. Accordingly a corps of harquebusiers occurs in 1476.

GUTTUS, a sort of vase used in the Roman sacrifices to take the wine and sprinkle it *guttatim*, drop by drop, upon the victim. Vigenere, on T. Livy, gives the figure of the guttus, as represented on divers medals and other ancient monuments.

GYMNASIA, (from γυμνος naked, or γυμνασία exercising naked.) Among the Greeks and Romans, Gymnasia were

schools, or places of exercise in any art or science, particularly for bodily exercises, such as wrestling, fencing, shooting, &c., which among the ancient Greeks were practised naked, or nearly so. At Athens there were several gymnasia, erected at great expense, and with every convenience; the most noted of which were the Lyceum, Academia, and Cynosarges. Gymnasia were also common in all parts of Greece; and very much augmented and improved at Rome. They were not single edifices, but a cluster of buildings united; so capacious as to hold many thousands of people at once. There was room enough for philosophers, rhetoricians, and the professors of all other sciences; to read their lectures; while wrestlers, dancers, and others, could perform their different exercises without incommodeing the students and professors in their pursuits. The principal parts of the gymnasia were the following: 1. The *Porticos*, which were accommodated with recesses and seats, and equally adapted to study or conversation. 2. The *Ephebaums*, or place where the Ephebi or youths exercised; or, according to others, where those that designed to exercise, met, and agreed what kind of exercise they should contend in, and what should be the victor's reward. 3. The undressing room. 4. The place where those that were to wrestle, or had bathed, were to be anointed. 5. The place where the dust, with which they besprinkled those that had been anointed, was kept. 6. The *Palæstra*, which is sometimes taken for the whole gymnasium, in its proper acceptation means the place wherein all the exercises of the Pentathlon, or, as others say, of the Pancratium, were performed: and lest the combatants should slip, and hurt themselves by falling, the bottom was covered with dust or sand. 7. There was another room also in the gymnasium filled with gravel, much deeper than that in the palæstra. 8. The spaces between the porticos and the wall left vacant to admit the light, and the area of the piazza, which was a large place that was square, or sometimes oblong, in the middle of the gymnasium, designed for walking, and the performance of those exercises which were not practised in the palæstra, or the deeper sand, or any other part of the gymnasium; such, according to the opinion of some, were the leapers, and those who threw the discus, which resembled our quoit. 9. The *Zysti* and the *Zysta*, were distinct places, both in Greece and Rome. *Zysti* were places covered at top, designed for the exercise of wrestlers, when

the weather did not permit them to contend in the open air. *Zysta* were walks open at the top, designed for recreation or exercises in the heat of summer, and milder seasons of the winter. 10. The *Baths*, in which were waters hot and cold, in different degrees; and in these they refreshed themselves, when they were wearied with exercise. 11. The *Stadium* was a large semi-circle, in which exercises were performed; and for the better convenience of spectators, who flocked thither in vast multitudes, it was built with steps one above another, that the higher ranks might look over the heads of those in the inferior seats. Several of these were in Athens, in their gymnasia, and at other places; but the most remarkable was that which was built near the river Ilissus by Lycurgus, and afterwards enlarged by Herodes Atticus, one of the richest citizens Athens ever had. It was built of Pentelic marble, with such great magnificence, that when Pausanias comes to speak of it, he apprizes his readers, that what, he is going to relate is so extraordinary, that they would hardly believe him; for that the edifice he was about to describe was the wonder of all who beheld it; being of that stupendous magnitude, that it looked like a mountain of white marble upon the banks of the Ilissus. Sir George Wheler reports, that at this day there remains some of the stone-work at the end towards the river; but the rest is only a stadium of earth above ground. Its size and figure are to be traced, though the upper works are all destroyed. — *Gymnasiarchs* were officers who were at the charge of oil, and such like necessities, for the wrestlers and other combatants in the gymnasia. — The *Gymnastes* was an officer next in authority to the gymnasiarch, in providing the necessary accommodations and conveniences.

GYMNO-PÆDIA, (from γυμνοὶ παῖδες, naked children,) was a dance among the Lacedæmonians, performed during their sacrifices by young persons naked, who sang, at the same time, a song, in honour of Apollo.

GYMNOSOPHISTS, a celebrated sect of Indian philosophers, frequently noticed by the Greek writers, and particularly by Diogenes Laërtius. They were so called (γυμνοὶ σοφισταί, naked sophists,) from their usual habit of going almost naked. They are reported to have invented and improved many arts and sciences, particularly astronomy and physic; for which reason they were frequently consulted by princes and other great personages upon

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the most difficult cases, but would not wait upon their inquirers, but obliged them to come themselves, or send their messages. Every day at dinner they examined their disciples or scholars how they had employed the morning, upon which every one was obliged to make out that he had been busy in discharging some good office, practising some virtue, or improving himself in some part of learning. There were some of these sages in Africa, who dwelt upon a mountain in Ethiopia, near the Nile, without the accommodation of either house or cell. They did not form themselves into societies, nor sacrificed in common like others; but every one had his particular retirement, where they performed their devotions, and studied by themselves. They lived upon the natural production of the earth without culture. The great leader of the Gymnosophists, according to Jerome, was one Buddas, called by Clemens, Butta, whom Suidas classes among the Brachmans.

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GYNÆCIUM, among the Greeks, a room set apart for the women, (so called from *γυνή* a woman, and *οἶκος* a dwelling,) where they were employed in needle-work, &c. Among the Romans it was a magazine or depot of clothes, furniture, &c. in towns, for the use of the Roman emperors when travelling. Many people, especially women, were constantly at work in them.—In the Middle age, the Gynæcium was also a private apartment in the house where the women worked apart in making clothes, &c. — *Gynæcosmi* were certain magistrates, amongst the Greeks, whose office it was to regulate the women's apparel, according to the rules of decency, and to fine them for any deviation from modesty in their dress.

GYNÆCONŌMI, magistrates among the Athenians, ten in number, who had an eye upon the conduct of the women, and punished such as forsook the line of propriety and modesty. A list of such as had been fined was put up by them upon a palm-tree in the Ceramicus.

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HADES, a name given by the Greeks to the infernal regions, and evidently derived from Egypt. The Egyptians considered Hades as a place of separate abode for the soul, preparatory to a judgment; and this spot they placed beneath the earth, and near the great central cavity. The idea of hell, amongst the Greeks and Romans, varied according to the fancy and imagination of each individual. The hell of the vulgar was an assemblage of whatever they conceived frightful and tormenting; and the philosophers were more ingenious, indeed, but full as wild in their conjectures. The ancient Jews seem to have had no knowledge of any but temporal punishments, and the law threatens no other. But, after they became conversant with the Greeks, they adopted many of their opinions on this subject, and added some inventions of their own. They believed hell to be in the centre of the earth, and that there were three roads leading to it; one through the wilderness, by which Dathan and Abiram passed; another through the sea; and the third in Jerusalem.

HAGIOGRAPHΑ, (from *ἅγια γραφή*, sacred writing,) was the ancient name of the sacred or holy writings, taken from the custom of the synagogues, by which the

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Old Testament was divided into three parts, viz. Moses's law, the Prophets, and the Hagiographa; by which last was meant the Psalms, Proverbs, Job, Ezra, Chronicles, Solomon's Song, Ruth, Ecclesiastes, and Esther.

HAIR. In the designs of ancient sculptors, numismatists, artists, &c., the hair forms a distinguishing characteristic of the age or country. The Jews were under some particular regulations as to their hair. They were not permitted to cut it round, because the Arabians, Ammonites, Moabites, Edomites, &c. are said to have done so in imitation of Bactus. Upon some occasions they were to shave or cut off their hair, as in case of a leprosy, &c.—The Egyptians shaved the head, except during absence from their country, when they let both that and the beard grow. The Egyptian women, as appears by figures of Isis, cut it square round the neck.—Among the Greeks and Romans, the hair was cut off at adolescence, and offered to deities. The hair of the Grecian women engaged a principal share of their attention; and the Roman ladies seem to have been no less curious with respect to theirs. They generally wore it long, and dressed it in a variety of ways, ornamenting it with

gold, silver, pearls, &c. On the contrary, the men amongst the Greeks and Romans wore their hair short, as may be collected from books, medals, statues, &c. This formed a principal distinction in dress between the sexes. Amongst the Greeks, both sexes, a few days before marriage, cut off and consecrated their hair, as an offering to their favourite deities. It was also customary among them to hang the hair of the dead on the doors of their houses previous to interment. They likewise tore, cut off, and sometimes shaved their hair, when mourning for their deceased relations or friends, which they laid upon the corpse, and threw into the pile, to be consumed together with the body. The ancients imagined that no person could die, till a lock of hair was cut off; and this act they supposed was performed by the invisible hand of death, or Iris, or some other messenger of the gods. The hair thus cut off, they fancied, consecrated the person to the infernal deities, under whose jurisdiction the dead were supposed to be. It was a sort of first-fruits which sanctified the whole. (*Virg. Æn.* iv. 694.)—Certain modes of wearing the hair distinguished particular nations; for instance, hair, twisted in form of a mitre, distinguished the Armenians and other Asiatics; long, floating, and curled, the Parthians and Persians; thick and bristly, the Scythians and Goths; cut upon the crown of the head, the Arabians, Abantes, Mysians, Curetes, and Ætolians; long, the Athenian cavalry and all Lacedæmonian soldiers'; floating, only Bacchantes; fastened upon the top of the head, girls; tied, and falling upon the nape of the neck, matrons. — It was esteemed a notable honour among the ancient Gauls to have long hair; for which reason Julius Cæsar, upon his conquering them, obliged them to cut off their hair, as a token of submission; and so afterwards those who forsook the common way of life, and betook themselves to a cloister, had their heads shaven, as a token that they had adieu to all earthly ornaments, and made a vow of perpetual subjection to their superiors. — In the Middle age, it appears that long hair was much esteemed by the Goths. The royal family of France had it as a particular mark and privilege of the kings and princes of the blood, to wear long hair, artfully dressed and curled.

HALL-MOTE, among the Anglo-Saxons, a convention of citizens in their public hall, where they held their courts; sometimes called *folk-mote*. It was a word also applied to the lord's court held within

the manor, in which the differences between the tenants were determined, somewhat similar to the courts-baron of the Norman periods.

HALTERISTÆ, (from *άλτηρ* a discus), among the Greeks and Romans, a sort of discus-players.

HALYWERCFOLK, or **HOLYWORKFOLK**; people who enjoyed lands by the service of repairing or defending a church or sepulchre; for which pious labours they were exempt from all feudal and military services.

HAM, a very general termination for English towns. It is a Saxon word, signifying a place of dwelling, a village, or town.

HAMADRYADES, (from *ἅμα* together, and *δρυς*, an oak,) were certain deities frequently mentioned by the Greek and Roman poets, who were supposed to preside over woods and forests, and to live and die with the particular trees to which they were attached, or over which they presided; whence they derived their name.

HANGING GARDENS, a term usually applied to the celebrated gardens of Babylon, which have been classed among the seven wonders of the world. They have been described by Herodotus, Diodorus, and others, as containing a square of four hundred feet on every side, and being carried up in the manner of several large terraces, one above another, till the height equalled that of the walls of the city. Amytis, the wife of Nebuchadnezzar, having been bred in Media, (for she was the daughter of Astyages, the king of that country,) had been much delighted with the mountains and woody parts of that country; and as she desired to have something like it in Babylon, Nebuchadnezzar, to gratify her, caused this prodigious pile to be erected. The whole was sustained by vast arches, raised upon other arches, one above another, and strengthened by a wall, surrounding it on every side, of twenty-two feet in thickness. On the top of the arches were first laid large flat stones, sixteen feet long, and four broad. Over these was a layer of reeds, mixed with a great quantity of bitumen, upon which were two rows of bricks, closely cemented together with plaster. The whole was covered with thick sheets of lead, upon which lay the mould of the garden. All this floorage was contrived to keep the moisture of the mould from running away through the arches. The earth laid hereon was so deep, that the greatest trees might take root in it; and with such the terraces were covered, as well

as with all other plants and flowers that were proper to adorn a pleasure-garden. In the upper terrace there was an engine, or kind of pump, by which water was drawn up out of the river, and from thence the whole garden was watered. In the spaces between the several arches, upon which this whole structure rested, were large and magnificent apartments, that were very light, and had the advantage of a beautiful prospect.

HANSE (*Gothic*), in the Middle age, a society of merchants, for the good usage and safe passage of merchandise from one kingdom to another. The Hanse, or *Mercatorum Societas*, was formerly endowed with many large privileges by princes within their territories. It had four principal seats or staples, where the *Almain*, or German and Dutch merchants, being the founders of this society, had an especial house; one of which was in London, called the *Steel-yard*. — *Hanse Towns* were certain free towns of Germany and the north, united by strict league, under laws and magistrates of their own appointing, for the better carrying on of commerce, and their mutual safety and assistance. This famous association is supposed to have begun at Bremen on the Weser, in the twelfth century, immediately after the incursions and piracies of the Danes, Normans, &c. At first it consisted only of towns situate on the coasts of the Baltic Sea; but its strength and reputation increasing, there was scarcely any trading city in Europe, but desired to be admitted into it; and in process of time it consisted of 66 cities. They grew so formidable as to proclaim war against Waldemar, king of Denmark, about the year 1348; and against Erick in 1428, with forty ships, and twelve thousand regular troops, besides seamen. This gave umbrage to several princes, who ordered the different merchants of their respective kingdoms, to withdraw their effects, which thus broke up the greatest part of the association. A great many towns in Germany still retain the name, though they no longer are governed by those laws.

HARBOURS, among the Greeks and Romans, were semicircular; the extremities of which, by the Latins called *cornua*, had chains or large booms reaching from one side to the other, for the security of the shipping. On both sides were towers, with garrisons of soldiers for their protection, and watch towers with lights, to direct mariners, at no great distance. Most harbours were adorned with temples or altars to the tutelary deities of the place. — Athens was celebrated

for her three harbours; viz., the *Piræus*, which had three docks, and was situated about five Roman miles from the city. It had also two temples; both dedicated to Venus; the one consecrated by Themistocles, the other by Conon. In this harbour there were likewise five porticos, which being contiguous to each other, went conjointly by the name of the great portico. This harbour, though once so populous, was reduced to a very few houses in the time of Strabo, having been burnt by Sylla in the Mithridatic war. The *Mumychia* was a promontory not far from the Piræus; which extended in the form of a peninsula, and was well fortified by nature, as well as by art. The *Phalerum* was distant from the city about four miles and a half, and was the most ancient of the three harbours.

HARMOSTES, certain magistrates among the Spartans, whose principal duties were to look to the building of citadels, repairing the forts, &c.

HARP, a species of draw-bridge of frame-work, used by the Romans; so called from its resemblance to the musical instrument of the same name. It was placed in a perpendicular position against the towers of the besiegers; and by means of pulleys, lowered to the walls of the besieged town; when the soldiers immediately sprang forward on it towards the ramparts.

HARPAGINES, (so called from ἀρπαγες hooks), a sort of naval implements of war, invented by Anacharsis, the Scythian philosopher. They consisted of hooks of iron, hanging on the top of a pole, which, being secured with chains to the masts of ships, and then let down with great velocity into the enemy's vessels, caught them up into the air. By way of defence against these machines, they covered their ships with hides, which broke and blunted the force of the iron.

HARPAGUS, in ancient Roman inscriptions, signified a person who died in the cradle, or in early youth, for whom no funeral or monument was prepared.

HARPIES, (from ἀρπάζω to seize), a rapacious, impure sort of winged monsters, frequently mentioned by the Greek and Latin poets. They are represented as having ears like a bear, bodies like vultures, faces like women, and feet and hands hooked like the talons of a bird of prey. They were called Aello, Ocypute, and Celeno. They were sent by Juno to plunder the table of Phineas; whence they were driven to the islands called Strophades by Zethes and Calais. They plundered Æneas during his voyage towards Italy (Virg. *Æn.* iii.), and pre-

dicted many of the calamities which attended him. They emitted an infectious smell, and spoiled whatever they touched by their filth and excrements. Vossius thinks that what the ancients have related of the Harpies, agrees to no other birds so well as to the great bats found in the territories of Darien in South America.

HARUSPICES, priests or soothsayers at Rome, whose duty it was to examine the entrails of the victims; from which, and from other circumstances attending the sacrifice, they derived omens of futurity. Thus they received their name *ab aris aspiciendis*. The order was first established by Romulus; and the first Haruspices were Tuscans, who were considered as particularly skilful in that branch of divination; though the custom had been long previously in use among the Chaldeans, Egyptians, and Greeks. Before the victim was sacrificed, the Haruspices had to observe if it came to the altar without resistance, and stood there quietly; if so, the omen was lucky; but if it was obliged to be dragged to the altar, escaped from the stroke, or roared and struggled much after receiving it, the omen was unpropitious. After opening the victim, they examined the colour of the interior parts: a double liver, and a small and lean heart, were reckoned highly unfortunate; but nothing could be thought more fatal and dreadful, if the entrails fell out of the priest's hands. If they were of a pale livid colour, or more bloody than usual, they indicated sudden danger and ruin. As to the flame of the sacrifice, if it arose freely in a pyramidal form, clear and transparent, it was a favourable omen; but if it was kindled with difficulty, or did not burn upright; if it was slow in consuming the sacrifice, and sent forth a crackling noise, it was considered unpropitious. They also drew omens from the frankincense, wine, and water used in the sacrifice.

HASTA PURA, a spear bestowed by the Romans on such as killed an enemy hand to hand. The hasta pura was used also as a sceptre and badge of authority. Hence Virgil has given one to Sylvius in the sixth *Æneid*:

—"pura juvenis qui nititur hasta."

In imitation of the hasta pura, in all probability, some of our officers of state, in England, carry white rods, or staves, as ensigns of their dignity. As the hasta pura was given as a mark of honour for some noble achievement, so the soldier was sometimes, by way of disgrace and punishment, obliged to resign his

spear; this was called *censio hastaria*. The hasta, or spear, was set up at all collections of taxes by the censors, and at all auctions, public or private, to signify that they acted under a lawful commission. Hence the phrase, "*sub hasta vendi*:" for the spear, before the sceptre was introduced, was made use of as the emblem of authority. When the *centumviri* acted as judges, a spear was always stuck up in the forum. — *Hastati* were soldiers armed with spears, who were always drawn up in the first line of battle. These were picked out the next in age to the *Velites*. At last they laid aside the spear, but still retained their name.

HAUBERGEON, or **HAWBERK**; in the Middle age, a coat of mail, composed either of plate or chain-mail without sleeves. It was a complete covering from head to foot, and consisted of a hood joined to a jacket with sleeves, breeches, stockings, and shoes of double chain-mail, to which were added gauntlets of the same construction.—*Grose*.

HAWKING. See **FALCONRY**.

HEADBOROW, among the Saxons, the head of the frank-pledge in boroughs, who had the principal government within his own pledge; and as he was called headborow, so he was also styled *borow-head*, *bursholder*, *thirdborow*, *tithingman*, &c., according to the usage and diversity of speech in several places. (*Lamb.*) These headborows were the chief of the ten pledges; the other nine being denominated *handborows*, or inferior pledges.

HEAD-DRESSES. On ancient sculpture, coins, pottery, &c., the head-dress is often a distinguishing characteristic of the age or country. Egyptian figures, with the head covered, represent gods, kings, or priests. These coverings were hoods, bonnets somewhat like mitres, or flat at the top. An aigrette of plumes distinguishes the figures of kings. Some Egyptian women, or rather *Isises*, have a bonnet resembling a tower or spire of false hair, but more often composed of plumes. — The Phrygian bonnet is a conical cap, crooked at top in front. The royal bonnet is the tiara or *cidaris* of the kings of Persia, Armenia, &c. — The Greeks generally had the head bare; but the ladies sometimes wore the mitre, or the bushel-shaped crown (which was peculiar to Ceres), and sometimes the crescent-formed diadem. — The ancient Romans wore no covering on their heads, except at sacred rites or festivals, on a journey, and in war. Occasionally, also, in the city, they threw over them the lapet of their gown, as a screen from the rain or cold. The Roman women generally had

the head bare; sometimes like the men they covered it entirely with the mantle, or only veiled the face with it, though the veil was sometimes a separate article of dress. The later Romans, however, wore the *pileus*, a cap, the *petasus*, a broad brimmed hat, and *galerus*, a round cap similar to a helmet. — The Anglo-Saxons, in the 8th century, commonly wore a cap resembling the Phrygian bonnet, apparently of skins, the shaggy part outermost; those of the better sort being enriched with some kind of ornament. They had, besides, felt or woollen hats. — The Anglo-Normans appear in head coverings, conical, bason-formed, Phrygian bonneted, night-cap or hood shaped, sometimes poking out sharp behind. According to the plates in Strutt, our early Anglo-Saxon and Norman ladies appear only in the cover-chief or hood, from the eighth to the eleventh century; after which occurs an infinite variety. See DRESS.

HEBE. For Symbols, &c. see GODS.

HECALESTIA, a festival instituted by Theseus, in honour of Jupiter of Hecale; or in commemoration of Hecale, by whom Theseus had been kindly treated, when he went against the bull of Marathon, &c.

HECATESIA, a festival observed by the Greeks in honour of Hecate. The Athenians paid extraordinary honours to this goddess. They gave a public entertainment, or supper, in her honour. The supper was provided by the rich, and immediately carried off by the poor, who, notwithstanding, asserted that Hecate had devoured it. — *Hecatæa* were statues erected by the Athenians, in honour of Hecate, who they believed was the overseer of their families, and protectress of their children.

HECATOMB, (from *ἑκατόν* a hundred, and *βοῦς* oxen,) among the Greeks and Romans, a sacrifice offered on extraordinary occasions, consisting of one hundred oxen. The Lacedæmonians offered this sacrifice yearly for the hundred cities under their subjection. Sometimes the Greeks erected a hundred altars, and offered upon them a hundred hogs or sheep, &c. This pompous sacrifice was often promised, but seldom paid; for they invented a method of imposing upon the gods by offering one animal only, and substituting, for the remainder, little images of paste, &c. Pythagoras is said to have offered a hecatomb to the Muses, for having discovered the demonstration of the forty-seventh proposition of Euclid's first book. The hecatombs of the Roman emperors sometimes consisted of a hundred lions, eagles, &c. — *Hecatombæon* was the first

month of the Athenian year, consisting of thirty days, beginning on the first new moon after the summer solstice, and consequently answering to the latter part of our June, and the beginning of July. It had its name from the great number of hecatombs sacrificed in it. — *Hecatombæia* was a festival celebrated by the Argians and inhabitants of Ægina, in honour of Juno.

HECATOMPHONIA, a solemn festival held by the Messenians in honour of Jupiter, when they had killed one hundred enemies.

HEGIRA, the Mahometan era, or computation of time beginning with the flight of Mahomet to Mecca, July 16th, anno 622.

HEICETÆ, a sect of heretics of the seventh century, who professed the monastic life.

HELCESAITES, an ancient sect of heretics, founded by Elcesai, a Jew, in the time of Trajan. He taught that Jesus Christ had appeared in the world, from time to time, under divers bodies; with other doctrines similar to those of the Ebionites.

HELENIA, a festival celebrated in Laconia, in honour of Helen of Troy, who there received divine honours.

HELEPÖLIS, a huge moveable machine of war, among the classical ancients, calculated for besieging towns, forts, &c. Its invention has been attributed to Demetrius, who, from his success with these machines, was called the besieger of cities. Demetrius, at his celebrated siege of Rhodes, brought one of a formidable size into operation, which has been thus described. It consisted of an assemblage of large square beams, riveted together with iron; each side being seventy feet wide; and the whole mass resting upon eight wheels made proportionable to the weight of the superstructure. In order to facilitate and vary the movements of the helepölis, care was taken to place casters under it, by which the machine was made moveable any way. From each of the four angles a large column of wood was carried up to the height of about one hundred and fifty feet, inclining towards each other. The machine was composed of nine stories, whose dimensions gradually lessened in the ascent. The first story was supported by forty-three beams, and the last by no more than nine. Three sides of the machine were plated over with iron, to prevent its being damaged by the fires that were launched from the city. In the front of each story were little windows, whose form and dimensions corresponded with the nature of

the arrows that were to be shot from the machine. Over each window was a kind of curtain made with leather, stuffed with wool; this was let down by a machine made for that purpose, and the intention of it was to break the force of whatever should be discharged by the enemy against it. Each story had two large stair-cases, one for the ascent of the men, and the other for their descent. This machine was moved forward by three thousand four hundred of the strongest and most vigorous men in the whole army; but the art with which it was built greatly facilitated the motion. Each story of this formidable engine was furnished with catapultas and ballistas, proportioned in their size to the dimensions of the place. It was likewise supported and fortified on two of its sides, by four small machines called tortoises; each of which had a covered gallery, to secure those who should either enter the helepolis, or issue out of it, to execute different orders. On the other two sides was a battering-ram of a prodigious size, consisting of a piece of timber thirty fathoms in length, armed with iron terminating in a point, and as strong as the beak of a galley. These engines were mounted on wheels, and were driven forward to batter the walls during the attack with incredible force by nearly a thousand men. The brave resistance of the Rhodians, added to their great ingenuity, eventually defeated the object of Demetrius in the use of this formidable machine. That prince was preparing to advance his helepolis against the city, when a Rhodian engineer contrived an expedient to render it entirely useless. He opened a mine under the walls of the city, and continued it to the way over which the tower was to pass the ensuing day, in order to approach the walls. The besiegers, not suspecting any stratagem of that nature, moved on the tower to the place undermined; which being incapable of supporting so enormous a load, sank in under the machine, which buried itself so deep in the earth, that it was impossible to draw it out again. This accident eventually compelled Demetrius to raise the siege.

HELING, a brass coin among the Saxons, equivalent to our halfpenny.

HELIAEA, the principal and most remarkable court of justice in Athens, next to the Areopagus; the judges of which were called *Heliastæ*. They were composed of 500 members; but, in important trials, judges from the other courts were added, to the number of 1,500 or 2,000. Besides judging in civil actions, the He-

liaea pronounced sentence on those persons who had been accused before the Areopagus. First, the plaintiff delivered the name of the person against whom he brought the action, with an account of the offence, to the magistrate, whose office it was to introduce it into the proper court. The magistrate then cited the defendant to appear before him; and both parties being present, an oath was required of each. The plaintiff swore he would make no false accusation, and that he would not be bribed to desist from the prosecution; the defendant swore that he had not injured the plaintiff. The magistrate, having written down the oaths, and the evidence of the witnesses, who were also sworn with great solemnity, cast lots for the judges, proposed the cause to them, and delivered the documents of the action. After the witnesses had again given their evidence before the judges, the plaintiff and the defendant each spoke, or were allowed advocates to plead for them; and when both parties had finished their speeches, the public crier, by command of the presiding magistrate, ordered the judges to bring in their verdict. The judges, in giving their verdict, made use of white and black beans, which they took from the altar, and cast into two urns. The urns were then opened, and the suffrages numbered in the presence of the magistrate. If there was a majority of black beans, he pronounced the accused guilty; but if of the white, he was acquitted.

HELLENODICÆA, the directors of the Olympic games. They were obliged to take an oath that they would act impartially, receive no bribe, nor discover their reasons for disliking or approving any of the contending parties. At the solemnity they sat naked, having before them the victorial crown, which, at the conclusion of the exercises, was presented to whomsoever they adjudged it. An appeal, however, lay from them to the Olympian senate. They were obliged to reside ten months before the games in the Elean forum, and assemble in a place there, called *Hellenodicæum*, to see that such as offered themselves performed their proper exercises, and were duly instructed in the laws of the games.

HELLOTIA, a festival celebrated at Corinth, with games and races, in honour of Minerva. There was a festival of the same name, observed in Crete, in honour of Europa.

HELMETS. Among the early nations of antiquity, the helmet forms a prominent feature in all military costume; and is often of great utility in distinguishing

the age or country of the wearer. The Egyptian kings had them of brass, while the soldiers wore linen ones thickly padded. The crests of the royal Egyptian helmets were the heads of the lion, bull, or dragon. The Milyans had helmets of skins; those of a fox formed the early Thracian helmet; and this ancient fashion of the heroic ages appears in the *galerus* of the Roman light troops. The Phrygian bonnet was a scull-cap, with a bent peak projecting in front, like the bust of a bird, with an arched neck and head. It is certainly the most ancient form of helmets. The ancient Persians, says Strabo, and probably their oriental neighbours, wore modern turbans; in war a cap cut in form of a cylinder or tower. This Asiatic fashion extended itself widely.—The helmet of the Grecian soldier was usually made of brass, and sometimes of the skins of beasts, with the hair still on; and, to render them more terrible, the teeth were often placed in a grinning manner. The crest was made of horsehair or feathers, and was curiously ornamented. In the early period of the Greeks, helmets had been composed of the skins of quadrupeds, of which none were more common than the dog. Hence we have *κυνη*, the dog's skin helmet; *ἰκτιδιν*, that of weasel's skin; *ταυριν*, the bull's hide helmet; *άλωπεκεν*, the fox's skin; *λεονταναιγεν*, that covered with a lion's skin; but these in later times all became poetic appellations of the helmet, though made of brass. Leathern scull-caps, slit open at the ears, and tied with thongs under the chin, and helmets made of twisted thongs, ornamented outside with boar's teeth, and underneath a woollen cap, were of Homer's era. The *κορυς* was the most splendidly ornamented of any; quadrigæ, sphinxes, griffins, sea-horses, and other insignia, richly embossed, often covered the surface; the *περικεφαλή* had a ridge, on which was a quantity of horse-hair from the mane, cut square at the edges; the *κρανος* sometimes had a cock's feather stuck on each side. After the time of Alexander the Great, common soldiers had only small crests; chieftains, plumes or two crests.—The helmet of the Romans was a head-piece of brass or iron, which left the face uncovered, and descended behind as far as the shoulders. Upon the top was the crest, in adorning which the soldiers took great pride. The usual ornaments were horse-hair, or feathers of divers colours; but the helmets of the officers were sometimes very splendid, and adorned with gold and silver.

Helmets occur with cheek-pieces and moveable visors. Singular helmets, with aigrettes, plumes, wings, horns, double crests, double cheek-pieces, (some of which are seen on the Hamilton vases), and others, with fantastical additions and over-loaded crests, are either Barbarian, or subsequent to the removal of the seat of empire to Constantinople.—The Gauls wore helmets of brass, with monstrous appendages for ostentation; as the shapes of birds, beasts, &c.—In the Middle age, the knights of Europe were distinguished by helmets adorned with the figure of a crown, or of some animal. The king wore a helmet of gold, or gilt; his attendants, of silver; the nobility, of steel; and the lower orders, of iron. See ARMOUR.

HELOTS, a kind of slaves among the Lacedæmonians, so called because they came from Helos, a town of Laconia, conquered by the Spartans. In tracing the history of these Helots, we find, from Strabo and other writers, that when the Lacedæmonians began to settle first in Peloponnesus, they met with great opposition from the inhabitants of the country, whom they were obliged to subdue one after another by force of arms, or receive into their alliance on easy and equitable terms, with the imposition of a small tribute. Strabo speaks of a city called Helos, not far from Sparta, which, after having submitted to the yoke, as others had done, revolted openly, and refused to pay the tribute. Agis, the son of Euristhenes, newly settled on the throne, was sensible of the dangerous tendency of this first revolt, and therefore immediately marched with an army against them, together with Soüs, his colleague. They laid siege to the city, which, after some resistance, was forced to surrender at discretion. This prince thought it proper to make such an example of them, as should intimidate all their neighbours, and deter them from the like attempt; and yet not alienate their minds by too cruel a treatment; for which reason he put none to death. He spared the lives of all the inhabitants, but at the same time deprived them of their liberty, and reduced them all to a state of slavery. From thenceforward they were employed in all mean and servile offices, and treated with extreme rigour. These were the people who were called Elotæ, or Helots. The number of them exceedingly increased in process of time; the Lacedæmonians giving undoubtedly the same name to all the people whom they reduced to the same condition of servitude.

As they themselves were averse to labour, and entirely addicted to war, they left the cultivation of their lands to these slaves, assigning every one of them a certain portion of ground, the produce of which they were obliged to carry every year to their respective masters, who endeavoured, by all sorts of ill-usage, to make their yoke more grievous and insupportable. It was their custom not only to make these poor creatures drunk, and expose them before their children, in order to give them an abhorrence for so shameful and odious a vice, but they treated them with the utmost barbarity, and thought themselves at liberty to destroy them by any violence or cruelty whatsoever, under pretence of their being always ready to rebel. Upon a certain occasion, related by Thucydides, two thousand of these Helots disappeared at once, without any one knowing what had become of them.

HELVIDIANS, a sect of ancient heretics, so denominated from their leader Helvidius. Their distinguishing principle was, that Mary the mother of Jesus was not a virgin, but had other children by Joseph.

HEMEROBAPTISTS, a sect among the ancient Jews, so called from their washing and bathing every day in all seasons. Epiphanius, who mentions this as the fourth heresy among the Jews, observes, that in other points they had much the same opinions as the Scribes and Pharisees; except that they denied the resurrection of the dead, in common with the Sadducees, and retained a few other impieties of the latter.

HEMERODROMI, (from *ἡμέρα* a day, and *δρομος* running about,) among the classical ancients, were certain sentinels, or guards, appointed for the security and preservation of cities, and other places. They went out of the city every morning as soon as the gates were opened, and kept all day patrolling round the place; sometimes making excursions farther into the country, to see that there were no enemies lying in wait to surprise them. — The Hemerodromi were also a sort of couriers who only travelled one day, and then delivered their packets or dispatches to a fresh man, who ran his day; and so on to the end of the journeys. The Greeks adopted them from the Persians, as appears from Herodotus. Augustus also established similar couriers.

HEMEROTRŌPHIS, a measure of capacity amongst the Greeks, the same with the *chœnix*, so called because it held one day's food.

HENOTICUM, in church history, a fa-

mous edict issued by the emperor Zeno, in the fifth century, intended to reconcile and re-unite the Eutychians with the Catholics.

HEPHÆSTIA, an Athenian festival in honour of Vulcan, by the Greeks called *Ἡφαίστιος*, in which three young men ran together, the first of whom carried a lighted torch, which he delivered to the second, and the second in like manner to the third. Victory was his, that had the fortune to have the torch when they came to the end of the race. Authors frequently allude to this, as a fit emblem of the vicissitudes of life. — *Lucret.* l. ii.

HEPTARCHY, among the Anglo-Saxons, the government of the seven Saxon kings. It generally meant that part of Britain called England, which was divided into seven parts or kingdoms by the Saxons, before it all came under the dominion of Egbert, who, by reducing the rest, was the first monarch of England, being crowned king of the whole, anno 819.

HERACLEIA, a quinquennial festival celebrated at Athens in honour of Hercules. A similar festival was celebrated by the Thebans in Bœotia, in which they offered apples to the god: and another at Cos, wherein the priest officiated in woman's apparel, with a mitre on his head.

HERACLEONITES, an early sect of heretics belonging to the Gnostics. After the example of their master they annulled all the ancient prophecies; holding that St. John was really the voice that proclaimed and pointed out the Messiah, but that the prophecies were only empty sounds, and signified nothing. They held themselves superior in point of knowledge to the apostles; and advanced the most extravagant paradoxes on pretence of explaining Scripture in a sublime or elevated manner.

HERACLIDÆ, in classical history, the descendants of Hercules, whom the Greeks called *Ἡρακλίδες*. They were expelled from Peloponnesus by Euristheus, king of Mycenæ, after the death of Hercules; and their return into Peloponnesus, about 80 years after the period of the Trojan war, is a celebrated epocha in ancient chronology. As it occasioned many changes and revolutions in the affairs of Greece, the return of the Heraclidæ is the epocha of the beginning of authenticated history. The time that preceded it is reputed fabulous. Accordingly, Ephorus, Cumanus, Calisthenes, and Theopompus, only began their histories from thence.

HERÆA, a festival celebrated at Argos, in honour of Juno, called *Ἡρæα*. Another of the same name was celebrated

every fifth year with games at Elis; where sixteen matrons were appointed to weave a garment for Juno; and to preside over the games. Virgins, according to their ages, ran races; their hair being dishevelled, their right shoulder bare to their breasts, and their dress reaching only to their knees. They had a second race in the Olympic stadium, which at that time was shortened about a sixth part. The victors were rewarded with crowns of olive and a share of the ox that was offered in sacrifice, and were permitted to dedicate their own pictures to Juno. The name of *Heræa* was also given to a day of mourning at Corinth, for the children of Medea.

HERALDS, amongst the Greeks and Romans, were held in great estimation, and looked upon as sacred. Those of Greece carried in their hands a rod of laurel, round which two serpents, without crests, were twisted as emblems of peace. The Athenian heralds oftentimes bore an olive branch covered with wool, and adorned with various fruits, as a symbol of peace and plenty. These heralds were all descended from *Ceryx*, whence their name *Κηρυκες*. Their office and duty consisted in adjusting differences, declaring war, and bearing important messages from general to general in the field. A strong voice seems to have been a necessary qualification.—The Roman heralds constituted a college, and were called *Feciales*.—In the Middle age, heralds were also held in great esteem; being the usual attendants of royalty and nobility, and exempt from subsidies, taxes, and other offices. In England, the three chief of the heralds were called Kings at arms; of which the principal was—1st. Garter, instituted by Henry V., whose office was to attend the knights of the Garter at their solemnities, and to marshal the funerals of the nobility. King Edward IV. granted the office of King of heralds to one Garter “*cum feudis et proficiis ab antiquo*,” &c. 2d. Clarendieux, or Clarentius, ordained by Edward IV., who attaining the dukedom of Clarence by the death of George his brother, whom he beheaded for aspiring to the crown, made the herald which belonged to that dukedom a King at arms, and called him Clarendieux; his proper office being to marshal and dispose the funerals of all the lesser nobility, knights, and esquires, through the realm, on the south side of Trent. 3rd. Norroy, quasi North Roy, whose office and business was the same on the north side of Trent, as Clarentius on the south, which is intimated by his name, signifying the North-

ern King, or King at arms of the north parts. These three officers were distinguished as follow: viz. Garter, Rex armorum Anglicorum indefinite: Clarendieux, Rex armorum partium Austriacum: Norroy, Rex armorum partium Borealiū. Besides the Kings at arms, there were six inferior heralds, originally created to attend dukes and lords in martial expeditions; viz. York, Lancaster, Chester, Windsor, Richmond, and Somerset; the four former instituted by King Edward III., and the two latter by Edward IV. and Henry VIII. To the superior and inferior heralds, were added four others, called marshals or pursuivants at arms, who commonly succeeded in the places of such heralds as died, or were preferred; and they were Blue Mantle, Rouge Cross, Rouge Dragon, and Portcullis; all equipped with proper ensigns, badges, and distinctions. The ancient heralds have been made a corporation, or college, under the Earl Marshal of England, with certain privileges; which college still exists in London, and is chiefly used for the purpose of registering the arms of the nobility and gentry of England.

HERCIA, a candlestick set up in churches, made in the form of a harrow, in which many candles were placed; these candlesticks were used on the sepulture of persons, and set *ad caput ceno-taphii*.

HERCULES. For Symbols, see Gods.

HEREBANNUM, (Sax. *here*, an army), a fine for not going armed into the field when called forth. (*Spelman*).—*Herebote* was the king's edict commanding his subjects into the field.—*Herefare* was the undertaking of a military expedition.—*Heregeld* was a tribute levied for the support of an army.

HERETICO COMBURENDO, a writ that lay against a heretic, who having been convicted of heresy by the bishop, and abjured it, afterwards fell into the same again, or some other, and was thereupon delivered over to the secular power. (F. N. B. 69.) By this writ, grantable out of chancery, upon a certificate of such conviction, heretics were burnt: and so were likewise witches, sorcerers, &c.

HERIOT, in the feudal ages, a tribute given to the lord of a manor for his better preparation for war. By the laws of Canute, at the death of the great men of this realm, so many horses and arms were to be paid as they were in their respective life-times obliged to keep for the king's service. (*Spelm*.)

HERMÆ, statues of Mercury, set up by the Greeks and Romans in cross ways.

They were made of brass, and sometimes of marble, and had neither arms nor feet. — *Herm-Athenæ* were statues of a compound nature, representing Mercury and Minerva, on square pedestals. Mercury represented eloquence, and Minerva wisdom.

HERMÆA, festivals in honour of Mercury, observed at Babylon, Athens, and Crete; when servants were waited on by their masters, somewhat similar to the Saturnalia of the Romans. — *Pausan.* viii.

HERMIANI, a sect of heretics in the second century, so called from their founder Hermias. One of their distinguishing tenets was, that God was corporeal.

HERMOGENIANS, a sect of heretics of the second century, so called from their founder Hermogenes, who established matter as their first principle, and made idea the origin of all the elements.

HERODIANS, a sect among the Jews, who derived their name from adopting the sentiments and tenets of Herod the Great, who maintained that the dominion of the Romans over the Jews was just and lawful, and likewise complying with many heathen usages and customs introduced by him. In their zeal for the Roman authority, they were diametrically opposite to the Pharisees, who esteemed it unlawful to submit or pay taxes to the Roman emperor; while the Herodians had so far degenerated from the true religion, as to build a temple to Caesar, and institute Pagan games. They also built a magnificent theatre in Jerusalem, and placed a golden eagle over the gate of the temple of Jehovah.

HEROES, amongst the Greeks and Romans, persons who partook partly of the divine and partly of human nature, and who, though mortal, had nevertheless a kind of immortality peculiar to themselves, being, after their death, placed amongst the gods. Heroes, in other words, were supposed to have been begot between a deity and a mortal. Such was Hercules, the son of Jupiter and Alcmena. The word hero was synonymous with demi-god.

HEROIS, a novennial festival celebrated by the Delphians, which was attended by many mysterious rites.

HERRING-SILVER, among our ancestors, a composition in money for the custom of paying a certain number of *herrings*, for the provision of a religious house, &c. — *Plac. Term.* 18 Edward I.

HERSE, (from the French *herise*), in the Middle age, an instrument used in fortification, consisting of a series of

spikes projecting from transverse pieces of wood. It was similar to the portcullis, and let down over the gates by a moulinet, to serve as a second protection, after the enemy had forced the first gate.

HETERIARCH, an officer in the Greek empire, whereof there were two kinds: the one called simply Heteriarch, and the other, Great Heteriarch, who had the direction of the former. Their principal function was to command the troops of the allies; besides which they had some other duties in the emperor's court, described by Codin, *De Officiis*.

HETEROUSII, a sect or branch of the Arians, so called because they maintained that the Son was of the same substance as the Father.

HEXAPHÖRUS, among the Romans, a funeral-bed resembling a couch, with small backs, furnished with girths, covered by a mattress, and the upper feet generally higher than the lower; so that the corpse lay on an inclined plane.

HEXAPLA, (from *ἕξ* six, and *ἀπὸ* elucidation), a very ancient copy of the Old Testament, written in Hebrew and Greek characters, with the translations of the Septuagint, Aquila, Theodotion, and Symmachus, in six several columns, compiled and published by Origen. There was added to it a fifth translation, found at Jericho, without the author's name, and a sixth called Nicopolitan, because found at Nicopolis. Origen joined to it a translation of the Psalms, and still the book retained the name of Hexapla, because the fifth and sixth translations were only of certain books of the Bible. This celebrated work has unfortunately perished.

HIDAGE, an extraordinary tax, payable to the Saxon kings, for every hide of land. This taxation was levied, not only in money but provision of armour, &c. When the Danes landed at Sandwich, in the year 994, King Ethelred taxed all his land by hides; so that every 310 hides found one ship furnished; and every eight hides found one jack and one saddle, to arm for the defence of the kingdom, &c.

HIEROGLYPHICS, (so called from *ἱερα γλυφῆ*, sacred sculpture), certain figures, or characters, chiefly used by the Ethiopians and ancient Egyptians, to express the mystical dogmas, or principal doctrines of their divinities, and other moral and political sciences, which were represented on stones, obelisks, or pyramids. They were originally invented by the priests, who were considered as the only true expositors of them.

Bishop Warburton, however, maintained that the hieroglyphic or sacred characters were not so denominated as being exclusively appropriated to sacred subjects, but that they constituted a real written language, applicable to the purposes of history and common life, as well as to those of religion and mythology. Diodorus Siculus, in speaking of the hieroglyphics used by the Ethiopians, says that some of these characters resembled different species of animals; others, the extremities of the human body; and others, mechanical instruments. Thus their writing was composed of an assemblage of characters, the signification of which, long practice had engraven in their memory. If they drew the figure of a kite, a crocodile, a serpent, or of any part of the human body, (as of an eye, a hand, a face, or of any other part,) those figures had general and particular significations. The kite, by an easy metaphor, denoted swiftness; the crocodile, whatever was mischievous; the eye signified a guardian of justice, and whatever defends the body. Among their other signs, the right hand, with the fingers extended, expressed abundance of the necessities of life; the left hand shut indicated strict economy. Many other parts of the body, and many instruments, had, in like manner, distinct ideas annexed to them. The Ethiopians carefully investigated the meanings of those figures, and imprinted them in their minds by long application. Hence, at first sight, they knew their signification.

The same remarks may apply to the Egyptian hieroglyphics; of which the sun, moon, and stars were the principal emblems. The sun was often the hieroglyphic of human life; and to shew the tranquillity of that life, he was represented in his full glory; darkened and cloudy, to signify troubles and inquietude. The sun was also a hieroglyphic of the revolution of the whole year, as regulating the seasons by his course. When the Egyptians wanted to signify a woman with child, or lying in, they represented the sun divided in two, with a star in the middle of the division, for a hieroglyphic of the child in the womb of its mother. The moon was a hieroglyphic of human life; because its face changes every day, like that of the human life. For a hieroglyphic of the month, the Egyptians painted the moon with her horns downwards. They also made a star one of the hieroglyphics to signify God; because they imagined that the fixed stars gave the motion to the inferior heavens, as God does to all created beings. The Egyptian priests, with regard to that

beginning and end, which is invisible, understood God by the figure of a circle, by which was also understood the course of a year, in consideration of the gold circle which Cambyzes carried off from the sepulchre of Symond, and which had in circumference 365 cubits, and a cubit in breadth; each day of the year being engraved on each cubit, according to the diurnal course of the planets. The winged sphere, wreathed about with serpents, was the hieroglyphic of the spirit and soul of the universe.—The Egyptian priests, by a quadrangular figure, understood wisdom; because they supposed that form the most secure foundation. By the figure of a triangular pyramid, or obelisk, was understood the Divinity; as considering the number three the most perfect number.—Of animals, the principal hieroglyphic was the lion, which always denoted strength. By the head of a lion, the Egyptians understood vigilance and watchfulness. To signify excessive rage, they represented him tearing his own progeny into pieces. The lioness was most commonly the hieroglyphic of a prostitute; and a lion's skin represented virtue. A lion rampant was the hieroglyphic of magnanimity; regardant, of circumspection and caution; saliant, of expedition or celerity; sejant, of council; passant, of prudence; gardant, of defence. The sphinx (which was seen at the entrance of several temples of the ancients) with the head of a woman, and the rest of the body of a lion, signified that human nature surpassed in excellency all other animals. The figure of an elephant was a hieroglyphic to signify a king; because perhaps when these animals travelled in droves, the eldest marched always at the head. The Egyptians represented in hieroglyphic terms an elephant and a goat, to signify that a prudent man avoids with care all that has the least appearance of folly. They painted an elephant and a hog, to insinuate that one must avoid the company of tattlers, as the elephant flies from the grunting of a hog. The Egyptians represented a bull crowned with the leaves of a fig tree, for a hieroglyphic of modesty. By a horse they signified a profane man; and by a dog, sagacity and fidelity. The Egyptians also represented, under the figure of a dog, their god Anubis; and a dog, with a diadem or coronet, denoted a prince or legislator. A dog led by a leash, was the hieroglyphic of a military man, the leash signifying the oath of a soldier, and the dog his duty; and the figure of a man with the head of a dog signified impudence. The crocodile

was usually the emblem of the Nile; and sometimes represented water, which was calculated to enrich and fertilize the country: it was also the symbol of divinity. Typhon was sometimes represented by the head of a crocodile, and the body of a bear. The cat was the emblem of the moon, or Isis, for which reason it appears on the sistrum. The cow was the representation of Venus. A hart chewing the cud denoted a man perfectly accomplished. The ant was the hieroglyphic of care and industry; of foresight; of constancy in toil and labours; of mutual compassion; of different offices and manners; of opulence; and of vain glory. The Egyptian priests understood, by the figure of a hog, a dangerous and brutish man; by a hog wallowing in the mud, an uncivil and ill-bred man, luxury, and gluttony. The figure of a sheep denoted folly, as well as innocence, good nature, and meekness. The ass signified stupidity, and uncleanness; and a running ass denoted a fine enterprise begun, but soon neglected, because the galloping of an ass is but short. The Egyptians represented the mule as the emblem of sterility; and by the figure of a hare they understood vigilancy, quickness of hearing, fecundity, and solitude. The fox signified a deceitful, cunning, treacherous, and malicious man. The mole was the common hieroglyphic of blindness, of a quick hearing, and of futurity. The rat was the symbol of ruin and destruction; because it is always gnawing something night and day. The Egyptian priests, to signify the world, represented a spotted serpent biting its tail; professing thereby to show the immortality of things created, whose beginning tends towards its end, and the end returns to the beginning. The globe with the winged serpent, was one of the most universal symbols; the circle, or ring, or egg, being a symbol of the world, by which the god Cneph was represented. By a serpent which had cast off its skin, was signified an old man restored to his pristine juvenility; and by one with the tail under its throat, was understood time, comparing the revolution of the seasons to the convolutions of the serpent. The basilisk was the hieroglyphic of a century and of eternity, and also of a calumniator. The viper was the symbol of children who conspired against their parents. To denote a prince inclinable to clemency, the Egyptians represented a serpent in his convolutions, biting his tail; and to signify one who had taken a particular care of his people, they depicted a serpent

with his eyes open, his neck erect, and raising up his breast. By the caduceus, or rod garnished with two serpents, male and female, they understood the birth of man, concord, and amity. The cornucopia joined to the caduceus represented felicity. The figure of the vulture signified the year; but when tearing her thighs to feed her young, it denoted pity and commiseration. The eagle stripped of his feathers was the emblem of the Nile, and it also denoted prosperity. By the figure of the phoenix was understood a restoration, because the phoenix was supposed to revive from his own ashes. The figure of the pelican denoted extreme folly, on account of building its nest in low places, where its young could be stolen away; it also signified compassion and paternal love, because it was supposed to open its breast, and feed its young with its own blood. By the figure of an owl placed on an altar was understood Minerva, and consequently wisdom. It also signified death, and represented tyranny. The Egyptians understood, by the figure of the swan, an old man who delighted in music, because the swan was supposed to sing better the nearer he approached his end. The swan also denoted a man who oppressed his countrymen and fellow-citizens. By the parrot was understood eloquence, because no other animal imitates so well the human voice. The peacock signified Juno, because that bird was consecrated to her. The ridicule and vanity of riches was also figured by the feet of the peacock. By the tail of the peacock was also represented the vicissitudes of fortune, because its fine feathers fall every year at the fall of the leaves. The figure of a syren or mermaid, with the feet of a hen, signified misfortunes. A hen denoted fecundity, health, and security. The cock was the hieroglyphic of impiety. By the figure of a goose holding a pebble in her bill, was understood silence kept à-propos. Good and loyal subjects were represented by a bee, which also denoted chastity. By a fly, the Egyptians understood importunity, impudence, and obstinacy. The spider was the emblem of a needless work. The Egyptian priests represented impiety, ingratitude, and injustice, by the sea-horse; and they signified that piety was preferable to impiety, by the head of a cassowary fixed on the foot of a sea-horse. The Egyptians, to denote a person without shame, painted a frog, because it was supposed that it had blood nowhere else but in the eyes: it was also the emblem of a needless or criminal curiosity. There was seen at

Sais, on a portal of a temple dedicated to Minerva, a child, an old man, a falcon, a fish, and a sea-horse: these indicated the condition and fragility of human life, which from its infancy tends towards old age, and returns again to infancy. The scarabæus was a type of spring, and of fecundity. By the falcon was understood our intellectual faculty, which is a participation of the divinity; death, by the fish by reason of the sea, which the Egyptians called ruin and destruction; violence, by the sea-horse, &c.

There were a variety of other hieroglyphic symbols among the Egyptians; but the preceding is an enumeration of the principal ones. Of late years, however, many important discoveries have been effected in the deciphering of Egyptian inscriptions; especially by De Sacy, Akerblad, Young, Champollion, and others; whose indefatigable labours have materially assisted in elucidating the hieroglyphic and phonetic characters of the ancient Egyptians. From an interesting memoir, presented by Champollion to the French Academy of Inscriptions, in 1822, it appears that the Egyptians had three kinds of writing:—1. The *Hieroglyphic* writing, which directly painted ideas, by means of characters which represented, with more or less accuracy, the forms of sensible objects, and of which the characters were taken sometimes in a proper, sometimes in a figurative sense. The ancients called them, in the first case, *cyriological* hieroglyphics; in the second, *tropical* or *enigmatical* hieroglyphics. The hieroglyphic writing, as to the form only of the signs, was of two kinds: first, *pure* hieroglyphics, the characters of which were an imitation of sensible objects; this kind was especially employed in inscriptions upon palaces, temples, tombs, and all public monuments in general; in the second place, the hieroglyphic writing, called *linear*, because the signs which compose it, formed of very simple lines often combined with ingenuity, offer also the easily recognised image of sensible objects. 2. The *Hieratic* or *Sacerdotal* writing, the characters of which are for the most part arbitrary, and hardly retain in their forms faint traces of imitation of sensible objects. This second system is merely a tachygraphy of the first. Most of the MSS. found on Egyptian tombs are in hieratic writing, which was specially designated for religious matters. 3. The *Demotic* (popular) or *Epistolographic* writing, which was employed in civil affairs and private concerns. This writing, which is that of the intermediate text of the

Rosetta stone, formed a system of itself. It was composed, it is true, of signs borrowed without alteration from the hieratic writing; but the demotic writing often combined them according to rules, and with an intention quite peculiar to itself. These three systems of writing are purely idiographic; that is to say, they represented ideas, and not sounds or pronunciation. Their general process was, however, very analogous, or rather it was modelled on that of the spoken Egyptian language. But since the three systems of Egyptian writing did not express the sounds of the words, it was important to know by what means the Egyptians could insert in their writings the proper names and words belonging to foreign languages, which they were often forced to mention in their idiographic texts, principally during the various periods of the subjection of Egypt to kings of a foreign race. The demotic text of the Rosetta inscription, compared with the Greek text, has led us to perceive that the Egyptians made use, in this third system of writing, of a certain number of idiographic signs, which, throwing aside their real value, become accidentally signs of sounds or of real pronunciation. It is with signs of this order that the names of kings, Alexander and Ptolemy, of the queens, Berenice and Arsinoë, and of private persons, Aetes, Pyrrha, Philinus, Aréia, Diogenes, and Irene, are written in the demotic text of the Rosetta inscription. Another demotic text, we mean that of a MS. on papyrus lately purchased for the cabinet of the French king, which is a public document of the reign of Ptolemy Euergetes II. contains also in its protocol, of which a translation has been given, the names of Alexander, Ptolemy, Berenice, Arsinoë, and likewise those of Cleopatra and Eupater; lastly, the names of Apollonius, Antiochus, and Antigone; which are those of public officers or private individuals. The comparison of these names with each other has fully confirmed what the demotic text of Rosetta had already told us—the existence in the popular idiographic writing of an auxiliary series of signs, destined to express the sounds of proper names, and of words foreign to the Egyptian language. To this auxiliary system of writing has been given the name of *Phonetic* writing. The several names written according to this method, as well on the Rosetta stone as in the public document on papyrus, being compared together, have shewn us the certain value of all the characters which form together the demotic alphabet, or rather syllabical. The use of phonetic being

once distinguished in the demotic or popular writing, it was important to discover whether there was not also in the hieroglyphic writing a series of signs likewise phonetic, employed for the same purpose; because the discovery of this species of alphabet must produce, by its application to the numerous hieroglyphical inscriptions of which we have accurate copies, newer and positive results, highly interesting to history. The hieroglyphic text of the Rosetta inscription might alone have decided this curious question, and have given us also a nearly complete alphabet of phonetic hieroglyphics, if the text had come to Europe entire. Unfortunately, the stone contains only the last fourteen lines of this text, and the hieroglyphical name of Ptolemy, inclosed, like all the hieroglyphic proper names, in a kind of cartouch, is the only one, of all those mentioned in the Greek text of the inscription, which has escaped total destruction. The name is formed of seven or eight hieroglyphic characters; and the Greek name ΠΤΟΛΕΜΑΙΟΣ contains ten letters, we could not fix any certain relation between the values of the one and the others,—nothing besides authorising us formally to consider the hieroglyphic name of Ptolemy as composed of phonetic signs. A new monument has at length removed all uncertainty in this respect, and has led us, in a certain manner, to most numerous, and we may say the most unexpected, results. The Egyptian obelisk brought to London by M. Belzoni, from the island of Philæ, was connected with a base, bearing a petition, in the Greek language, addressed by the priests of Isis, at Philæ, to king Ptolemy Euergetes II. to queen Cleopatra his wife, and to queen Cleopatra his sister. In fact, in the hieroglyphic inscriptions which cover the four faces of this obelisk was distinguished the hieroglyphic name of Ptolemy, precisely similar to that in the hieroglyphic text of Rosetta; and this circumstance leads us to suppose that the second cartouch (or scroll) placed on this obelisk near that of Ptolemy, and the last characters of which (that terminate also the hieroglyphic proper names of all the Egyptian goddesses,) are the idiographic signs of the feminine gender, contained, conformably to the Greek inscription on the base (or zocle) the name of queen Cleopatra. If this were really the case, these two hieroglyphic names of Ptolemy and Cleopatra, which in the Greek have some letters the same, might serve to institute a comparison between the hieroglyphic signs which compose them both; and if

the corresponding letters in the two Greek names were expressed in both the Egyptian scrolls by the same hieroglyphic, it then became certain, that in the hieroglyphic writing there existed, as in the demotic, a series of phonetic signs, that is to say, representing sounds or pronunciation. This hypothesis has become certainty by the mere comparison of these two hieroglyphic names: the second, third, fourth, and fifth characters of the scroll of Cleopatra, ΚΛΕΟΠΑΤΡΑ, and which represent the Λ, Ε, Ο and Π, are in fact perfectly similar to the fourth, sixth, third, and first hieroglyphic characters of the name of Ptolemy, which in like manner represent the Λ, the Ε, or the diphthong ΑΙ, the Ο, and the Π, of the same proper name ΠΤΟΛΕΜΑΙΟΣ. It then became very easy to infer the value of the characters which differed in the two names, and this analysis gave us the greater part of a phonetic hieroglyphic alphabet, which it only remained to verify by applying it to other scrolls, and to complete by this verification. It is thus that the hieroglyphic alphabet of the Egyptians has progressively increased, and the general alphabet become intelligible.

HIEROGRAMMATISTS, certain priests amongst the Egyptians who presided over learning and religion. Their duty was to take care of the hieroglyphics, and expound religious mysteries and opinions. They were also skilled in divination, and were honoured with many exemptions from civil duties and taxes. They bore a sceptre, were clothed in linen, bathed twice in the night, and thrice in the day, in cold water, and used to discipline themselves very severely.

HIEROMNEMON, a delegate chosen by lot, and sent to the great council of the Amphictyons, to take care of what concerned religion, as the name implies. The Hieromnemones were reckoned most honourable. They summoned the general meetings of the Amphictyonic body, and prefixed their names to the decrees of the council.

HIERONYMITES, in church history, the name of different religious orders; generally called the Hermits of St. Jerome. They chiefly existed in Spain and Italy.

HIEROPHANTES, among the Athenians, a name given to the presidents in the ceremonies of the Eleusinian mysteries. The first who served in this function was Eumolpus, whom, it is stated, Ceres herself instructed. From him his successors were called *Eumolpidae*. The names of the Hierophants were held so sacred, that

the initiated were forbidden to mention them before the profane. The Hierophant was to be a citizen of Athens, and to hold his office during life.—Hierophantes was also the name given to the priests or priestesses who were appointed to take care of the sacred things and the sacrifices. They were obliged to observe the strictest chastity, and drank decoction of hemlock, by way of emasculating themselves, and extinguishing carnal desires.

HIGH-PLACES, a term frequently mentioned in the Scriptures and other writings, which implied certain mountains or elevated places, where the early Asiatics, (as the Assyrians, Persians, Phœnicians,) and idolatrous Jews, were in the habit of worshipping. They were so far from having any temples for religious worship, that they did not think it lawful to build them. Looking upon the sun as the supreme deity, they thought it improper to confine him to the narrow compass of a house, it being common for them to say, "the whole world is the Sun's temple;" and when they first began building temples, they were accustomed to have the tops or roofs open, and plant trees to render the place more solemn and imposing for the worshippers of the several deities in the places consecrated for this purpose. These practices the Israelites imitated so far, as to have a college of priests, called the prophets of the grove, who, 1 Kings xviii. 19, are said to be 400 in number. They had likewise groves or high-places to particular idols, as appears 2 Chron. xv. 16; where they committed all kinds of abominations in groves, caves, and tents set apart for their impurities.

HILARIA, a festival kept by the Romans on the 25th March, in honour of Cybele, and attended with every demonstration of cheerfulness and mirth. The statue of the goddess was carried through the streets, and masquerades were permitted in the fullest extent. The preceding day was always spent in tears and mourning, to represent the difference betwixt summer and winter, in their effects upon the earth, which Cybele represented.

HILARŌDI, (from ἰλαρά ὄδῃ, a lively song,) a sort of itinerant poets amongst the Greeks, who sang up and down little gay poems or songs, accompanied with some instrument. They were afterwards introduced into tragedy.—*Hilarodia* were metrical compositions made or sung by the Hilarodi.—*Hilaro-Tragedia* was a dramatic composition invented by Rhinthon, a poet of Tarentum. It was partly tragic, and partly comic, or a tragedy with a happy catastrophe; or

perhaps of the nature of what we call tragi-comedy, or melo-drame.

HIN, a Hebrew measure which was half of a seah, and the sixth part of a bath. It contained a Roman modius or bushel, and weighed 160 ounces, or ten pounds averdupoise weight, which in our measure is equal to one gallon and two pints. In their sacrifices, Josephus says, they offered half a hin of oil with an ox, with a ram the third part of a hin, and with a lamb the fourth part.

HINDENI HOMĪNES, among the Saxons, a society of men established in the time of Alfred. All men were then ranked into three classes, and valued, as to satisfaction for injuries, &c. according to the class they were in. The highest class were valued at twelve hundred shillings, and were called *Twelfhindmen*; the middle class valued at six hundred shillings, and called *Sexhindmen*; and the lowest, at ten pounds, or two hundred shillings, called *Twyhindmen*: and their wives were termed *Hindas*. *Hindeni Homines* was the general Latin term applied to the above classes.

HIPPARCHS, among the Greeks, two officers who had the chief command of the cavalry, and had under them ten Phylarchs, who had authority to discharge horsemen, and fill up the vacancies as occasion required.

HIPPOCRATIA, a festival kept by the Arcadians, in honour of Neptune the horseman, during which horses and mules were exempted from working, and led along the streets richly and magnificently caparisoned. The same ceremony was observed at Rome, in favour of horses, at the feast of Consualia.

HIPPOMĀNES, a famous poison or drug among the ancients, of sovereign use, as they imagined, in philtres and love potions. Pliny says it was the name given to a fleshy excrescence on the forehead of a colt just foaled, which the mother eats up immediately.

HISTRĪONES, among the Romans were pantomimics, whose part consisted of dancing and gestures. They ranked beneath the actors of plays, and had not the honour of being admitted to serve in the army; for this was a privilege allowed to free-men only.

HITHĒ, or **HYTH**, (*Saxon*). Names of places with this termination were generally ports, or havens; as Queen-hithe, &c.

HLOTH, among the Saxons, an unlawful assembly from seven to thirty-five; and where a person was accused of being in a riot, he was to exonerate himself by a fine called *hlothbote*.

HOBELERIES, in the Middle age, a species of light horsemen, chiefly intended for reconnoitring, carrying intelligence, harassing troops on a march, intercepting convoys, and pursuing a routed army; the smallness of their horses rendering them unfit to stand the shock of a charge. (*Grose*, i. 106.) Spelman derives it from *hobby*, a small horse.—Camden uses the word *Hoblers* for certain light horsemen, who were bound by the tenure of their lands to maintain a light horse, for giving notice of any invasion made by enemies, or such-like peril towards the sea-side.

HOCK-TIDE, or **HOCK-TUESDAY**, in the Middle age, was a day remarkable for public rejoicings and sports, in commemoration of the slaughter of great numbers of the Danes, on that day, the expulsion of the rest out of the kingdom, and the entire freeing of England from their oppression. It was the second Tuesday after Easter; and was a kind of epocha or period to date their leases and other writings from, or make them payable on that day. — *Hock Tuesday Money* was a duty paid to the landlord for permitting the tenants to celebrate the day. In the accounts of Magdalen college, Oxford, there is notice of a yearly allowance, *pro mulieribus hockantibus*, in some manors in Hampshire, where the men hocked the women on Monday, and the women the men on Tuesday. On that day the women in merriment stopt the way with ropes, and pulled passengers to them, desiring something for pious objects.

HOLocaust, (from *ὅλος* the whole, and *καυστον* burnt,) a solemn sacrifice among the classical ancients, in which the whole of the victim was burnt upon the altar; though the usual custom was only to burn a portion. It was similar to the burnt-offering of the ancient Jews, which is described, in the Scriptures, as being a bullock without blemish brought to the tabernacle of the congregation, with the hands of him that offered it upon his head. Among the Jews, the ceremony was accompanied by a libation of wine added to the burnt-offering; and while the victim was burning, the music played, and the priests made a prayer to God to accept the sacrifice. After building the temple, there were every day two lambs offered for a holocaust or burnt-offering, one in the morning before, the other in the evening after all the other sacrifices, which number was doubled on the sabbath, and upon the new moons. The holocausts were two young bullocks, a ram, and seven lambs, which was likewise done every day during the paschal solemnity, and upon the day of Pentecost; and at

the feast of Tabernacles they offered seventy bullocks, &c. during the eight days' festival.

HOMAGIUM, in the feudal ages, the homage or fealty rendered to a superior lord in the original grants of lands and tenements by way of fee. The lord did not only oblige his tenants to certain services, but also received their submission with promise and oath, to be true to him as their lord and benefactor. And this submission, which was the most honourable, as being from a freehold tenant, was called *Homage*. (17 Edw. II.) Thus *Homines* were feudatory tenants, who claimed a privilege of having their causes and persons tried only in the court of their lord.

HOMER, a Hebrew measure of capacity, containing six pints or thereabouts. It was the tenth part of an ephah, and the measure of manna which God assigned to each person.

HOMICIDIUM, or **HOMICIDE**. The Athenians, who were always sensitively alive to the laws of humanity, and the protection of human life, viewed the crime of homicide of so much importance as to be tried by the Areopagus, or supreme court of judicature at Athens. On the day on which a homicide was indicted, he forfeited all the privileges of society; but no person was allowed to offer any injury to his person. On the day of trial, the prosecutor was obliged to swear before the Areopagites, that he did nothing out of malice, and to curse himself and family, in a most terrible manner, if he knowingly misinformed the court. There was no punishment assigned to perjury in this case, the criminal being left to Divine vengeance; for they did not question, but the gods would take care to do right to their own honour. If the prosecutor had not one fifth part of the bench for him, when judgment was given, he was fined a thousand drachmæ, that is about 31*l*. sterling. On the other hand, the person accused swore himself innocent of the charge. This being over, both parties pleaded for themselves, but were not allowed to flourish or move the passions; and upon the first offer to harangue, they were silenced. They spoke and answered by turns. The indicted person, after he had made his first defence, had the liberty of banishing himself without any interruption, though he were guilty. The last part of the trial was called the crisis. The Areopagites gave in their verdict, which was a sentence (they being both jury and judges) made by balloting. Having first sacrificed and worshipped the

gods, and taking the ballots they were to use from the altar, they were strictly tied up to the letter of the law. If the prisoner escaped capital punishment, he was obliged to sacrifice to Pluto, Mercury, and Tellus, whose statues stood in the court. The punishment, if guilty, was death; and the murderer was to be executed in the same place where the deed was committed.

HOMOGRAMMI, such of the *Athletæ* as were engaged to contend against each other in the games, so called because they were matched by drawing two of the same letters; for whatever was the number of the *Athletæ* who had entered the lists, in order to determine with whom each should contend, they threw into an urn an equal number of letters; but took care always to have two of a sort, as two A's, two B's, &c.; and those who got the same letters were to engage each other.

HOMOI, the chief class of citizens at Sparta, who alone could fill the public offices, and who were citizens by birth.

HOMUNCIONISTS, a sect of heretics, in the early ages of the followers of Photinus, who denied the two natures in Christ, and held that he was a mere man. — The *Homuncionites* were another sect, who taught that the image of God was impressed on the body, and not on the soul and mind of man.

HONÔRES, or **HONOURS**. Among the Greeks public honours were greatly appreciated by every grade of society; arising, probably, from that high patriotism of mind which distinguished those people, above all others, during the earlier periods of their history. Among the Athenians the principal honours conferred on deserving citizens, were crowns bestowed by the assemblies of the people; statues erected in the forum, or other public places; and the privilege of having the first seat at all public assemblies and entertainments. Other rewards in Athens were an immunity from all taxes, contributions, &c., and splendid entertainments at the public expense. This last honour could be bestowed only once on the same person. Those who had received any privilege from the city of Athens, were under its immediate care and protection; and the injuries done to them were considered as committed against the commonwealth, and were punished with infamy. — One of the greatest honours in Lacedæmon was to have the epithet *divine* given to any one during his life. The first honour in the city was to be elected into the number of the thirty, who con-

sisted of the two kings and the twenty-eight senators. In Lacedæmon, statues, effigies, cenotaphs, sepulchres, and splendid monuments, were erected in honour of such heroes as had deserved well of their country. Temples were dedicated to those who had distinguished themselves above the rest of mankind; to others, festival days were consecrated, and annual orations spoken in their praise. — Among the Romans, triumphal arches and other public marks of honourable distinction were frequently employed; but Crowns were more extensively used, as tokens of honour, than any other means; to which the reader is referred. See also *ATHLETÆ*, *GAMES*, &c.

HONORIACI, an order of soldiery under the eastern empire, who introduced the Goths, Vandals, Alani, Suani, &c., into Spain. Didymus and Verinianus, two brothers, had, with great vigilance and valour, defended the passage of the Pyrennees against the Barbarians for some time, at their own expense; but being at length killed, the emperor Constantine appointed the *Honoriaci* to defend those passages, who, not only laid them open to all the Barbarians of the North, then ravaging Gaul, but treacherously united themselves with the enemy.

HOPLITES, (from *ἐπλῖτης* armour), such of the candidates at the Olympic and other sacred games, as ran races in armour. One of the finest pieces of the famous Parrhasius, was a painting which represented two *Hoplites*; the one running and seeming to perspire large drops; and the other laying his arms down, as if quite spent, and out of breath.

HOPLOMACHI, a sort of gladiators who engaged in complete armour. See *GLADIATORS*.

HORDICALIA, (from *horda*, a cow with calf), was a Roman festival held on the 15th of April, on which they sacrificed thirty cows with calf to the goddess Tellus. The calves were taken out of their bellies, and burnt to ashes, sometimes by the Pontifices, and sometimes by the oldest of the Vestal virgins. Part of the cows were sacrificed in the temple of Jupiter.

HORNGELD, in the feudal ages, a tax paid for horned beasts feeding within the forest. To be free of it was a privilege granted by the king, "*quietum esse de omni collectione in foresta de bestiis cornutis*," &c. (4 *Inst.* 306); "*et sint quieti de omnibus geldis, Danegeldis, wodgeldis, horngeldis*," &c. — *Chart. Hen. III.*

HOROLOGUE, an instrument first invented by Scipio Nasica, which could be

serviceable under a cloudy as well as a sunny sky. (*Pliny*, lib. vii.) It was first introduced into Britain by Cæsar.

HORREA, among the Romans, were granaries, or places for depositing corn, military provisions, and all kinds of stores. — *Plin.* xviii.

HORSE-RACING. This kind of public amusement was not so general in the classical ages, as that of Chariot-racing; yet it had its supporters among persons of distinction, and was attended with great honour to the victor. Pindar, in his first ode, celebrates a victory of this kind, obtained by Hiero, king of Syracuse, to whom he gives the title of Κέλης, or victor in the horse-race; which name was given to the horses carrying only a single rider, Κέλητας. Sometimes the rider led another horse by the bridle, and then the horses were called *desultorii*, and their riders *desultores*; because, after a number of turns in the stadium, they changed horses, by dexterously vaulting from one to the other. Great skill and address were necessary on this occasion, especially in an age unacquainted with the use of stirrups, and when the horses had no saddles, which made the leap still more difficult. Among the African troops there were also cavalry called *desultores*, who vaulted from one horse to another, as occasion required; and these were generally Numidians. Horse-racing was also copied by the Romans; and the place where they ran or breathed their coursers, was termed *hippodromus*, or hippodrome; so called from the Greek ἵπποδρόμιον, a horse-course.

HOSPITALERS, in the Middle age, a certain order of religious knights, so named because they built an hospital at Jerusalem, wherein pilgrims were received. The institution of their order was first allowed by the pope in the year 1118, and confirmed by parliament, with many privileges and immunities; and pope Clement V. transferred the Temples to them; which order, by a council held at Vienna, he afterwards suppressed. These Hospitalers were otherwise styled Knights of St. John of Jerusalem; and are mentioned in the stat. 13 Edw. I. At the Reformation all the lands and goods of these knights in England were given to the king, by the stat. 32 Hen. VIII.

HOSPITALIA, among the Romans, a name given to the different entrances into the Roman theatres; in the front of which there were usually three; on the sides two. The middle entrance in the front was always that of the principal performer; and the right and left were intended

for the second-rate players. Of the two side-entrances, the one was for the people from the country, and the other for those from the harbour, or any public place.

HOSTIA, a sacrifice among the Romans for having obtained a victory over their enemies. There were many kinds of hostiæ; as *hostiæ puræ*, which were pigs or lambs ten days old; *hostiæ præcidaneæ*, sacrifices offered the day before a solemn feast; *hostiæ bidentes*, sacrifices of sheep or other animals of two years old; *hostiæ eximie*, sacrifices of the flower of the flock; *hostiæ succidaneæ*, sacrifices offered after others which had exhibited some ill omen; *hostiæ ambarvales*, victims sacrificed after having been solemnly led round the fields at the Ambarvalia; *hostiæ amburbiales*, victims slain after the Amburbium; *hostiæ caveares*, or *caviæres*, victims sacrificed every fifth year by the college of pontiffs, in which they offered the part of the tail called *caviare*; *hostiæ prodigæ*, sacrifices in which the fire consumed all, and left nothing for the priests; *hostiæ piaculares*, expiatory sacrifices; *hostiæ ambegneæ*, or *ambiegnæ*, sacrifices of cows or sheep that had brought forth twins; *hostiæ haruspicinæ*, victims offered to predict future events from; *hostiæ mediales*, black victims offered at noon, &c. — The Roman Catholic term *host*, as applied to the eucharist, was thence derived.

HOSTILARIA, in the Middle age, a place or room in religious houses allotted to the use of receiving strangers. — *Hostiliarius* was the officer appointed to the care thereof.

HOURS. The division of the day into hours is of very great antiquity; as appears from Kircher, *Œdip. Ægypt.* ii. 2. Herodotus observes that the Greeks learnt from the Egyptians, among other things, the method of dividing the day into twelve parts; and some astronomers of the east still retain this method. In all probability this division originated with Horus, the Egyptian king, whence the Greek ὥρα, and Latin *hora*. The division of the day into twenty-four hours was not known to the Romans before the Punic war; their days, previous to that period, being regulated by the rising and the setting of the sun. Among the ancient Hebrews the division of the day was not into hours, but into four parts—morning, noon, the first evening, and the last evening; and their night was divided into three parts—night, midnight, and the morning-watch. But afterwards they adopted the manner of the Greeks and Romans, who divided the day, i. e. the

space of time from sun-rising till sun-set, into twelve equal parts, which consequently differed in length, at the different seasons of the year, though still equal to each other. The first hour, especially at the equinoxes, answered to our seven, the second to our eight, the third to our nine, &c., till they came to twelve, which answered to our six in the evening, and concluded their day. The night was divided, not into hours but watches. See CALENDAR.

HOUSES. In the earliest stages of society, men were content to shelter themselves from the inclemency of the elements, by the simple thickets of the forest, or by caves scooped out of the sides of rocks. To this doubtless succeeded the humble cabin constructed from the boughs of trees, cemented together, or the interstices closed, by mud or clay. Their attempts to lodge or secure themselves were slight and indolent. In fact, even in the more advanced stages of society, they were careless of self-accommodation, and at a time when whole tribes must have been convoked to rear the massy columns of a temple, they seem to have had no conception of the use of stone in the construction of dwellings, or even for the purposes of fortification. The early Ethiopians thus lived on the borders of forests, or marshes, in mud huts, or caverns, which screened them from the burning heat of the sun, or the ferocity of savage animals. In Egypt, even the early palaces of their kings were made of reeds; and private houses, subsequently, of unbaked bricks. In later times, the houses consisted of one or more towers connected by a wall, like a part of a castle; and these towers had windows in the upper story, in the modern oriental fashion. Dionysius of Halicarnassus also observes, that their houses commonly resembled towers. Of the interior fitting up of these houses we may judge from the deal floors, cedar wainscoting and beams, olive door-posts, and folding-doors of Scripture. — Among the Jews, Greeks, and Romans, the houses were flat on the top for them to walk upon, and had usually stairs on the outside, by which they might ascend and descend without coming into the house. Each house, in fact, was so laid out, that it enclosed a quadrangular area or court. This court was exposed to the weather, and, being open to the sky, gave light to the house. This was the place where company was received, and for that purpose it was strewn with mats or carpets for their better accommodation. The top of the house was level, and covered

with a strong plaster, by way of terrace. Here, especially amongst the Jews, it was customary to retire for meditation, private converse, devotion, or the enjoyment of the evening breezes. The Jewish houses had no chimneys; and for windows, there were casements of wood, or wire, or paper; or some semi-transparent substance was used. The Grecian houses were usually divided into two parts, in which the men and women had distinct mansions assigned. The part assigned to the men was towards the gate, and called *Ανδρωνίτις*; the apartment of the women was the farthest part of the house, and called *Γυναικωνίτις*. The houses of the rich Greeks had no vestibules, like those of the Romans; but from the first gate was a passage, where on one side were stables, and on the other the porter's lodge, with apartments for domestics. This passage led to a gate, whence they entered into a gallery, supported by columns with porticos. This gallery led to apartments, where mothers of families worked in embroidery, in tapestry, and other works. There was another portion of the house still larger, with saloons, and adorned with galleries, of which the four porticos were of equal height. In these saloons were the feasts, where women were not admitted to table with the men. On the right and left were other small detached buildings, containing furnished and convenient rooms. The pavements of all these apartments were tessellated or variegated. — The Romans imitated the Greeks, and eventually carried the building of their houses to the greatest magnificence. The outer gate was an important feature of a Roman mansion. It usually conducted to the *atrium*, or hall, an oblong court surrounded with arched porticos. Here were kept the archives and statues of the family; and here the mistress of the family and her maid-servants employed themselves in spinning and weaving. As it was in the hall that the family took their *cæna*, or principal meal, it was adorned with pictures, books, plate, &c. It was paved with marble, or other materials, according to the owner's ability, and provided with an umbrella of vellum, to shelter them from the heat and inclemencies of the weather. The Romans had no chimney to convey away the smoke, and they were consequently much exposed to its annoyance. Hence the month of December was called *fumosus*, or smoky, from the use of fires at that season. During almost all the rest of the year fire could be dispensed with, owing to the warmth of the climate. The

sleeping-rooms were called *cubicula*; in some of which they reposed during the day. There were recesses in the walls for containing books, &c., and adjoining was usually the ante-chamber. Besides these apartments, there were others corresponding to our parlours and sitting-rooms; also some called *solaria*, used in the decline of Roman virtue, for basking in the sun. For many centuries the Romans had no windows, but only openings for the admission of light; and even after the use of glass for mirrors, &c. they never used it for windows. All the chambers in the houses at Pompeii received light only by the doors. The only house with two stories ever discovered, was at Pompeii. The stories consisted of arches over each other. Guatani has published the plan of a subterranean house annexed to the palace of the Cæsars at Rome, consisting of a souterrain and ground floor above, with private passages and closets; one room being adorned with arabesques in gold upon a white ground. Caylus also mentions a souterrain house excavated at Sofrano, which had many rooms with corridors. — As to the houses of the Britons, Diodorus Siculus speaks of them as being built of wood, the walls made of stakes and wattle, like hurdles, and thatched with either reeds or straw. Afterwards the dwellings were improved. Some set up strong stakes in the banks of earth, as well as large stones, rudely laid on each other without mortar. Cæsar says that they resembled the Gaulish houses, and were only lighted by the door. Strabo states that the fashion was round, with a high pointed covering at top, as appears from the representations of them on the Antonine column, where they appear like great tea-canisters,—the orifice, where the lid shuts, being for the emission of smoke. Near Chun Castle, in Cornwall, within the parish of Morva, are several dilapidated walls of circular buildings, which appear to have been the residences of a British tribe. The foundations are detached from each other, and consist of large stones, piled together, without mortar. Each hut measures from ten to twenty feet in diameter, and has a door-way with an upright stone or jamb on each side. — The houses of the Germans, on the Trajan and Antonine columns, with their pine-ends, narrow and lofty walls, and windows almost as high as the roof, exhibit a coincidence with Strutt's view of an Anglo-Saxon house, and their partiality for *solaria*, or upper light rooms. We find Anglo-Saxon houses of twigs or

basket-work, with yards surrounded with a wall, and (in these and the succeeding æras) entered through an out-house. The Saxons, without even the exception of churches, built universally with wood. It is therefore no wonder, that after the lapse of eight centuries every memorial of such structures should have perished. Besides, their houses, with some exceptions adapted to their general habits, were rude, low, and small.—After the Conquest, our native forests remaining with little diminution, the use of wood, in the construction of houses, continued to be general; and the first deviation from this practice was introduced by the practice of kernelling and embattling manor-houses. We may refer the oldest specimens of architecture in wood now remaining among us, to the time of Edward I. Instances of this style are found alike in the halls of some ancient manor-houses and their gigantic barns, which were little more rude than the other. The whole structure was originally a frame of wood-work, independent of walls, the principal ones consisting of deep flat beams of massy oak, naturally curved, and of which each pair seemed to have been sawed out of the same trunk. These sprang from the ground, and formed a bold Gothic arch overhead. The style of architecture in wood evidently kept pace with that in stone; but immediately on the disuse of timber buildings, the obtuse-arched roof of the period of Henry VII. was exploded; and a flat roof, divided into square compartments by contignations of wood, was introduced, and continued in halls more than a century after. The general decay of native woods eventually occasioned the universal disuse of this material in buildings, about the latter end of Henry VIII.'s time. The first instance of an entire hall-house of brick and stone is Stubbley, near Rochdale, in Lancashire, unquestionably of that period; and in the reign of Elizabeth, which was a new æra in domestic architecture, numbers of old timber-halls having gone to decay, were replaced by strong and plain mansions of stone yet remaining.

HUCCA, or **HUCQUE**; a small mantle or cloak, used by the knights and nobles at tournaments, &c. The fashion commenced about 1413 in France, and was adopted by Henry V. of England.

HUM-GLASSES, small glasses used by our ancestors for drinking *hum*, which is supposed to be a mixture of beer or ale, with spices, &c.

HUNDRED, TRIBUNAL OF THE, a le-

gislative body at Carthage, composed of a hundred and four persons; though often, for brevity's sake, they are called only the Hundred. These, according to Aris- totle, were the same in Carthage as the Ephori in Sparta; whence it appears that they were instituted to balance the power of the nobles and senate: but with this difference, that the Ephori were but five in number, and continued in office but a year; whereas these were perpetual, and were upwards of a hundred. (See COURTS.)—The *Senate of Five Hundred* was a celebrated tribunal at Athens, whose principal business was to scrutinize and deliberate on all matters of law or of the state, before being proposed to the people. The senators were annually chosen by lot,—fifty from each tribe of citizens; and each tribe had the presiding over the senate for thirty-four days. Before any person was admitted into the senate, his character and conduct were strictly investigated by the court of Heliæa; and at the end of the year he could not obtain a crown till he had proved a diligent and faithful discharge of his duty. The senate met every morning, and were maintained at the public expense. It was their peculiar province to observe that no proposals were made to the assembly of the people, but such as seemed conducive to their interests. They examined the accounts of magistrates, took care of the fleet, and punished such offences as were not forbidden by any written law. After the Prytanes had explained the subject of deliberation, every senator was at liberty to give his opinion; but this they did standing. When all had done speaking, the decree was written down, and read aloud in the house. When the decree had been read, the senators proceeded to vote in private, by casting white and black beans into a vessel placed for that purpose. If the latter were more numerous, the proposal was rejected; but if the former, it passed into a decree. The decrees of the senate had the force of laws during their continuance in office; but they did not become permanent, unless they were approved by the assembly of the people.

HUNDREDS. The division of counties into Hundreds was first undertaken by Alfred, the celebrated king of the West-Saxons. He probably took the plan from the Constitution of Germany, where Centa or Centena was a jurisdiction over a hundred towns, and had the punishment of capital crimes. After the division of England into counties by Alfred, and the government of each county

given to a sheriff, those counties were subdivided into Hundreds, of which the constable was the chief officer. The grants of Hundreds at first proceeded from the king to particular persons; and the jurisdiction of the whole county remained to the sheriff, until king Edw. II. granted some Hundreds in fee; and all Hundreds, which were not before that time granted by the Crown in fee, were by statute joined to the office of sheriff.

HURST, an ancient Saxon word, which at the beginning or end of English names of places denotes woodiness.

HUSCARLES, in the Saxon period, a name given to the collectors of Danes' tribute. The word is often found in Domesday; where it is said the town of Dorchester paid to the use of Huscarles, or Housecarles, one mark of silver.

HUSTINGS, (*Saxon*), a court anciently held before the Lord Mayor and Aldermen of London, which was the principal and supreme court of the city. Of the great antiquity of this court, we find honourable mention in the laws of king Edward the Confessor. Other cities and towns have also had a court of the same name; as Winchester, York, Lincoln, &c. —*Fleta*, lib. ii.

HYACINTHIA, solemn festivals celebrated by the Spartans in honour of Hyacinthus and Apollo, which lasted three days. During the first day there were nothing but lamentations for the death of Hyacinthus; but on the second and third, there were various games and exhibitions; and songs and festivity abounded in honour of Apollo. Those who assisted at these festivals were crowned with ivy.

HYBRISTICA, a festival celebrated at Argos, in which the men attended in the apparel of women, and the latter in that of men. It was instituted in commemoration of the Argian dames having anciently defended their country with great courage against Cleomenes and Demaratus; and was intended to show their superiority on that occasion over the other sex. Plutarch, in his treatise of the great actions of women, particularly alludes to this festival.

HYDROMANCY, amongst the Greeks, a method of divination by water, performed by holding a ring in a thread over the water, and repeating, along with the question to be solved, a certain form of words. If the question was answered affirmatively, the ring of its own accord struck the sides of the bowl. Another kind of Hydromancy was performed by looking into the water, and observing

the forms of Daemons, which they say sometimes presented themselves. Numa had recourse to this species of divination, in order to get instructions how to settle the ceremonies of religion! Varro mentions the Persians as the first inventors of hydromancy.

HYDOPARASTÆ, an ancient sect of heretics, who were a branch of the Manichees, and the followers of Tatian. Their distinguishing tenet was, that water instead of wine should be used in the eucharist.

HYDROPHORIA, an Athenian festival commemorated in memory of those who perished in the deluge.

HYLOBII, or **HYLOBIANS**, an ancient sect of Indian philosophers; so denominated by the Greeks (from ὕλη a wood, and βίω life,) because they were in the habit of retiring into woods and forests for study and contemplation.

HYMENÆA, festivals celebrated at Athens in honour of Hymen, the god of marriage. Some writers, however, trace the origin of the festival to a certain young Athenian, called *Hymenæus*, who was of extraordinary beauty, but of ignoble family. He became enamoured of the daughter of one of the richest and noblest of his countrymen; and, as the rank and elevation of his mistress removed him from her presence and conversation, he contented himself with following her wherever she went. In a certain procession, in which all the matrons of Athens went to Eleusis, Hymenæus, to accompany his mistress, disguised himself in woman's clothes, and joined the religious train. His youth, and the fairness of his complexion, favoured his disguise. A great part of the procession was suddenly seized by pirates; and Hymenæus, who shared the captivity of his mistress, encouraged his female companions, and assassinated their captors while they lay asleep. Immediately after this, Hymenæus repaired to Athens, and promised to restore to liberty the matrons who had been enslaved, provided he was allowed to marry one among them, who was the object of his passion. The Athenians consented; and Hymenæus experienced so much felicity in his marriage state, that the people of Athens instituted festivals in his honour, and solemnly invoked him at their nuptials, as the Latins had their *Thalassius*.—Hymen was generally represented as crowned with flowers, chiefly with marjoram or roses, and holding a burning torch in one hand, and in the other a vest of a purple colour. Thus Catullus addresses him, in one of his

epithalamia:—

“Cinge tempora floribus,
Suaveolentis amaraci.”

It was for this reason that the new-married couple bore garlands of flowers on the wedding day; which custom also existed among the Hebrews; and even among the Christians, during the first ages of the church, as appears from Tertullian, *De Corona Militari*, where he says, “*coronant et nuptæ sponso*.” St. Chrysostom likewise mentions these crowns of flowers; and to this day the Greeks call marriage *στεφανωμα*, on account of the wreaths of flowers.

HYPÆTHROS, (from ὑπο and αἶθρα, under the air,) in classical architecture, a kind of temple, which was open at the top, and thereby exposed to the air. The temple of Jupiter Olympius, built at Athens by Cossutius, a Roman architect, is a specimen. Withinside it had rows of columns forming a sort of peristyle.

HYPOCAUST, (from ὑπο and καυστον, burnt beneath,) among the Greeks and Romans, a kind of subterranean stove adapted for heating the baths. It was also made use of for heating the perspiring rooms. The Romans had two kinds of hypocausts; the one called by Cicero *vaporarium*, and by others *laconicum*, or *sudatio*; which was a large sweating bath, in which were three brazen vessels called *caldarium*, *tepidarium*, and *frigidarium*, according to the waters contained therein. The other hypocaustum was a sort of *fornax*, or oven, to heat their winter parlours. The latter hypocaustum was called *alveus* and *fornax*; and the man that tended the fires *fornacator*. Remains of these hypocausts have been found in various parts of England.

HYPOGÆA, (from ὑπο and γαῖα, under ground,) among the Greeks, subterranean arched vaults for the interment of the dead, which came into fashion when the practice of burning the bodies had ceased. The hypogæum consisted of vaulted rooms with niches, called by the Romans *columbaria*, in which were placed *ollæ*, or urns, of a flat or round form, sometimes inscribed, containing the burnt ashes. The inscriptions sometimes over the columbaria were necessary; for when we meet with *tacito nomine*, it shows that the person had been declared infamous by the senate. The hypogæa of the early Romans were level with the ground, and contained only urns, not so deep as the Greek; but afterwards they had many apartments with niches for the urns, painted, ceiled, &c.

HYPMIÖNES, the poorer class of citizens at Sparta. They consisted of freemen and their sons, who were only allowed to vote at elections; while the *Homoii*, or superior class of citizens, were qualified both to vote and to be elected.

HYPsISTARI, a sect of heretics of the fourth century; so called from their professing to worship the Most High (*Υψιστος*) in a purer way than others. Their doctrines appear to have been an assemblage of Paganism, Judaism, and Christianity, and bore some resemblance to those of the *Euchites*.

HYSTERIA, a festival celebrated at

Argos, in honour of Venus; so called from *ύς*, a sow, because sows were then sacrificed to the goddess.

HYSTEROPOTMI, (from *υστερος* and *ποτμος*, existing after death,) amongst the Greeks, were persons who returned in safety home, after they had been supposed to be dead in foreign countries. They were not allowed to participate in any religious rites, till they had been purified, by passing through a woman's lap, which was intended to represent their being born again, and wiping away, by their second birth, the pollution of their supposed death. They were also called *Deuteropotmi*.

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IACCHAGÖGI, among the Greeks, certain functionaries who carried the statue of the hero Iacchus in solemn procession at the celebration of the Eleusinia. Their heads were crowned with myrtle, and they beat drums and brazen kettles, dancing and singing all the way.

IAMIDÆ, prophets among the Greeks, who were supposed to have descended from Iamus, the son of Apollo.—*Pausan.*

ICÆDES, a Grecian festival celebrated every month by the Epicurean philosophers, in memory of their founder. (See *EPICUREANS*.) It was held on the 20th day of the moon, or month, which was the day that Epicurus was born; and hence came the name, from *ίκας*, twenty. They adorned their chambers on this day, and bore his image in state about their houses, making sacrifices, &c.

ICONOCLASTES, in church history, a name given to those who opposed the worship of images, on their introduction by the Romish church. They were so named from the Greek word *εικονοκλασαι*, breakers of images.

IDOLATRY. See *GODS*.

IDUS, or *IDES*; in the Roman calendar, the name of the eight days in every month, immediately following the Nones. They were so called from the old Etruscan word *idware* to divide, because they divided the month into two parts. In the months of March, May, July, and October, these eight days began at the eighth day of the month, and continued to the fifteenth. In other months, they began at the sixth day, and lasted to the thirteenth. The last day only was called *Ides*, the first being the eighth Ides, the second day the seventh, the third the

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sixth, and so on. But when the Ides of any month in general is spoken of, it is to be taken for the fifteenth or thirteenth of the month mentioned. (See *CALENDAR*, with the Table annexed.) After the assassination of Julius Cæsar, the Ides of March were esteemed unlucky. The time succeeding the Ides of June was considered fortunate for those who entered into matrimony. The Ides of August were consecrated to Diana, and were observed as a festival-day by the slaves. On the Ides of September auguries were taken for appointing the magistrates, who formerly entered into their offices on the Ides of May; afterwards on those of March.

IGNITEGIUM, the evening bell, commonly called the *curfew*, adopted by William the Conqueror, for putting out all fires and lights.

IKENILD STREET, one of the four great or principal roads which the Romans made in England. It extended from Southampton, by Lichfield, Derby, &c. to Tyne-mouth, in Northumberland.

ILIXCI LUDI, games similar to the Trojan Ludi, instituted by Augustus in commemoration of the victory obtained over Antony and Cleopatra. Horse-races and gymnastic exercises were exhibited during their continuance. Virgil says, as a compliment to Augustus, that they were celebrated by Æneas.

ILIAD, the name of the celebrated epic poem, written by Homer on the siege of Troy, about 900 years before the Christian era; so called from *ίλιας*, the ancient name of Troy. The poet's design in the Iliad, was to show the Greeks, who were divided into several little states, how much it was their interest to preserve har-

mony and good understanding among them. This great work has ever been considered as a perfect model for all epic poems.

LICET, among the Romans, a solemn word pronounced at the conclusion of the funeral rites by the oldest of the præfæce, being a sort of formal notice to the company to depart. It is an abbreviation of *ire licet, you may go*. It was also used proverbially to signify *all is over*.

ILLUS, a hymn sung by the Greeks, and after them by the Romans, during the time of their harvest, in honour of Ceres and Bacchus, to render those deities propitious.

IMAGINES, or IMAGES, among the Greeks and Romans, were somewhat different from the marble-sculptured and highly-finished statues of their gods and heroes, which were executed in the refined periods of ancient art. Among the early Greeks, their images were generally made of cedar, oak, cypress, yew, or box. (*Plut.*) The smaller ones were said to be of the root of the olive. They were often made of the wood of those trees which were dedicated to superior gods. Sometimes they were made of common, and sometimes of precious stones; and also of gold, brass, ivory, chalk, clay, and other substances. They were usually placed on pedestals in the middle of a temple, enclosed with rails, and raised above the heights of the altar. — Among the Romans, even in the zenith of their statuary art, the term *imago* was often used in a sense very distinct from that of a statue: being generally applicable to the images or representations of their ancestors. The patricians preserved the images of their ancestors with the greatest care; and at funerals and triumphs they had them carried in procession. They were made of various materials; as wax, wood, marble, or brass; and frequently decorated the vestibules of Roman mansions. Appius Claudius was the first who brought them into the temples, A.R. 259; to which he added inscriptions, describing the virtues, &c. of the individuals whom they were intended to represent. At the funeral parade of Drusus, Tiberius commanded the images of the Cæsar family, from Æneas to Romulus, to grace the solemnity; and after them the images of all the Claudian family, from Appius Claudius. They were usually carried in chariots, and placed upon ivory chairs near the rostra. All, however, who had pictures and images of their ancestors, were not allowed to carry them in their funeral processions. The right was defined by the *jus imaginum*, which allowed none but

those whose ancestors or themselves had borne some curule office. — The introduction of images into the Christian worship took place in the seventh century, and became general in the eighth. In a council held at London about 708, it was decreed that images should be placed in churches, and honoured with the celebration of masses and adorations. The use of images in England is attributed to Egwin, third bishop of Worcester, which gained that church great fame both at home and abroad. It is related that Egwin was enjoined by the Virgin Mary, when she appeared to him, to make her an image, which she would have worshipped at Worcester. (*Bale's Cent.* 709.) The introduction of the images of saints, martyrs, &c. as objects of worship, were not till after the second Nicene council, about 792. Images of the Crucifix and Virgin Mary were the most common; because, while the power of other saints was limited, that of the former extended to all things. The makers of images used to go to a priest, confess, do penance, make a vow of fasting, or prayer, or pilgrimage, and solicit the priest to pray for them, before they attempted to make an image. They were in the habit of carrying them to fairs for sale. During the Middle age, images had become so universal in papal worship, as to constitute a great portion of church furniture in all inventories. At the Reformation, however, they were all suppressed in England by an “*ejectione firmæ*,” after an existence of nearly eight centuries.

IMMOLATION. See **SACRIFICES**.

IMMORTALS, a body of ten thousand troops constituting the guard of the king of Persia; so called because they were always of the same number; for as soon as any of them died, the vacancy was immediately filled up. Its establishment, in all probability, commenced with the ten thousand Greeks sent for by Cyrus out of Persia to be his guard. They were distinguished from all the other troops by the richness of their armour, and still more by their bravery. Besides this body, Quintius Curtius mentions another, consisting of fifteen thousand men, called Doryphori, or spearmen, who were, in like manner, a guard to the king's person. The same term was applied to the life-guards of the Roman emperors.

IMPERATOR, a title of honour conferred on generals after a victory, first by the acclamation of the soldiers, and afterwards confirmed by the senate. Imperator was also the title adopted by the Roman emperors.

ΙΝΑΣΙΑ, a festival observed at Crete in honour of Leucothea, or Ino, in commemoration of her misfortunes.

INCANTATION, a form of words attended with certain ceremonies and magical mixtures of heterogeneous substances, and used with an intention to raise spirits, to wreak their revenge upon some hated person or thing, to recover lost affection, or melt the heart of some obdurate lover. Incantations were common with unsuccessful lovers. They had recourse to enchantresses, of whom the Thessalian were in the highest estimation. The means made use of were most commonly philtres or love potions, the operation of which was violent and dangerous, and frequently deprived such as drank them of their reason. Some of the most remarkable ingredients of which they were composed were these: the *hippomanes*, the *jynx*, insects bred from putrefaction, the fish *remora*, the lizard, brains of a calf, the hairs on the tip of a wolf's tail, his secret parts, the bones of the left side of a toad eaten with ants; the blood of doves, bones of snakes, feathers of screech-owls, twisted cords of wool in which a person had hanged himself, rags, torches, reliques, a nest of swallows buried and famished in the earth, bones snatched from hungry bitches, the marrow of a boy famished in the midst of plenty, dried human liver; to these may be added several herbs growing out of putrid substances. But besides the philtres, various other arts were used to excite love, in which the application of certain substances was to have a magical influence on the person against whom they levelled their skill. A hyæna's udder, worn under the left arm, they fancied would draw the affections of whatever woman they fixed their eyes upon. That species of olives called *πιτυρα*, and barley bran made up into a paste and thrown into the fire, they thought would excite the flame of love. Flour was used with the same intention. Burning laurel, and melting wax, were supposed to have the like effect. When one heart was to be hardened and another mollified, clay and wax were exposed to the same fire together. Images of wax were frequently used representing the persons on whom they wished to make an impression, and whatever was done to the substitute of wax, they imagined was felt by the person represented. Enchanted medications were often sprinkled on some part of the house where the person resided. Jews, Greeks, and Romans were fond of the idea of magic and enchantments. Those of the Jewish and Egyptian na-

tions were nothing more than sleight of hand, and knowledge of some natural secrets.

INCENSE, a rich perfume used in sacrifices, known by the names of *thus* and *olibanum*. The burning of incense made part of the daily service of the Jewish temple; and the priests drew lots to know who should offer it. The quantity consumed was half a pound each day, and as much at night. One reason of using so much incense might be to overcome the bad smells which would necessarily have prevailed in the temple, on account of the number of victims continually offered up. Without this expedient it would have been offensive as a slaughter-house, and might have inspired disgust instead of reverence. In the Jewish temple there was an altar prepared for the purpose of burning incense. The Greeks and Romans fancied that the gods delighted in perfumes, and greedily snuffed up the ascending vapors, especially when mixed with the smell of roast-meat.

INDIGÈTES, a name given to the local deities or inferior divinities of the classical ancients, or to demi-gods who had existed as mortals on earth; the chief of whom were Hercules, Castor, and Pollux.

INFALISTIO, in the Middle age, a punishment of felons, by throwing them among the rocks and sands, customarily used in port-towns. It is the opinion of some writers, that *infalistatus* implied some capital punishment, by exposing the malefactor upon the sands, till the next tide carried him away.

INFANGTHEF, among the Anglo-Saxons, a privilege or liberty granted unto lords of certain manors, to judge any thief taken within their fee. (*Bract. lib. iii.*) In some ancient charters, it appears that the thief should be taken in the lordship, and with the goods stolen; otherwise the lord had not jurisdiction to try him in his court; though by the laws of Edward the Confessor, he was not restrained to his own people or tenants, but might try any man who was thus taken in his manor.

INFANTRY, amongst the Grecians, were of three sorts: *Οπλιται*, or heavy-armed soldiers; *Ψιλοι*, or light-armed soldiers; and *Πελτασται*, who carried the bucklers called *πελτα*. The Roman infantry, or foot-soldiers, were divided into four kinds, Velites, Hastati, Principes, and Triarii. — Among the Normans, the infantry consisted of the inferior vassals of the feudal tenants, and were armed with an iron scull-cap, called a *basinet*, (from resembling a bason), and a stuffed haqueton,

or jacket. The weapons they used were the lance, sword, and dagger, the battle-axe, pole-axe, bill, mallet, halbert, and pike. — The Saxon heavy infantry are usually represented with helmets made of the skins of beasts, the hair outwards; large oval convex shields, with spikes projecting from the bosses; and long swords and spears: the light infantry with spears only, and some no other weapon than a sword; besides which they also used javelins, which they darted with great dexterity, and then instantly came to close fight. See SOLDIERS.

INFERIE, sacrifices offered by the Greeks and Romans to the Dii Manes, or the souls of deceased heroes or other illustrious persons, or even any relation or person whose memory was held in veneration. These sacrifices consisted of honey, water, wine, milk, the blood of victims, variety of balsamic unguents, chaplets, and loose flowers. The victims upon these occasions were generally of the smaller cattle; though in ancient times they sacrificed slaves or captives. The altars on which they were offered were holes dug in the ground. The Inferiæ were offered on the ninth and thirtieth days after interment amongst the Greeks, and repeated in the month Anthesterion. See ALTARS.

INFŪLA, the name of the mitre worn by the Roman and Grecian priests; from which, on each side, hung a ribbon. The covering the head with a mitre was rather a Roman than a Grecian custom, introduced into Italy by Æneas, who covered his head and face at the performance of sacrifice, lest any ill-boding omen should disturb the rites. The Infulæ were commonly made of wool, and were not only worn by the priests, but were put upon the horns of the victims, upon the altar and the temple. The Infulæ were also called *vittæ*.

INSCRIPTIONS. Among the Egyptians, Phœnicians, Jews, Greeks, Romans, and others, inscriptions were the usual method by which particular events, or transactions, were transmitted to posterity—stone or metal being the chief material adopted for that purpose; and these inscriptions have often been found of the greatest value in communicating historical and biographical information. It appears, indeed, that the ancients engraved, upon monumental pillars and stones, the principles of science, as well as the history of the world, and of individuals. Sanconiathon, a Phœnician, and one of the earliest writers of antiquity, gathered most of his history from inscriptions found in temples and on columns,

both among the Hebrews and Phœnicians. The inscriptions mentioned by Herodotus shew, that this was a common method of instructing the people, and transmitting history and sciences to posterity. This is confirmed by Plato, in his *Hippias*, wherein he says, that Pisistratus engraved, on stone-pillars, precepts useful for husbandmen. These pillars frequently contained inscriptions, in verse, of the family, virtues, and services of the dead. The Spartans were only allowed to inscribe the names of those who died in war, or of women who died during parturition. Sometimes the inscription contained some moral aphorism; or when there was no inscription, the effigy of the deceased, or some emblem of his character, was added. — Pliny assures us, that the first public monuments were made of plates of lead; and the treaties of confederacy, concluded between the Romans and the Jews, were written upon plates of brass, in order, says he, that the Jews might have something to remind them of the peace and confederacy concluded with the Romans. The Roman people, especially their consuls, emperors, generals, and others, were extremely ambitious of transmitting their names to posterity, through the medium of inscriptions on stone, or other durable material. Hence we find their inscriptions so numerous, that large volumes have been composed of them; as the collections of Gruter, Grævius, and others, will testify. In every part of the world, which was under the Roman dominion, various inscriptions have been discovered, written in the Latin language; but the orthography and contractions being much varied and irregular, sometimes render them extremely difficult to decipher. Fleetwood has written a treatise on the subject; and he says that the age of a marble cannot be told by the form of the letters, and that the ancients did not regard accuracy in spelling or grammar; thus we have *sign for sign, omnem jus, &c.*; in short “*ipsa Augustei sæculi scribendi ratio multum diversa fuit, et sepe sui dissimilis.*” Of the changes of letters, in these inscriptions, Fleetwood has given the following brief summary, as copied by Fosbroke, which may be of use in deciphering the monumental or other inscriptions of the Romans:—A for o, as in *dua*; Æ for œ, *cæliæ*; E for e, *funære*; E for æs, *auctæs*; E for i, *illæ*; Æ for vi, *paemento*; AI for E, *lucinaï*; ATE for E, *bernaclate for vernaculæ*; sofati for sophiæ; B for v, *inbicto*; B for qu, *bibentalium*; B for p, *obtimio*; c for d, *coque*; and for G very often; D for T,

quodannis; ð for p, adtas; æ for æ, cete-
risque; e for æ, feminae; f for i, soledas;
eu for i, utilitas; ei for i, tibi; h for
e, hhnmmrrhnti, benemerenti; h some-
times added, as harenato; i for ii, as
mats; i for æ, camina; i for e, mirita;
ii for e, *Fici*, feci; i for u, deposierunt;
k for c very often; o for u, quojus,—
erodita; oi for u, coiravit; ou for u,
jouserunt: for the ancients did not double
the consonants: p for b, apsent; q for
c, pequnia; s for t, prosiliensium; s for
ss, just; t for d, quot; v for b, vase;
u for o, epistularum; u for e, faciundo;
u for hu, umanarum. — Among our an-
cestors the first inscribed funeral monu-
ments were those bearing the names of
Romanized Britons in Cornwall or Wales.
A small hand instead of capitals, was in-
troduced about the seventh century.
Lombardic capitals became general, on
tombstones, in the 13th century. The
text hand, introduced about seventeen
years after, continued to the reign of
Elizabeth. To the Lombardic capitals
succeeded inscriptions in text letters,
with abbreviations, engraved on brass.
The old English came into fashion about
the middle of the fourteenth century.

INSERTUM, in ancient architecture, one
of the earliest styles of masonry, which
consisted of large stones, among which
smaller ones were inserted.

INSTITUTES, a book in the old civil
law of the Romans, containing the ele-
ments or principles of their law; and
which constituted the chief part of the
corpus juris civilis. These Institutes were
a compendium, or brief summary, of the
whole body of civil law, in four books,
composed by Tribonianus, Theophilus,
and Dorotheus, by order of the emperor
Justinian, for the use of young students.
See JUSTINIAN CODE.

INTAKERS, a sort of thieves in the
North of England, prevalent in the reign
of Hen. V. They were so called from
taking in, or receiving such booty as their
confederates, the *outpartners*, brought to
them from the Scottish borders.

INTERCISI DIES. See DIES FASTI.

INTERLUDI, or INTERMEDIA, among
the Romans, those parts which were sung
or played between the acts of tragedy or
comedy, to divert the spectators. After
the Romans took away the chorus, in-
stead thereof they introduced their *mimi*
and *embolaria*. The *mimi* were a sort of
persons that acted a dumb comedy, and
expressed their meanings by their ges-
tures without words, and the *embolaria*
did the same by their songs and jests.

INTERREX, a senator, or supreme ma-
gistrate, who, under the regal govern-

ment of Rome, was appointed to exercise
the royal power when there was a va-
cancy on the throne. Under the republic
an interest was created to hold the elec-
tions when there was no consul or dicta-
tor, which happened either by their
death, or when the tribunes of the people
hindered the elections by their interces-
sion. The first Interrex mentioned in
Roman history, is after the death of
Romulus, when the Romans quarrelled
with the Sabines concerning the choice
of a king. There was sometimes an in-
terrex during the consular government;
but this happened only to hold assemblies
in the absence of the magistrates, or
when the election of any of the acting
officers was disputed.

INVENTIÖNES, in the Middle age,
money or goods found by any person, and
not claimed by the owner. By the com-
mon law they were due to the king;
but according to ancient charters for
treasure-trove, he granted the privilege
to particular subjects. The charter of
Edw. I. to the Barons of the Cinq Ports
says, “quod habeant Inventiones suas in
mari et in terra,” &c.

IOLAEA, a Theban festival of some days’
continuance, instituted in honour of Her-
cules and his friend Iolas, who aided him
in conquering the Hydra. Horse-races,
wrestling, and other athletic exercises,
were exhibited.

IRENARCHA, a military officer in the
Greek empire, whose business was to
provide for the peace, security, and tran-
quillity of the provinces. There was
another Irenarcha in the cities, to whom
belonged the preserving of the peace, and
quelling sedition among the citizens.
This officer was also sometimes called
Præfectus urbis. The emperors Theodo-
sius and Honorius suppressed the office of
Irenarcha, on account of their abusing
their trust, and distressing and persecut-
ing the people, instead of maintaining
peace among them.

ISELASTICA, certain games, or festivals,
celebrated in many of the cities of Asia
and Greece, during the period of the
Roman emperors. The victors had very
considerable privileges conferred upon
them. As at the Olympic, Pythian, and
Isthmian games, they were crowned on
the spot, immediately after their victory;
had pensions allowed them; were fur-
nished with provisions at the public cost;
were carried home in triumph; and made
to enter their cities through a breach
in the walls, whence their appellation
σιελασταιν to enter.

ISIA, festivals of nine days’ continuance,
in honour of Isis, the principal deity of

the Egyptians. They were adopted by the Romans; but on account of their licentiousness were abolished A.R. 696. Commodus re-established them about 200 years after, and assisted at them himself, carrying the Anubis. Her priests were called *Isiaci*. They carried a branch of sea wormwood in their hands instead of olive, and wore linen garments, and shoes made of the thinnest bark of the tree papyrus. They usually represented their goddess with the head of a cow, or at least with a crescent on her head, and between the horns of the crescent they placed a globe, to signify her universality. She was sometimes figured with a bird upon her head, supposed to be the ibis, and sometimes with a key, a cross, and a whip in her hand.

ISTHMIAN GAMES, so called from their being celebrated by the Greeks on the isthmus of Corinth. These games were solemnized every third, or rather every fifth year, and the victors were rewarded with garlands of pine-leaves. Afterwards parsley was given, and at last the pine was resumed, and 100 silver drachmæ were added. The contests were of the same kind as at the Olympic games. So great was the concourse at these games, that only the principal people, of the most remarkable cities, could have places. The Athenians were only allowed as

much room as the sail of their ship, which they sent yearly to Delos, could cover. The presidents of these games were at first Corinthians, afterwards Sicyonians. They were in high veneration, both for their antiquity and the religion by which they were consecrated. After a short suspension they were with great industry revived. The Eleans were the only people of Greece who were excluded from the Isthmian games, and this exclusion was occasioned by a quarrel.

ITINERARY of ANTONINUS, a celebrated geographical table, or plan, of all the grand Roman roads in the empire, and the stations of the Roman army, drawn up, as it is generally supposed, at the express command and under the direction of the emperor whose name it bears. It has always been considered of great value in defining the ancient roads and stations, although it has suffered much from the hands of copyists. Vegetius observes that it was a necessary part of a general's apparatus to have a written account of the distances of places, the quality of rivers, roads, hills, &c., and to have them painted as well as written. Of this kind was the Map of the World, made by Agrippa, noticed by Pliny; and the Peutinger tables, written in the fifteenth year of Theodosius, and published by Marcus Velserus.

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JACOBITES, a sect among the Eastern Christians who denied the Trinity; so called from Jacob Bardeus, a Syrian, disciple to Eutyches and Dioscorus, whose heresy he promulgated so extensively through Asia and Africa, in the beginning of the sixth century, that in the seventh all the different sects of the Eutychians went by the common name of Jacobites; that is, such as acknowledge only the human nature in Christ; thus including the Armenians and Abyssines.

JANUARIUS, or **JANUARY**; the first month of the Roman year, according to the common computation now adopted throughout Christendom. It was not originally in the calendar of Romulus; but introduced into it by Numa Pompilius, in the place which had before been assigned to March. It was so called from a double-faced deity, called Janus, who was presumed to look both into the old and new year. He was also supposed to

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preside over the beginning of all business, and therefore it was thought proper that the month dedicated to him should lead or begin the year. This month the chief festival was held in honour of Janus; when they sacrificed a cake of new-sifted meal to him, with salt, incense, and wine. The kalends, or the first day of this month, was noted for the entering of the magistrates on their office; and on this likewise all the mechanics began something of their art or trade; the men of letters did the same, as to books, poems, &c. On this day the consuls marched to the capitol, attended with a crowd, all in new clothes. Two white bulls never yoked were sacrificed to Jupiter Capitolinus; besides a great deal of incense and other perfumes spent in the temple. The flamens, together with the consuls, during this religious solemnity, offered their vows for the prosperity of the empire and the emperor, after having taken an

oath of allegiance, and confirmed all public acts done by his Imperial majesty the preceding year. This day the Romans laid aside all old grudges. Clients and freedmen sent presents to their patrons, slaves to their masters, citizens to the magistrates or emperors, and friends and acquaintances to each other; from whence the custom of new-years' gifts, still retained among us, was originally taken. — The *Temple of Janus*, at Rome, built by Romulus, was remarkable for its two brazen gates, one on each side; which were to be open in time of war, and shut in time of peace. The ceremony of opening the gates was performed by the consul, senate, heads of the city, and the soldiers in military dress. To shew how much the Romans were engaged in war, this temple was only shut six times in 800 years; first in the reign of Numa, secondly at the conclusion of the first Punic war; thrice in the reign of Augustus, A.U. 725—729, and at our Saviour's birth; and lastly by Nero.

JATRILITÆ, officers in the Grecian gymnasia, appointed to anoint the athlete. Sometimes the word is used for the masters of the exercise, such as the *Gymnastæ* and *Pædotribæ*.

JAVELIN, a sort of spear or missile weapon, used by the classical ancients both on horseback and foot. The *pilum* of the Roman soldiers was of this description. It was about five feet long, and in a charge was darted at the enemy. The head was of iron, and hooked and jagged at the end. Every soldier had two of these javelins.

JESSE, in the Middle age, the name of a large brass chandelier, with many sconces hanging down, in the middle of a church or choir. This useful ornament was first brought into this kingdom by Hugh de Flory, abbot of St. Austin's in Canterbury, about the year 1100, and was first called Jesse, from the branches resembling the Arbor Jesse.

JOACHIMITES, a sect of heretics of the thirteenth century, so called from their founder Joachim, the abbot of Flora in Calabria, who was esteemed a prophet while he lived, and left, at his death, several books of prophecies, besides other works. The Joachimites maintained, that in the last times all sacraments and signs were to cease; and the truth was to appear openly, and without any veil. In 1215, their tenets were condemned by the council of Lateran; and afterwards, in 1260, by the council of Arles.

JOSEPH'S WELL, a remarkable and very ancient well in the castle of Grand

Cairo, which owes its name to a tradition preserved in the country. It is cut out of the solid rock to a prodigious depth. The descent to the reservoir of water, between the two wells, is by a staircase seven or eight feet broad, consisting of two hundred and twenty steps, and so contrived, that the oxen employed to throw up the water, go down with all imaginable ease, the descent being scarcely perceptible. The well is supplied from a spring, which is almost the only one in the whole country. The oxen are continually turning a wheel with a rope, to which a number of buckets are fastened. The water thus drawn from the first and lowermost well is conveyed by a little canal into a reservoir, which forms the second well; from whence it is drawn to the top in the same manner, and then conveyed by pipes to all parts of the castle. Strabo speaks of a similar engine, which, by wheels and pulleys, threw up the water of the Nile to the top of a very high hill; with this difference, that, instead of oxen, a hundred and fifty slaves were employed to turn these wheels.

JUBILEE, among the Jews, an important period of time, which was celebrated at the end of seven times seven, or forty-nine years; that is, every fiftieth. It began with the month Tigris, or about our September, being near the autumnal equinox. In this year no one either sowed or reaped; but all were satisfied with what the earth and trees brought forth of themselves; and those who had sold or mortgaged their lands entered into free possession again. All Hebrew slaves were set at liberty, with their wives and children, on the tenth day of this month; the first nine being spent in every kind of joy, pleasure, and rejoicings; during which time the slaves did not work for their masters, but only feasted at their expense. On the tenth day the counselors of the Sanhedrim ordered the trumpets to sound; at which instant the slaves were declared free. — In the year 1300 pope Boniface VIII. instituted a kind of jubilee; at which he granted a plenary indulgence and remission of sins to all those that should visit the churches of St. Peter and St. Paul at Rome in that year, and stay there fifteen days. This he ordered to be observed once in every hundred years; but pope Clement VI. reduced it to fifty years, anno 1350, to be held upon the day of the Circumcision. Urban the Fourth, in the year 1389, ordained it to be kept every thirty-three years; that being the age of our Saviour. After this, pope Sixtus the Sixth re-

duced it to twenty-five years. — In imitation of the grand jubilee of Rome, the monks of Christ-Church in Canterbury, every fiftieth year, invited a great concourse of people to come thither, and visit the tomb of Thomas à Becket; and king Edw. III., in 1362, caused his birthday to be observed at court, in the nature of a jubilee; giving pardons, privileges, and other civil indulgences.

JUDGES, certain supreme magistrates who governed the Israelites from the time of Joshua till the reign of Saul, about 330 years. These Judges resembled the Athenian archons, or Roman dictators. The dignity of Judge was for life, but not always in uninterrupted succession. The power of the Judges extended to affairs of peace and war. They were protectors of the laws, defenders of religion, avengers of all crimes; but they could make no laws, nor impose any new burthens upon the people. They lived without pomp or retinue, unless their own fortunes enabled them to do it; for the revenues of their office consisted in voluntary presents from the people. Judges, for ordinary affairs, civil and religious, were appointed by Moses in every city, to terminate differences. In affairs of greater consequence the differences were referred to the priests of Aaron's family, and the Judge of the people or prince at that time established.

JUDICES, in the Roman courts of law, persons summoned by the prætor, who was the judicial magistrate, to give their verdict in criminal matters, as juries do in our own courts. Those appointed on the jury were styled *Judices Selecti*. They were chosen from among the senators and knights, and were sworn to judge according to the laws, and the best dictates of their understanding. Sometimes only one was appointed to decide a cause; and then he usually appointed some lawyers to assist him with their counsel. He was styled the *Judex questionis*, or *Princeps judicium*. The *sortitio Judicum*, or impannelling the jury, was the office of the *Judex questionis*, and was performed after both parties were come into court; for each had a right to reject or challenge whom they pleased; others being substituted in their room. The number of the *Judices Selecti* varied, according to the nature of the charge. When the proper number appeared, they were sworn, took their places in the *subsella*, and heard the trial. — In the early history of Rome the *Judices* were at first chosen only from among the senators; then, by the Sempronian law of C. Gracchus, they were selected only from among the equites;

afterwards, by the Servilian law of Cæpio, they were taken from both orders; then, by the Glaucian law, only from the equites: but the laws of Drusus being soon after set aside by a decree of the senate, the right of judging was again restored to the equites alone. Subsequently, by the Plautian law of Sylvanus, the *Judices* were chosen from the senators and equites, and some of them also from the plebeians; then, by the Cornelian law of Sylla, only from the senators: by the Aurelian law of Cotta, from the senators, the equites, and *tribuni ærarii*; by the Julian law of Cæsar, only from the senators and equites; and by the law of Antony, also from the officers of the army. The number of the *Judices* was different at different times: by the law of Gracchus, 300; of Servilius, 450; of Drusus, 600; of Plautius, 525; of Sylla and Cotta, 300, as it is thought; of Pompey, 360. Under the emperors, the number of *Judices* was greatly increased; but their power and utility were comparatively lost.

JUGUM, a humiliating mode of punishment, inflicted by the victorious Romans upon their vanquished enemies. It was thus: They set up two spears, and laying a third across, in the form of a gallows, they ordered those who had surrendered themselves, to pass under this ignominious erection, without arms or belts. None suffered the disgrace of passing *sub jugo* but such has had been obliged to surrender. — In the Middle age, *jugum terræ*, as mentioned in Domesday, was half a yoke of land, which was equivalent with half a plough-land.

JULY, the fifth month of the old Roman year, and known by the name of *Quintilis*; but it received the name of July in compliment to Julius Cæsar, who reformed the calendar in such a manner, that this month stood, as it does now with us, the seventh in order. Its name was changed by Mark Antony. The first of this month was a time appointed for paying house-rents, and quitting lodgings. — The ancient painters represented this month by a strong, robust man, having a light yellow jacket on, eating cherries, or other red fruits, with a swarthy, sun-burnt face, neck, and hands; his head crowned with a garland of centaury and thyme, bearing a scythe on his shoulder, with a bottle hanging at his girdle, and a lion by his side.

JUNE, the fourth month of the old Roman year, but the sixth of the year as reformed by Numa and Julius Cæsar. Some suppose it received its name in honour of Junius Brutus. — The ancient

painters represented this month by a young man clothed in a mantle of a deep green colour, having his head ornamented with a cornet of bents, king-cobs, and maiden hair, holding in his left hand an angel, in his right Cancer, and on his arm a basket of summer fruits.

JUNO. For Symbols, &c. See **GODS**.

JUNONES, the name of the presiding genii of women among the Romans. Altars were often erected to their honour.—*Plin.*

JUNONIA, festivals observed by the Romans in honour of Juno. It was celebrated by matrons. In the solemnity two white cows were led from the temple of Apollo, into the city, through the gate called Carmentalis; and two images of Juno, made of cypress, were borne in procession. Then marched twenty-seven girls, habited in long robes, singing a hymn to the goddess; then came the decemviri, crowned with laurel, in vestments edged with purple. This pompous company, going through the Vicus Jugarius, had a dance in the great field of Rome. From thence they proceeded, through the Forum Boarium, to the temple of Juno, where the victims were sacrificed by the decemviri, and the cypress images were left standing.

JUPITER. For Symbols, &c. See **GODS**.

JURIES, (from *jura* laws.) The institution of juries is very ancient; and their origin involved in uncertainty. The trial by a jury of twelve was in use amongst the ancient Greeks; and to them Dr. Pettingall traces the institution, the separate inclosure from communication, the delivery of the verdict by ballot, the payment (as now) of special juries, the right of challenge, &c. The Romans also had their *Judices selecti*, who were summoned by the prætor from among the senators and knights, to give their verdict in criminal matters according to the fact and the law of the case. Their number varied according to the nature of the charge. (See **JUDICES**.) — Juries were first introduced into this country by the Anglo-Saxons, as appears from the laws of king Ethelred. The jury were at first judges of the law, as among the Romans. Ethelred made them twelve, with a foreman. Alfred ordered them to be twelve, and the verdict to be unanimous. The truth seems to be (says Blackstone) that this tribunal was universally established among all the northern nations, and so interwoven in their very constitution, that the earliest accounts of the one gives us also some traces of the other. Its establishment, however, and use in

this island, of what date soever it be, though for a time greatly impaired and shaken by the introduction of the Norman trial by battle, was always so highly esteemed and valued by the people, that no conquest, no change of government, could ever prevail to abolish it. In Magna Charta it is more than once insisted on as the principal bulwark of our liberties; but especially by chapter 29, that no freeman shall be hurt in either his person or property, “*nisi per legale judicium parium suorum, vel per legem terræ*”—a privilege which is couched in almost the same words with that of the emperor Conrad, two hundred years before: “*Nemo beneficium suum perdat, nisi secundum consuetudinem antecessorum nostrorum, et per judicium parium suorum.*” Indeed trial by Jury was ever esteemed, in all free countries, a privilege of the highest and most beneficial nature.

Jus, or **JURA**; a comprehensive term among the Roman writers, applied to any peculiar right or privilege possessed by individuals or communities. It also applied to many especial laws of the city of Rome, or of the state at large. Thus *jus civitatis* signified freedom of the city of Rome, which entitled those persons who had obtained it to most of the privileges of Roman citizens; yet it differed from the *jus Quiritium*, which extended to all the advantages which a free native of Rome was entitled to.—*Jus honorarium* was a name given to those Roman laws which were made up of edicts of the supreme magistrates, particularly the prætors. — *Jus imaginis* was the right of using pictures and statues among the Romans, and had some resemblance to the right of bearing a coat of arms among us.—*Jus Papirianum* was the code of Romulus, Numa, and other kings of Rome, collected into a body by Sextus Papirius, who lived in the time of Tarquin.—*Jus trium liberorum* was a privilege granted to such persons, in the city of Rome, as had three children, by which they were exempted from all troublesome offices. — In the time of the Saxon Heptarchy, the term *Jus Anglo-rum* was applied to the laws and customs of the West Saxons, by which the people were for a long time governed, and which were preferred before all others.

JUSTICES OF TRAIL-BASTON, certain judicial officers, appointed by king Edw. I. during his absence in the Scotch and French wars. They had a *baston*, or *baton*, delivered to them as the badge of

their office; so that whoever was brought before them was "traile ad baston," or "traditus ad baculum;" whereupon they had the name of Justices de Trail-baston, or Justiciarii ad trahendum offendentes ad baculum vel baston. Their office was to make inquisition through the kingdom on all officers and others, respecting extortion, bribery, robbery, &c. A commission of Trail-Baston was also granted to Roger de Grey, and others his associates, in the reign of king Ed.II.—*Spelm.*

JUSTINIAN CODE, a system of laws digested by the Roman emperor Justinian about the year 533, which formed the ground-work of the civil law in most of the states of modern Europe. The Roman law (founded upon the regal constitutions of their ancient kings, next upon the twelve tables of the decemviri, then upon the laws or statutes enacted by the senate or people, the edicts of the prætor, the opinions of learned lawyers, and lastly upon the imperial decrees, or constitutions of successive emperors) had, in process of time, grown to so great a bulk, that they were computed by an author who preceded Justinian, to consist of many camels' loads. In the reign of Justinian there were more than two thousand distinct volumes of statutes and reports. These being rendered almost useless by their immense number, that emperor employed the most eminent lawyers in his dominions to select and arrange such as were most valuable; and in six years was produced a system of jurisprudence, which, for its comprehensiveness and utility, was universally received throughout the Roman world. They consisted of—1. The Institutes; which contain the elements or first principles of the Roman law, in four books. 2. The Digests, or Pandects, fifty books; containing the opinions and writings of eminent lawyers, digested in a systematical method. 3. A new Code, or collection of imperial constitutions; the lapse of a whole century having rendered the former code, of Theodosius, imperfect. 4. The Novels, or new constitutions, posterior in time to the other books, and amounting to a supplement to the code; containing new decrees of successive emperors as new questions happened to arise.—These formed the body of Roman law, or *corpus juris civilis*, as published about the time of Justinian, which however fell soon into neglect and oblivion, till about the year 1130, when a copy of the digests was found at Amalsi, in Italy: which accident concurring with the policy of the

Romish ecclesiastics, suddenly gave new vogue and authority to the civil law, introduced it into several nations, and occasioned that mighty inundation of voluminous comments, with which this system of law, more than any other, became loaded.

JUSTS, or JOUSTS; in the Middle age, private combats or martial exercises between knights and other persons of distinguished rank or military prowess. They generally took place with spears on horseback; and differed from tournaments, which were all kinds of military contentions, consisting of many men in troops; but justs were usually between man and man. Like tournaments, they generally took place at solemn festivals, or on great public occasions. The just was at first called the cane game, because hollow canes were used instead of lances. Upon some occasions the combatants with swords and axes were on foot, with a barrier of wood breast high between them. There were also *boat-justs*; when he who could turn aside the blow of his antagonist with his shield, and at the same time strike him with his lance, in such a manner as to overthrow him into the river, was the conqueror. In the 14th and 15th centuries, these justs, or private combats, became authorized by custom, as trials of military prowess, even when there was no judicial object. Thus, in 1428, a Spaniard being at Basle, called out in the public square, in the style of knight-errantry, "I am born of a noble family; I have travelled in a hundred different countries, and seen a thousand towns; but have never met with any one bold enough to measure his sword with Don Juan de Merlo." This arrogance was resented by the noble Henry de Ramstein, who threw down his gauntlet. The conditions of the combat were, that each of the knights should try one thrust of the lance, three strokes of the battle axe, and forty of the sword. They fought in the great square before the cathedral, in the presence of the Margrave, William de Retelm, and five other noblemen, who were appointed judges of the combat. A multitude of burghers and knights having assembled from the country, extraordinary precautions were taken by the magistrates for the safety of the town. Additional guards were placed at the gates, horsemen patrolled the streets, and armed boats rowed before the town. The two champions displayed great vigour, skill, and courage, without doing each other much arm, being of course clad in steel, and neither had a

decided advantage. Don Juan, however, was knighted on the occasion.

JUVENALIA, games, exercises of body, and combats instituted by Nero, the first

time his beard was shaved. They were celebrated in private houses, and even the women had a share in them.

K.

K E R

KABADIUM, a short military habit of the Greeks of the Lower Empire, worn under another, without plaits, and descending to the knee. It was bordered with fringes, and worn with a girdle.

KALENDÆ, in the Middle age, rural chapters or conventions of the rural deans and parochial clergy, so called because they were held on the kalends, or first day of every month. (*Kenet*.) For the Roman Kalendæ, see CALENDAR.

KARAITES, a sect among the Jews, who adhered closely to the text and letter of the Scriptures, rejecting Rabbinical interpretations, and the ravings of the Cabala. They denied that the oral law came from Moses, and rejected the traditions. They abhorred the Talmud, and observed the sabbath with more rigour than the Rabbinites. The word is Babylonian, and signifies a Scripturist.

KARLE, an Anglo-Saxon word, frequently used in our ancient laws, denoting a servant; whence *huscarle*, a house-servant.

KEEPS, in the Middle age, were strong towers or holds in the middle of any castle or fortification, wherein the besieged made their last efforts of defence. In the Norman keeps there appears to have been three stories; the lowest for stores, the second for a guard-room, and the upper, or *solarium*, for the family. The inner pile within the castle of Dover, erected by Henry II. about 1153, was termed the King's keep. The keep was similar to what the classical ancients called the citadel, or inner fort,—a term generally applied to modern fortification on the continent. See CASTLES.

KERNELLÄRE DOMUM, in the Middle age, was a term frequently applied to the building of houses with little towers, *kernelled* with crannies or notches, for the better convenience of shooting arrows, and making other defence. It was a common favour granted by our kings, after castles were demolished for prevention of rebellion, to give their chief subjects leave to fortify their mansion-houses with kernelled walls.

K I N

KILKETH, a servile payment made by feudal tenants in husbandry.

KILLYTHSTALLION, a feudal custom, by which lords of manors were bound to provide a stallion for the use of their tenant's mares.

KINGS, (Sax. *Cyning*; Lat. *Rex*; Gr. *Βασιλεως*). In tracing the annals of the mightiest empires of antiquity, we uniformly find that their rise, their zenith, or their fall, may be dated from the virtues or the vices of their kings. The founders of the greatest monarchies have been usually distinguished for their wisdom, justice, and heroism; and have consequently imparted the blessings of civilization, prosperity, contentment, and freedom, to millions of the human race. Such were Ninus of the Assyrians, Menes of the Egyptians, Cecrops of the Athenians, Minos of the Cretans, Cyrus of the Persians, and Numa of the Romans. On the contrary, when the vicious propensities have preponderated, and the human passions have been left uncontrolled by the laws,—the imperious will of the despot being the only executive of the state,—monarchical oppression, moral depravation, and national caducity, have been too generally the necessary results. Thus Sardanapalus of the Assyrians, Cambyses of the Persians, and Nero of the Romans, are among the many melancholy instances which the ensanguined pages of history present to our view.

In the earliest stages of society, it appears that almost every city had its particular king, who being more solicitous of preserving his dominion than of enlarging it, confined his ambition to his native country. Thus we read in Genesis xxxvi. that Bela "reigned in Edom, and the name of his city was Dinhabah;" that Hadar reigned in the stead of Baalhanan, "and the name of his city was Pau," &c. But the almost unavoidable feuds which break out between neighbours; jealousy of a more powerful king; a turbulent and restless spirit; a martial disposition; thirst of aggrandizement; or the display of ability; gave rise to

war, which frequently ended in the entire subjection of the vanquished, whose cities were possessed by the victor, and increased insensibly his dominions. Thus, a first victory leading the way to a second, and rendering a prince more powerful and enterprising, several cities and provinces eventually became united under one monarch, and formed a kingdom, of a greater or less extent, according to the degree of ardour or success with which the victor had pushed his conquests. In this manner were the great eastern empires of antiquity established.

It has been said, and for want of authentic records to the contrary, generally admitted, that the Assyrian monarchy was the most ancient in the eastern world. It was founded by Ninus, or Belus, B.C. 2059, according to some authors, and lasted till the reign of Sardanapalus, the thirty-first sovereign since Ninus, B.C. 820. Among the different monarchs of the Assyrian empire, Semiramis, the wife of Ninus, greatly distinguished herself, and extended the boundaries of her dominions as far as Æthiopia and Libya.

The history of kings generally presents the history of an entire people; and their reigns form the most important epochs of the national annals. The monarchy of Persia was first founded by Cyrus, justly styled the Great, on the ruins of the Assyrian or Babylonish empire, about 560 years before the Christian era; and under the succeeding kings it became one of the most considerable and powerful monarchies on earth. The kings of Persia succeeded Cyrus in the following order: Cambyzes, B.C. 529; Darius 521; Xerxes 485; Artabanus 9 months; Artaxerxes Longimanus 464; Xerxes II. 425; Sogdianus 424; Darius II. 423; Artaxerxes II. 404; Artaxerxes III. 358; Arses 337; and Darius III. 335, who was conquered by Alexander the Great 331. After the death of Alexander, Persia was partly reconquered from the Greeks, and remained tributary to the Parthians for nearly 500 years; when the sovereignty was again placed in the hands of the Persians, by the revolt of Artaxerxes, a common soldier, A.D. 229, who became the founder of the second Persian monarchy.

It is generally allowed by ancient authors that the Egyptians were the first people who properly understood the rules and limits of monarchical government, as being essential to the true prosperity of a nation, and the happiness of the community at large. A people so grave and serious immediately perceived that the true end of politics was to make life easy, and a people happy. Yet no

part of ancient history is more obscure or uncertain, than that of the first hereditary kings of Egypt. This proud nation, fondly conceited of its antiquity and nobility, thought it glorious to lose itself in an abyss of infinite ages, which seemed to carry its pretensions backward to eternity. According to its own historians, first gods, and afterwards demi-gods or heroes, governed it successively, through a series of more than twenty thousand years. To gods and demi-gods, men succeeded as rulers or kings in Egypt, of whom Manetho has left us thirty dynasties or principalities. This Manetho was an Egyptian high priest, and keeper of the sacred archives of Egypt, and had been instructed in the Grecian learning. He wrote a history of Egypt, which he professed to have extracted from the writings of Mercurius and other ancient memoirs, preserved in the archives of the Egyptian temples. According to Diodorus, the Egyptian princes conducted themselves in a different manner from what was usually seen in other monarchies, as Assyria, Persia, &c., where the prince acknowledged no other rule of his actions than his own arbitrary will and pleasure. But here, kings were under greater restraint from the laws than their subjects. They had some particular ones digested by a former monarch, that composed part of what the Egyptians called the sacred books. Thus every thing being settled by ancient custom, they never sought to live in a different way from their ancestors. The kingly office appears to have been of a sacerdotal as well as political character. As soon as they were dressed, they went to the daily sacrifice performed in the temple; where, surrounded with their whole court, and the victims placed before the altar, they assisted at the prayer pronounced aloud by the high-priest, in which he asked of the gods health and all other blessings for the king, because he governed his people with clemency and justice, and made the laws of his kingdom the rule and standard of his actions. The high-priest entered into a long detail of his royal virtues; observing that he was religious to the gods, affable to men, moderate, just, magnanimous, sincere; an enemy to falsehood; liberal; master of his passions; punishing crimes with the utmost lenity, but boundless in rewarding merit. He next spoke of the faults which kings might be guilty of; but supposed at the same time that they never committed any, except by surprise or ignorance; and loaded with imprecations such of their ministers as gave them ill counsel, and suppressed or

disguised the truth. Such were the methods of conveying instruction to their kings. Can we then wonder at the greatness and durability of the kingdom of Egypt; when the sovereign was morally and legally responsible for his conduct equally with the meanest of his subjects? According to the calculation of Constantine Manasses, the kingdom of Egypt lasted 1663 years, from its beginning under Menes, or Misraim, B.C. 2188, to the conquest of Cambyzes, B.C. 525. Egypt revolted afterwards from the Persian power, B.C. 414, and Amyrtæus then became king. After him succeeded Psammetichus II. whose reign began B.C. 408; Nephreus 396; Acoris 389; Psammuthis 376; Tachos, or Teos, 363; Nectanebus 361. Egypt was then reconquered by Ochus, of Persia, B.C. 350; but soon after the conquest of Persia by Alexander, Ptolemy refounded the kingdom, and began to reign B.C. 323. His successors continued to rule until the death of Cleopatra, B.C. 30; when Egypt became a Roman province; and thus terminated the oldest monarchy of the known world.

Kings were not known amongst the Israelites till the reign of Saul. Before him they were governed at first by elders, as in Egypt; then by princes of hierarchal authority, as Moses and Joshua; then by Judges, till the time of Samuel; and last of all by kings. (See JUDGES.)

Most of the Grecian states were governed at first by kings, who were chosen by the people, to decide differences and execute a power which was limited by the laws. They commanded armies, presided over the worship of the gods, &c. This royalty was generally hereditary; but if the vices of the heir to the crown were odious to the people, or if the oracle had so commanded, he was cut off from the right of succession; yet the kings were supposed to hold their sovereignty by the appointment of Jupiter. The ensign of majesty was the sceptre, which was made of wood, adorned with studs of gold, and ornamented at the top with some figure; commonly that of an eagle, as being the bird of Jove.—The kingdom of Argos was the oldest of the Grecian states. It is said to have been founded by Inachus, 1856 years before the Christian era. The first nine kings were called Inachidæ, in honour of their founder. They were Inachus, Phoroneus, Apis, Argus, Chrysaus, Phorbas, Triopas, Stelenus, and Gelanor; the last of whom was expelled from his throne by Danaus, the Egyptian, whose descendants were called Belides. Agamemnon was king of Argos during the Trojan war. Eighty years afterwards

the Heraclidæ seized the Peloponnesus, and deposed the existing monarchs; from which period Grecian history of a more authenticated character commences.—Athens was the next to Argos in antiquity, and by far the most important state in Greece. Cecrops, an Egyptian, was the noble founder of the Athenian monarchy, about 1556 years before the Christian era. After a reign of fifty years he was succeeded by Cranaus, who began to reign B.C. 1506; Amphictyon 1497; Erichthonius 1487; Pandion 1437; Erectheus 1397; Cecrops II. 1347; Pandion II. 1307; Ægeus 1283; Theseus 1235; Menestheus 1205; Demophoon 1182; Oxyntes 1149; Aphidas 1137; Thymetes 1136; Melanthus 1128; and Codrus 1091, who was killed by a voluntary death, after a reign of twenty-one years. The histories, however, of the twelve first of these monarchs are intermixed with fable. After the death of Codrus, the monarchical power was abolished, and the state was governed by thirteen perpetual archons, and 317 years after, by seven decennial ones; and lastly, B.C. 684, after an anarchy of three years, by annual magistrates, under the same title. (See ARCHONS.)—Of Sparta, Lelex is supposed to have been the first king, and thirteen descendants reigned successively, till the sons of Orestes were dispossessed by the Heraclidæ, B.C. 1102. Procles and Eurysthenes then enjoyed the crown together; and after them it was decreed that the two families should always sit on the throne conjointly; thus forming a kind of duarchical government. Their successors bore the appellation of Proclidæ and Euristhenidæ. A long line of kings succeeded, until the reigns of Lycurgus and Agesipolis; under whom the monarchical power was abolished, B.C. 219. The authority of the kings of Sparta was limited; and every month they took an oath that they would rule according to the laws. One of them commanded the army, while the other remained at home to administer justice, unless it happened that two armies were in the field at the same time.—The kingdom of Macedonia, founded by Caranus, a native of Argos, B.C. 814, although the most recent in its origin of any of the Grecian states, eventually became the most powerful in the east. The crown remained in possession of the family of Caranus until the death of Alexander the Great, B.C. 323. By the conquests of Alexander, not only the states of Greece, but nearly all the monarchies of the east, became swallowed up; until his premature death again divided the world into numerous principalities and kingdoms; which

were all eventually absorbed within the mighty vortex of Rome's political and military power. "Sic transit gloria" *regum*!

Rome, in the infancy of her empire, was governed by kings during the period of 244 years. They were elected by the people, with the approbation of the senate, and concurrence of the augurs. Their power extended not only to the army, revenues, and administration of justice, but, like that of the Egyptians and Grecians, it was interwoven with the religion and priesthood of the country. Thus Virgil, who always embodies the general opinions of the Romans in these matters, speaking of Anius, king of Delos, says: "Rex Anius, rex idem hominum Phœbique sacerdos."

Livy also observes, that though Numa instituted a great number of orders of priesthood, yet some he discharged himself, and in person. The monarchical government of Rome existed under seven kings, who began to reign in the following order: Romulus, B.C. 753; and, after one year's interregnum, Numa 715; Tullus Hostilius, 672; Ancus Martius, 640; Tarquin Priscus, 616; Servius Tullius, 578; and Tarquin the Proud, 534. The tyranny, oppression, and violence of the last of these monarchs, and of his family, became so atrocious, that a revolution took place, headed by Junius Brutus; when Tarquin and his family were for ever expelled, B.C. 509; and the monarchical was succeeded by the consular form of government. After the expulsion of their kings, however, the Romans considered the sacerdotal character so intimately connected with the regal functions, that they were obliged to create a *Rex sacrorum* (a king of the sacrifices) for the administration of the priestly part of royalty. He was superior to the flamen dialis, but inferior to the pontifex maximus. He was created at the comitia centuriata, or assembly of the centuries, and was at first chosen out of the number of patricians. His wife also bore the title of *Regina sacrorum*, and had herself a part in the sacred ceremonies. — The re-establishment of the regal power in Rome, under the title of Emperors, forms the subject of many a melancholy page in history. From the despotism and misrule of those sanguinary monsters, Caligula, Nero, Domitian, Heliogabalus, and others, may be dated the decline, and eventually the fall, of the last and the mightiest of all the mighty empires of antiquity — imperial Rome. "Sic transit gloria" *mundi*!

KINNOB, a musical instrument amongst

the ancient Jews, which translators generally render Cithara. It had a base or hollow sounding belly, close to which arose two perpendicular branches, across which was fastened a piece of wood, and to the piece of wood were fixed three, six, or nine strings, to be played upon with the fingers, or touched with the bow.

KIRTLE, in the Middle age, a kind of surcoat, similar to the hauberk, or coat of mail; and a part of dress used by both sexes. Sometimes they were short; but the kirtle of the knights of the Bath reached to the heels, like a woman's gown.

KISTVAENS. See CISTVAENS.

KNAPSCHAW, in the Middle age, a sort of helmet, generally worn by persons of inferior ranks; originally by servants of the men at arms.

KNIGHTS, (Sax. *Cnight*, Fr. *Chevalier*,) a military order of nobility, existing in Rome under the title of *Equites*, and re-instituted, in the Middle age, by the different kings of Europe, for the purpose of affording them aid in carrying on their wars, agreeably to the laws of feudal tenure. Among the Romans they were an extensive body, and constituted the second order of nobility. At the time of building the city of Rome, the whole army of Romulus consisted of 3000 foot, and 300 horse; which latter were the origin of the Roman *Equites*, or knights. The Roman knights had originally a horse kept for them at the public charge; but when they became included among the senators, they resigned that privilege. The knights at length became so powerful that they formed a balance between the power of the senate and the people. See *EQUITES*.

The commencement of knighthood, in the Middle Age, cannot be stated with certainty. Malliot dates it from the period of Charlemagne. Others make it merely a term, applied to all the nobler classes who served on horseback; but the term *Cnight*, in the modern sense, does not occur in any Anglo-Saxon writers, except as a soldier. Selden derives it from the adoption *per arma*, or donation of the lance, &c. in public, among the old Germans, mentioned by Tacitus. The first instance in England of a knight made by ceremony was that of Alfred's creation of Athelstan, by gift of a belt and robe, and girding him with a sword. In the Norman period, knighthood became necessarily a part and parcel of the feudal system of the time. In the chivalric ages of the Crusades, the honours of knighthood were the object of every young gentleman of noble blood, who panted for the glories

of military renown. After having passed the first seven years of his infancy under the eye of his mother, he was placed under the protection of some noble friend or relative to finish his education, and to avail himself of the advice, counsel, and assistance of his patron: and it was considered a great honour conferred upon the person so selected to superintend the conduct of the future warrior. The first principles instilled into his mind were, the love of God, and the respect due to the sex; while the matrons and maidens of the castle instructed him in the science of gallantry. It was not, however, till he had attained his fifteenth year, and was declared capable of bearing arms, that he could become an esquire. Sometimes this title was conferred upon him with great pomp; his devout parents, bearing lighted tapers, conducted him to the altar, where he was girded by the priest with a consecrated sword. But the young nobleman was not yet allowed to participate in the honour of the combat; he could not give, or even accept a challenge, and was merely allowed to act upon the defensive in case of personal assault. It was his duty during the combat to supply the knight his lord with horses and refreshments, and to be an inactive spectator of his exalted achievements. The day before that on which a tournament was held, was celebrated by jousts, or trials of skill to exercise the young esquires, and the conqueror obtained the privilege of associating on the next day with the noble knights who were to figure in the lists. In the castle of his patron, the young esquire was obliged to receive and attend upon all the noble visitors. Such was his occupation till he had attained his 25th year, the age required for admission into the order of knighthood. Still, in imitation of the religious orders, he prepared for his installation by rigid fasts, and nights spent in prayer, with a priest and sponsors in the churches and chapels, and at length received the sacraments of penance and the eucharist, with the most exemplary piety. The other preliminaries were baths, emblematical of the purity of the soul, and white habits, which were also its symbols. These devotional exercises concluded, the young candidate, attended by his relatives and friends, repaired to the chapel, where, kneeling at the foot of the altar, he was equipped by the knights in attendance, and sometimes by matrons and maidens of distinction. The old chevalier who conferred the dignity upon him, then gave him three strokes upon the shoulders or neck with the flat of the

sword, to remind him that blows could not be received there without dishonour. The helmet was then placed upon his head, his arms presented to him, and after a short prayer, he flew with eagerness to the horse prepared for him, galloped with animation round the circle, brandishing his lance, and the ceremony was concluded. After his reception, the new knight pronounced his vows, which were, to sacrifice his life in defence of the church and its ministers, the widow, and the orphan, and never to refuse the combat, when virtue was insulted, or innocence oppressed. The solemn engagement he had made, imposed upon him the honourable task of consecrating his whole life to defend the weak, and to punish the wicked. Neither was he less engaged in times of peace than in those of war; for occasions were not wanting which compelled him to fulfil the duties of his knighthood. The slightest offence, or the least imputation cast upon his honour, obliged him to challenge the offender to single combat. The mode of giving a challenge was by throwing down a gauntlet, which the opponent picked up as a mark of his acceptance of it.

Of the various orders of knighthood in England, the lowest, but at the same time the most ancient, was that of *Knights Bachelor*, or simple knights; so called from the French *Bas-chevaliers*. Generally speaking, however, there were, throughout Europe, two grand distinctions of knighthood—the Temporal and the Spiritual. The Temporal knights consisted of Knights of the Sword, Knights Banneret, Knights of the Bath, Knights of the Garter; and numerous other orders, created at various times by the different sovereigns of Europe. The Spiritual Knights were those engaged in the defence of Christianity, or who fought against the infidels of Palestine; such as the Knights of St. John of Jerusalem, Knights Templars, &c. The following is a synoptical view of the leading orders of knighthood.

Knights Banneret (or *Milites Vexillarii*), were originally a promotion, borrowed from France, of the Knights Bachelor, by honouring them with square banners instead of streamers, and thus placing common knights and esquires under their command. It was a title of very honourable distinction, and usually conferred on the field of battle, as a reward for bravery. It was sometimes made hereditary.

Knights of the Bath, (or *Milites Balnei*), had their names from their bathing the night before their creation. Before

knights went into the service, it was usual for them to go into a bath and wash themselves, and afterwards they were girt with a girdle; which custom was constantly observed, especially at the inauguration of our kings; at which times knights were made, who for that reason were called knights of the Bath. This order was instituted by Henry IV. anno 1399. In modern times it has been subdivided into three classes — *Knights Grand Cross*; *Knights Commanders*; and *Knights Companions*.

Knights of the Garter, (*Equites Pericelidis*), the most illustrious order in Europe, instituted by Edward III. in Jan. 1344, and incorporated in 1350. For its establishment, twenty-five of the most virtuous and renowned individuals of the age, regal or noble, were selected. The kings of England were to be the sovereigns thereof, and the rest to be fellows and brethren. See *GARTER*.

Knights of the Thistle, or of St. Andrew, were first instituted in Scotland in 812. It consisted of twelve knights, besides the king. The order was restored in 1540, and still exists. Its motto was, "Nemo me impune lacessit."

Knights of St. John of Jerusalem, were instituted about the year 1120. They received their name from John, patriarch of Alexandria, though vowed to St. John the Baptist, their patron. They had one general prior, for the government of the whole order within England and Scotland; who was the first prior of England, and sat in the Lords House of Parliament. Their primary foundation and abode was in Jerusalem. After they had been forced to cede to the Turks the possession of the Holy Land, they settled in Rhodes, about 1310, and then were called *Knights of Rhodes*. They were thence expelled by the Turks, in the year 1523; after which their chief seat was the isle of Malta, given to them by the emperor Charles V. Here they received the appellation of *Knights of Malta*; and frequently distinguished themselves by great exploits against the Infidels, particularly in 1595.

Knights Templars, (or *Milites Templarii*), were a religious order of knights, instituted in 1119, and so called, because they dwelt in part of the buildings belonging to the Temple at Jerusalem, and not far from the sepulchre of Christ. They entertained Christian strangers and pilgrims, and in their armour led them through the Holy Land, to view the sacred monuments of Christianity, without danger from Infidels. This order was far spread in Christendom, particularly in

England, where it flourished in the time of Hen. II. In every nation they had a particular governor or master; but at length some of them at Jerusalem proving renegades to Christianity, the whole order was suppressed by Clemens Quintus, anno 1307; and their property given partly to the Knights of St. John of Jerusalem, and partly to other Religious. These knights at first wore a white garment; but afterwards, in the pontificate of pope Eugenius, it was ordained that they should wear a red cross.

Knights-Errant were a pretended order of chivalry, of which frequent mention is made in old romances. They were a kind of heroes, who, like Don Quixote in Cervantes' admirable satirical novel, travelled the world in search of adventures, redressing wrongs, rescuing damsels, and taking every occasion of showing their prowess. This romantic bravery of the old knights was once the chimæra of the Spaniards; among whom there was no cavalier but had his mistress, whose esteem he was to gain by some heroic action. Their laws were to march in small companies, sometimes only three or four together, that they might more readily surprise the enemies whom they sought; taking care, that they might not be known, to change or disguise their armorial bearings by covering them. They were, on their return, to relate upon oath their adventures faithfully.

Knights at length were so very numerous, that the dignity became of little repute. Charles V. is said to have made five hundred in a single day: on which account, therefore, new orders of knighthood were instituted, in order to distinguish the more deserving from the crowd. Such were the knights of the Elephant, of the Holy Ghost, of the Golden Fleece, of the Dragon, of the Swan, &c. &c. The abbot Bernardo Justiniani, at the beginning of his history of knighthood, gives us a complete catalogue of the several orders, according to whose computation there were in number ninety-two.

Knight's Fee, in the feudal ages, was a certain inheritance in land, held of the king, which was sufficient to maintain a knight. It does not appear that it consisted of any specific number of acres; although Sir E. Coke says that it contained 680. By stat. 1 Edw. II., however, the sum was 20l. per annum; but Sir T. Smith, in his *Repub. Ang.* rates it at 40l.; and when the estate of a knight was esteemed at 20l. a year, that of a baron was 400 marks; that of an earl 400l.; of a marquess 800 marks; and of a duke 800l. a year. In England, at the time of

the Conqueror, there were 60,215 knights' fees; whereof 28,015 were in possession of religious houses. (*Stow.*) To the knight's fee was appended the condition of *knight's service*, or *servitium militare*, which incurred a homage and service in war, escuage, wardship, &c. The knight's service in capite, or in chief, was service by which the tenant was bound to serve the king in his wars: and if he held of a superior lord he was to follow him in the service. (See FEUDAL TENURE.) Those who did not go paid a part of the expences of those who did; but even these were not exempt from warlike burdens; for all were to contribute to the defence of the country; but the necessity of going against the enemy chiefly lay upon those who had estates; nor was it lawful for them to alienate, that they might avoid it. In France the royal service lasted sixty days; in England generally forty. In the time of Gregory of Tours, bishops were subject to military service. Some led armies, and others have been killed; but afterwards, Charlemagne ordered, that no priest should go, except it was to perform religious offices; but these ordinances did not obtain long, for, by the incursions of the Danes, *every man* being called upon, bishops and abbots, with their vassals, began to go *in hostem*; and this afterwards so prevailed, that by reason of their baronies, they went like other barons.

KNIGHTEN-COURT, an honour-court formerly held by the Bishop of Hereford at his palace there, twice a year; wherein lords of manors, and their tenants holding by knight's service of the honour of that bishopric, were suitors.

KNIGHTEN-GILD, a gild or company in London, consisting of nineteen knights, founded by King Edgar, who gave them a portion of void ground lying within the walls of the city, afterwards called Portoken ward.—*Stow.*

KNOWN-MEN, a name given to the Lollards in England, who were called heretics by the Romish church.

KÖRAN, or **ALCÖRAN**: the name of a celebrated book composed by Mahomet, a native of Mecca in Arabia, at the commencement of the 7th century, which even to this day continues to form the body of Mahometan law and religion. In this production Mahomet had the assistance of Sergius, a Nestorian monk, and Batrias, a Jacobin, in addition to that of a Persian Jew well versed in the history and laws of his persuasion. The work was composed in Arabian verse, of a good style, but in so irregular a method as to be one continued piece of confusion; the author speaking sometimes in his own name, and sometimes (as he pretended) in the name of God. Most of the principles were those of Arius, Nestorius, Sabellius, and other heresiarchs. A short time after Mahomet's death, above two hundred different comments upon this book were published; whereupon Mohavia, caliph of Babylon, summoned an assembly at Damascus, to reconcile so many discordant opinions; but finding it impossible, he chose six of the most learned Mahometans out of the assembly, and shut them up apart, with a command to write what they thought best, and most agreeable to their judgment; which being done, the six books, called the Koran to this day, were compiled and kept; and all the rest were cast into the river, with severe and strict prohibitions neither to speak, teach, or act anything contrary to what was contained in those six books. Notwithstanding this, there arose four different sects; the first and most superstitious, formed by Rabbi Melich, embraced by the Moors and Arabians; the second, commonly called the Imenian, was followed by the Persians; the third, or that of Omar, was venerated by the Turks; and the fourth, by the Tartars. Even to this day the Koran is held in such veneration, that it is death for a Jew or a Christian to touch it; and for a muselman, as they call their true believers, if he touch it with unwashed hands.

KRIUS, the name of a battering ram used by the Greeks in beating down the walls of cities.

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LABARUM, a military standard borne before the Roman emperor in the time of war. It consisted of a long lance with a staff placed across on the top, at right

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angles; from which hung a splendid streamer, of purple, edged with fringe, and beset with precious stones. Constantine, in the room of the eagle, which

before his time had been painted upon it, added a cross, with a cipher expressive of the name of Jesus, being the two first letters of *ΧΡΙΣΤΟΣ*, with the letters *Α Ω*, denoting the beginning and the end. Constantine chose fifty of the bravest men in the guards, to bear it on their shoulders in turn; and the emperor himself informed Eusebius, that in the battle against Maxentius, the person who bore it was miraculously defended by it from all danger, and died the instant he had parted with it. The Romans originally borrowed this standard from the Germans, Dacians, &c.; and upon coins of Augustus, and the emperors preceding Constantine, it refers to some conquered nation.

LABELLA, Roman tomb-stones, either round or oval, intended for persons of inferior rank.

LABRUM, a vessel which stood at the entrances both of the Jewish and heathen temples, containing water for the priests to wash themselves in, previous to their sacrifices. It was also the name of a bathing tub used in ancient baths.—In the Middleage, *Labatorium* was a name applied to certain places fitted up in the porches or entrances of Cathedral churches, where the priests and other officiating members were obliged to wash their hands before they proceeded to divine service. In the statutes of St. Paul's, in London, it was ordained, "ut sacrista Labatorium in vestibulo per servientes frequenter mundari faciat."

LABYRINTHS. In ancient history, we have accounts of four celebrated labyrinths. The first was built by Dædalus in the isle of Crete, to secure the Minotaur; the second was built by the command of Psammetichus king of Egypt, in the isle of Meroe, near the town of Crocodiles; the third was that of Lemnos, famed for its sumptuous pillars; and the fourth, that of Italy, which Porsenna, king of Hetruria, designed for a sepulchre for himself and successors. Of these four labyrinths, the Egyptian was by far the most important both for extent and magnificence; although the Cretan is most frequently mentioned in classical authors. The Egyptian labyrinth was not so much one single palace, as a magnificent pile composed of twelve palaces, regularly disposed, which had a communication with each other. Fifteen hundred rooms, interspersed with terraces, were ranged round twelve halls, and discovered no outlet to such as went to see them. There was the like number of buildings under ground. These subterraneous structures were designed for the

burying-place of the kings, and also for keeping the sacred crocodiles, which a nation, so wise in other respects, worshipped as gods. In order to visit the rooms and halls of the labyrinth, it was necessary for people to take the same precaution as Ariadne made Theseus use, when he was obliged to go and fight the Minotaur in the labyrinth of Crete. This labyrinth was partly demolished between the reigns of Augustus and Titus. Pliny, who visited it in its ruins, describes it (lib. xxxv.) as having sixteen regions, answering to the sixteen governments of Egypt, containing within them stately palaces and temples of all the Egyptian gods, with shrines to Nemesis, and pyramids. "Before a man can arrive at the labyrinth (says he) he has to pass galleries and chambers so high, that he must mount staircases of ninety steps each to reach them, containing columns of porphyry and numerous statues, with rooms so formed, that no sooner are the doors opened leading to them, but you hear as it were terrible claps of thunder. The passages are so contrived, that they are in the deepest darkness, and can only be entered with torches; and yet all these buildings are far without the main wall of the labyrinth. There are two upright wings, on passing which, you meet with subterranean caves and chambers vaulted and totally dark." Of the labyrinth itself, Pliny says, the entry was of columns of stone, and so substantial, and of such wonderful masonry, that it defied the barbarous enmity of its despoilers. The mazes and turnings he declares to be infinite, intricate, and inexplicable. These labyrinths seem to have originated in Egyptian souterrains, made thus to deter persons from violating the tombs, through the difficulty and danger of finding the way out of them. A labyrinth on coins is the symbol of Crete in general, and of Gnosus in particular. Montfaucon has engraved one, which is square; and another, which is oval, with the Minotaur in the centre.

LACERNA, a sleeveless coarse garment worn by the Romans over their gowns, and fastened before or upon the shoulder by a buckle. It was sometimes furred, sometimes with a hood; and of the latter kind was the Celtiberian, Spanish, Aquitanian, Egyptian, and Northern African habits. It was first used in the camp, but afterwards admitted into the city. The emperors wore the lacerna of a purple dye. The lacerna was at first very short, but was lengthened after it became fashionable, which was not till the civil wars and the triumvirate; be-

fore this time it was confined to the soldiers. Senators were forbidden wearing it in the city by Valentinian and Theodosius. Martial makes mention of *lacrurnæ* worth 10,000 sesterces.

LACHRIMATORIES, small glass or earthen vessels, generally with a long neck, wherein were put the tears which the surviving friends and relations wept for the dead. These, with their contents, were buried with the urns and ashes of the deceased. Lachrimatories are to be found in the cabinets of the curious.

LENA, a gown worn by the Roman augurs, and peculiar to their office. In this gown they covered their heads when they made their observations on the flight of birds, &c.

LACAN, in the Middle age, the right which the chief lord of the fee had to take goods cast on shore by the violence of the sea.

LAGEMEN, in the Saxon periods, those who had "*socam et sacam super homines suos*;" that had a jurisdiction over their persons and estates. The word is used in Domesday, and in the laws of Edward the Confessor. It also signified the Thanes, called afterwards *Barons*, who sat as judges to determine men's rights in courts of justice.

LAMLE, a sort of demons existing in the imaginations of the ancients, and supposed to devour children. Their form was human, resembling beautiful women. Horace makes mention of them in his *Art of Poetry*.

LAMMAS-DAY, in the Middle age, was so called, because the priests on this day were wont to gather their tithe lambs. It was also one of the four great fire-days of the Druids, and was so named from a live lamb brought into the church. It was the holiday of St. Peter ad Vincula, when Peter-pence were paid, and chains worshipped at Rome.

LAMPETIANS, a sect of heretics, founded by Lampetius, who adopted some of the opinions of the Aërians.

LAMPS, (Gr. *λαμπροι*), among the Jews, Greeks, and Romans, were articles of some consideration; and they were generally executed with great magnificence and taste. Polydore Vergil ascribes the first invention of lamps to the Egyptians; and Herodotus describes a feast of lamps held annually in Egypt. The Jews used them extensively in all their religious ceremonies and public festivals. The candlestick with seven branches, placed in the sanctuary by Moses, and those which Solomon afterwards prepared for the temple, were crystal lamps filled with oil, and fixed upon the branches.

The lamps or candlesticks, made use of by the Jews in their own houses, were generally put into a very high stand. Dr. Clarke describes a Greek lamp, circular, about three inches in diameter, with a protruding lip for the wick, in one part of the circumference. On the top was represented a lion erect, expressing all the energy and grandeur of style peculiar to the best ages of sculpture. The use of wax was not unknown to the Romans, but they generally burnt lamps; hence the proverb "*tempus et oleum perdidi*." Lamps were sometimes burnt in honour of the dead, both by Greeks and Romans. But great disputes have existed amongst the learned respecting these sepulchral lamps. Pliny, St. Austin, and others have led many to believe that the ancients had the invention of perpetual lamps; and some of the moderns have vainly endeavoured to discover the secret. In the first ages of Rome, the lamps were for the most part very simple, being of terra cotta, or of bronze; but on the introduction of luxury they made them of Corinthian brass, gold, or silver, and with many wicks; and disposed them by stories, so as to produce an illumination. They were also very common in the houses at marriages, rejoicings, and nocturnal festivals.—No articles of ancient manufacture are more common than lamps. They are found in every variety of form and size, in clay and in metal, from the most cheap to the most costly description. We have the testimony of the celebrated antiquary, Winkelmann, to the interest of this subject:—"I place among the most curious utensils found at Herculaneum, the lamps, in which the ancients sought to display elegance, and even magnificence. Lamps of every sort will be found in the museum at Portici, both in clay and bronze, but especially the latter; and as the ornaments of the ancients have generally some reference to some particular things, we often meet with rather remarkable subjects." A considerable number of these articles will be found in the British Museum, but these are chiefly of the commoner sort. All the works, however, descriptive of Herculaneum and Pompeii, present us with specimens of the richer and more remarkable class, which attract admiration both by the beauty of the workmanship, and the whimsical variety of their designs. In the number of those of pottery, the largest part represented a boat, with seven mouths or beaks on each side, in order to place a like number of matches. Etruscan lamps are very rare. The wicks were made of tow (trimmed by an *acus* or

festuca, or the hand,) of a plant called *thruallis*. In subsequent ages, we find the classical *bilychnis lucerna*; the *pharus* or *pharum*, round, with a certain number of lights (one in the church of St. Peter, in the form of a cross, had three hundred and seventy candles); sometimes made of silver, some in the form of a crown, others in that of a cross or net, &c.

LAMPTERIA, a festival celebrated in Achaia, in honour of Bacchus. Vessels full of wine were placed at different parts of the city where it was observed.—*Pausan.* iv.

LANCEA, an offensive weapon, with a long staff, like a half-pike, consisting of three parts, the shaft, the wings, and the dart.—*Lancearii* were soldiers, whose chief weapon was the lancea. The Romans held them in great esteem. We meet with them in writers of the Middle age.

LANCET ARCH. In ancient architecture, the lancet arch is the oldest form of arch known in the East. It is seen in aqueducts built by Trajan. Columns and intersecting arches occur in a Roman pavement found at Louth, co. Lincoln. The Gothic style passed from the East, through Italy and France, to England; and bishop de Lucy is generally understood to be the first who introduced lancet arches, supported by clusters of slender columns, with capitals of foliage, into the cathedral of Winchester, on or about the year 1202.

LANDCHEAP, in the feudal age, a customary fine, paid at every alienation of land lying within some manor, or liberty of a borough.

LANDEGDANDMAN, one of the inferior feudal tenants of a manor.—*Spelman*.

LAND-GABLE, in the Saxon times, a tax or rent issuing out of lands, mentioned in Domesday. It is supposed to be a quit-rent for the site of a house, or the land on which it stood, being similar to what we now call ground-rent.

LANDIRECTA. Among the Anglo-Saxons, the duties which were laid upon all that held land, were termed *burgbote* and *brigbote*; which duties the Saxons did not call *servitia*; because they were not feudal, arising from the condition of the owners, but Landirecta.

LANDMARKS, among the early Asiatics, Egyptians, and Jews, were in common use for marking the early divisions of lands; and we may judge of their importance, from the emphatic language of Moses, "cursed be he that removeth his neighbour's landmark." Among the Greeks, Solon divided different inheri-

tances by a space of five feet, for the plough to pass. This custom was adopted by the Romans under Numa. Sometimes they used boundaries, or stones, or hillocks; and figures of the god Terminus were erected. These were the *termini proportionales*, placed by the veterans; *gamma*, one including both sides of a field, so that it made the form of the letter gamma; *itinerarii termini*, &c. In the laws of the Visigoths, they are either bulwarks of land or *arcae*, or in sculptured stones. Crosses were usual with the Templars and Hospitalers, and also with the king and laymen; but rather as denotations of property than boundaries.

LANISTA, among the Romans, a master-gladiator, who taught the use of arms. The *lanistæ* had always persons under them, ready to dispose of themselves to entertain the people in the shows. For this purpose they either purchased gladiators, or educated in that art children that had been exposed; or bargained with cruel masters for disobedient slaves, or purchased captives.

LANTERN OF DEMOSTHENES, a beautiful monument at Athens, which presents the earliest specimen of the Corinthian order found in that celebrated city. It stands near the south-east end of the Acropolis; and is partly concealed by the convent of the Capuchins. It was restored by Stuart, and beautiful engravings of it have been published. This interesting remnant consists of a circular building, surrounded by a colonnade of the Corinthian order, resting on a square base, and surmounted by a cupola. On the top of the cupola, which appears to imitate a covering of leaves, is a sort of flower, similar to a Corinthian capital. The ornament on the top, the cavities for the reception only of which are now remaining, appears to have been a tripod. The frieze, by the sculpture on which travellers appear to have been puzzled, is ornamented with a variety of figures. The story they are intended to represent, Mr. Stuart explains to be Bacchus and the Tyrrhenian pirates; the scene of action being on the sea-shore. On the architrave is the following curious inscription in ancient capitals:

Λυσικράτης Λυσίθειδου Κικυνεύς ἑχόρχησεν
Ἀκαμαντὶ Παιδῶν ἱνικὰ Θεὸν ἔλυσε
Λυσιάδης Ἀθηναῖος ἰδίδασκε· Εὐαίματος ἦρχε.

That is, "Lysicrates, the son of Lysithides, of Cicynna, exhibited a musical instrument: the boys of the tribe of Achamas, gained the victory: Theon was the flute-player: Lysiadæ of Athens composed the play: Euenetus was Archon." From the *Fasti Attici* we learn that this

was in the second year of the 111th Olympiad. From this inscription, compared with another which is recorded in the life of Themistocles by Plutarch, Mr. Stuart infers that the game mentioned was not an athletic combat; but a musical or theatrical entertainment. The prizes obtained were called *choragic tripods*; since they were bestowed on such choragi as had exhibited the best musical or theatrical entertainments. [Editor's Contribution to Fosbroke's Encyc.] Themistocles, it appears, like Lysicrates, being a *choragus* in the exhibition of tragedies, obtained a victory, when he dedicated a tablet to a similar purpose. That edifices commemorative of these games and prizes, were once numerous, is evident from Pausanias. The choragic monuments of Thrasylus and Thrasicles are mentioned by Chandler; and another is recorded as erected by Nicis. That the monument, generally known by the name of the *Lantern of Demosthenes*, was of the same description, there is little doubt: but why so called is uncertain.

LABARIUM, the chapel or depository which contained the images of the household gods, called *Lares*, or of persons eminent or particularly esteemed.

LAURENTIALIA, a Roman feast, held September 23rd. It is supposed by some to have been instituted in honour of the *Lares*; but others, with greater probability, imagine it to be the same with *Laurentalia*, in honour of *Acca Laurentia*.

LARES, (from the Etruscan *lars* a leader), among the classical ancients, a kind of household gods, frequently mentioned by their poets, who were supposed to be the guardian divinities of the family. They were also called *Penates*, and were sometimes worshipped under the images of wax, silver, or earthenware. The public *Lares* were called *compitales*, from *compitum*, a cross way; and *viales*, from *via*, a way or public road; as being placed at the meetings of roads, and in the high-ways, and esteemed the patrons and protectors of travellers. They gave the name *urbani*, i. e. *Lares* of cities, to those who had cities under their care; and *hostili*, to those who were to keep their enemies off. There were also *Lares* of the country, called *rurales*, as appears by several antique inscriptions. T. Tatius, king of the Sabines, was the first who built a temple to the *Lares*. Tertullian tells us, the custom of worshipping the *Lares* arose from interring their dead in their houses; whence credulous people took occasion to imagine their souls continued there also, and proceeded to pay

them divine honours. The chimney and fire-place in the house were particularly consecrated to them. Their statues were often placed in a niche behind the doors of the houses, or around the hearths.

LARGITIO, among the Romans, a distribution of corn, provision, clothes, money, &c. Gracchus, when tribune, to make himself popular, passed a law for supplying the Roman citizens with corn, at a very low rate, out of the public granaries. Claudius, another tribune, with the same views to popular applause, procured it to be distributed gratis. Cato, to win the common people from Cæsar, persuaded the senate to do the same, and 300,000 citizens shared in the distribution. Cæsar, after his triumph, extended his bounty to 150,000, giving them each a mina. The Roman emperors enlarged still further the list of those who were to partake of their distributions.

LARVÆ, among the Romans, a name given to the evil sprites, or hobgoblins, which, it was supposed, issued from graves in the night, and came to terrify the world. As the word *larva* signifies a mask, whose horrid and uncouth appearance often serves to frighten children, that name has been given to the ghosts or spectres which superstition believe to hover around the graves of the dead. They are sometimes called *Lemures*.

LATHE, a Saxon division of counties, containing three or four hundreds, or wapentakes; as in Kent and Sussex, according to Leg. Ed. Confess. c. 35.—*Lathreve*, or *Trithingreve*, was the name of an officer under the Saxon government, who had authority over a third part of the county; and whose territory was called *Trithing*. Those matters that could not be determined in the hundred-court, were thence brought to the *Trithing*, where all the principal men of three or more hundreds being assembled by the *Lathreve* did debate and decide it; or if they could not, then the *Lathreve* sent it up to the county court, to be there finally determined.—*Spelm.*

LATIARES, a feast or ceremony instituted by Tarquinius Superbus, in honour of Jupiter Latialis or Latialis. Tarquin, having made a treaty of alliance with the Latins, proposed, in order to perpetuate it, to erect a common temple, where all the allies, the Romans, Latins, Volsci, &c. should assemble every year, hold a kind of fair, exchange merchandise, feast, sacrifice, and make merry. Such was the institution of the *Latiaries*. The founder only appointed one day for this feast. The first consuls added another to it, upon concluding the peace with the

Latins; a third was added, after the people who had retired to the Mons Sacer were returned to Rome; and a fourth, after appeasing the sedition of the consulate. These four days were called the *Latinæ feriæ*, and every thing done during the course of these feriæ, (as feasts, sacrifices, offerings, &c.) were called *latiavae*.

LATICLAVE, or **LATICLAVIUM**, among the Romans, a garb of honourable distinction, peculiar, in the times of the Romans, to the senators, and supposed to be a broad stripe of purple worn on the fore part of the tunic. There were buttons set on the laticlave, which appeared like the heads of large nails, whence some think it derived its name. The senators, prætors, and chief magistrates of colonies and municipal cities, had a right to wear it. The prætexta was always worn over it; but when the prætor pronounced sentence of death, the prætexta was then put off, and the laticlave retained. The laticlavium differed from the angusticlavium; the slips or stripes of purple being narrower in the latter.

LATOMIA, a place of confinement at Rome, near the Tullianum; and another at Syracuse, in which Cicero says Verres had shut up Roman citizens.

LATRUNCŪLI, a game among the Romans, similar to our chess. The *latrunculi* were properly the chess-men, called also *latrones* and *calculi*. They were made of glass, and distinguished by black and white colours. Sometimes they were made of wax, or other convenient substance. Frequent allusions to this game are met with in the Roman classics; and a little poem was written upon it addressed to Piso, which some say was the work of Ovid. This game expressed so well the chance and order of war, that it was, with great appearance of probability, attributed to some military officer as the inventor. One Canius Julius was so exceedingly fond of it, that after he was sentenced to death by Caligula, he was found playing, but interrupted in his game by a call to execution. He obeyed the summons; but first desired the centurion, who brought the fatal order, to bear witness that he had one man upon the board more than his antagonist, that he might not falsely brag of victory when he should be no more.

LAUNCEGAYS, offensive weapons in use in the Middle age, which were prohibited by stat. 7 Rich. II. c. 13.

LAUREL, being sacred to Apollo, the god of prophecy, was much used by those

who pretended to inspiration. The prophets had their heads surrounded with its leaves, carried in their hands a sceptre of its wood, by way of magic wand, and frequently chewed its leaves to tempt the god to take possession of their souls. The use of the laurel was not confined to the votaries of Apollo alone. Crowns or boughs of it frequently adorned the statues of Æsculapius, and they were also worn by victors, poets, and conquerors in the Pythian games; by Greeks who had received a favourable answer from the oracle of Apollo; and by dictators and consuls, if they had done any great exploit. Victorious ships were ornamented with it on the stern, because there the tutelary gods of the ship resided; and to these gods the sailors, menaced with shipwreck, addressed their vows and prayers. Branches of it were placed at the doors of the imperial dwellings, from adulation, &c. &c.

LAURENTALIA, a Roman festival kept by the Romans on the 23d of December, in memory of Acca Laurentia, the nurse of Romulus and Remus, the wife of Faustulus. She was called Lupa, by way of nick-name; hence the story of the wolf that suckled the royal twins. After the death of Faustulus, Acca married a rich man, by whom she was left possessed of a large fortune, which she left to the Romans, and was therefore honoured in this festival.

LAVOLTES, a lively dance among our ancestors, thus described by Sir John Davies:

“ A lofty jumping or a leaping round,
Where arm in arm two dancers are entwined,
And whirl themselves with strict embracements bound,
And still their feet an anapest do sound.”

LAWS, GOVERNMENT, &c. The prosperity of a nation and the happiness of a people materially depend on the laws by which the body politic is regulated. Their excellence, and their application to times and circumstances, are entirely dependant on the wisdom and virtues of the monarch, or ruling power, from whom those laws have emanated. (See **KINGS**.) On their due administration, and a conviction of their justice on the part of the community, essentially depend the well-being of the social system. (See **COURTS**.) The empires of the East were too frequently governed by no other laws than the “*sic volo*” of the despot, or the caprice of his subordinates. The right of

the sword was the supreme law, and mere passive obedience the only birth-right of the people. Thus happiness or misery depended on the virtues or the vices of the ruling sovereign. But in the popular governments of Greece and Rome, where almost every individual was presumed to have an interest in the state, the principal danger generally arose from the contentions of rival factions, or the licentiousness and tyranny of a fickle-minded populace. In Athens and Rome we have innumerable instances of heroic virtue and devoted patriotism; but we see them at the same time accompanied by too many examples of national anarchy and popular ingratitude, to consider their governments, or their laws, the most perfect that could be devised. As Solon admirably observed, he had given Athens, not the best code of laws that could be made, but the best which the Greeks were capable of receiving. In the same manner were the laws of Sparta, and of her great exemplar Crete, adapted to the warlike and independent spirit of the inhabitants, who were constantly exposed to the irruptions of neighbouring adventurers. They were not formed on the principles of philosophy, but according to the imperative dictates of political necessity, for the sake of a political existence.

With Egypt it was far otherwise. She was differently situated from most other nations. Having a great extent of territory, protected on one side by the Mediterranean, and on the other by the Red Sea, in her early annals she feared not the irruptions of enemies; and not having been subjected to the sword of the conqueror, but, like China, preserving for ages an exclusive nationality, she was at liberty to frame her own government and laws agreeably to the moral principles of philosophy, and the pure dictates of political expediency. It is generally admitted that the Egyptians were the first people who understood the true principles of national law, as being essential to the happiness of the community. A people so grave and serious knew that the true end of the laws was to make life easy, and a people happy. They were also extremely vigilant in the administration of the laws; as they were persuaded that on this the ruin or well-being of the social system mainly depended. According to Diodorus, the Egyptian princes conducted themselves in a manner different from what was usually seen in other great monarchies, where the prince acknowledged no other rule of his actions than his own arbitrary will and pleasure. The

kings were here under greater restraint from the laws than their subjects. They had some particular ones digested by a former monarch, that composed part of what the Egyptians called the sacred books; and according to these every thing was settled by ancient custom. Their principal duty, and most essential function, was the administering of justice to their subjects. For this purpose, thirty judges were selected out of the principal cities, to form a body for dispensing justice through the whole kingdom. The prince, in filling these vacancies, chose such as were most renowned for their honesty; and placed at their head him who was the most distinguished for his knowledge and love of the laws, and who was held in the most universal esteem. They had also revenues assigned them, to the end that being freed from domestic cares, they might devote their whole time to the execution of the laws. The most excellent feature, in the laws of the Egyptians, was, that every individual, from his infancy, was nurtured in the strictest observance of them. The exactness with which little matters were adhered to, preserved those of more importance; and consequently no nation ever retained their laws and customs longer than the Egyptians. No one was allowed to be useless to the state; but every one was obliged to enter his name and place of abode in a public register that remained in the hands of the magistrate, and to describe his profession and means of support. If he gave a false account of himself, he was immediately put to death.

Among the laws of Egypt, polygamy was allowed, except to the priests, who could marry but one woman. Whatever was the condition of the woman, whether she was free or a slave, her children were deemed free and legitimate. The marriage of brothers with their sisters was not only authorised by the laws, but even, in some measure, originated from their religion, from the example and practice of such of their gods as had been the most universally adored in Egypt, that is, Osiris and Isis. Parents who murdered their children were not put to death; but they were condemned to hold their dead bodies closely embraced for three days and three nights. They had an extraordinary punishment for children who murdered their parents. After they had insinuated pieces of straw of a finger's length into all the parts of their body, they burned them alive on thorns. They justly deemed it the greatest of crimes, to deprive those of life from whom they had

received it. It is generally believed that the laws which related to commerce, were instituted by Bocchoris. They enacted, that he who denied that he had borrowed a sum of money, which it was averred that he had borrowed without giving his note, should be acquitted of the debt, on his oath. This practice had rendered an oath respectable. An Egyptian was not permitted to borrow, without giving to his creditor in pledge the body of his father, which every one in that country embalmed with care, and kept in his house with great veneration; and which, therefore, could be easily conveyed to any other place. Now, it was both an impiety and an infamy, not to recover, in a little time, so precious a pledge; and he who died without discharging that duty, was deprived of the customary honours which were paid to the dead. The Egyptians had a very singular law with regard to robbers. It enjoined, that they who were determined to make robbing their trade, should have their names registered by the captain of a gang, under whom they were to serve, and that they should immediately carry to him all their booty. By these means, whatever was lost was infallibly recovered; and the fourth of its value was given to redeem it. The legislator, foreseeing that it was impossible to prevent robbery, provided for the citizens an easy expedient to recover their property.—*Herod. l. ii.*

Among the Assyrians, Babylonians, Chaldeans, Medes, Phrygians, Persians, and other eastern nations of antiquity, the monarchical or regal form of government appears to have been the most universal; and perhaps it is the one of all others the least exposed to the vicissitudes and revolutions incident to states. Indeed, in this part of the world, a republican or popular government appears to have been utterly unknown; the laws of the respective kingdoms having existed from times immemorial, and their execution being according to long-established usage,—subject, at all times, to the capricious despotism of the ruling sovereign, who was generally looked upon as the representative of divinity. We have little authentic information, respecting the laws and customs of the eastern nations, anterior to the establishment of the Persian monarchy under Cyrus; but from the details afforded us by Herodotus, Xenophon, Plutarch, and other Greek writers, of the Persians in particular, we are enabled to form some opinion of the nature of the laws and customs of the eastern nations in general.

The excellence of many of the laws and regulations of Persia may be attributed to the wisdom and virtues of Cyrus and Darius I.; the former of whom laid their foundation, and the latter consolidated them. The most distinguishing feature of the Persian government was, that the monarch was assisted by a public council, wherein the affairs of the state were considered. Absolute as the regal authority was among the Persians (says Rollin), yet was it, in some measure, kept within bounds by the establishment of this council, appointed by the state; a council, which consisted of seven of the princes or chief lords of the nation, no less distinguished by their wisdom and abilities, than by their illustrious birth. The origin of this establishment arose from the conspiracy of the seven Persian noblemen, who entered into an association against Smerdis the Magian, and killed him. They then elected Darius as their sovereign, who was one of the most celebrated princes that ever reigned in Persia, and one of the most deserving of praise, on account of his wisdom and prudence. To this council the king transferred from himself several weighty cares, with which he must otherwise have been overburdened; and by them he likewise executed whatever had been resolved on. It was by means of this standing council, that the great maxims of the state were preserved; the knowledge of its true interest perpetuated; affairs carried on with harmony and order; and innovations, errors, and oversights prevented. The persons of which this council consisted, were thoroughly acquainted with the customs, laws, maxims, and rights of the kingdom, *scientium leges ac jura majorum*. Two things were practised by the Persians, which might very much contribute to instruct the king and his council in the methods of governing with wisdom and prudence. The first was, their having public registers, wherein all the prince's edicts and ordinances, all the privileges granted to the people, and all the favours conferred upon particular persons, were entered and recorded. The second was, the annals of the kingdom, in which all the events of former reigns, all resolutions taken, regulations established, and services done by any particular persons, were exactly and circumstantially entered. These annals were carefully preserved, and frequently perused both by the kings and the ministers, that they might acquaint themselves with times past; might have a clear idea of the state of the kingdom; avoid an arbitrary, unequal, uncertain

conduct; maintain a uniformity in the conduct of affairs; and, in short, acquire such light from the perusal of these books, as should qualify them to govern the state with wisdom. — We learn from Josephus, (*Antiq. Judaic.* l. x.) that the kings of Persia used to administer justice in their own persons. It was to qualify them for the due discharge of this duty, that care was taken to have them instructed, from their tenderest youth, in the knowledge of the laws of their country; and that in their public schools, they were taught equity and justice, in the same manner as rhetoric and philosophy are taught in other places. Their ordinary judges (says Herod. l. v.) were taken out of the class of old men, into which none were admitted till the age of fifty years; so that a man could not exercise the office of a judge before that age, the Persians being of opinion, that too much maturity could not be required in an employment which decides upon the fortunes, reputations, and lives of their fellow-citizens. Amongst them, (says Xenoph. *Cyrop.* l. i.) it was not lawful either for a private person to put any of his slaves to death, nor for the prince to inflict capital punishment upon any of his subjects for the first offence; because it might rather be considered as an effect of human weakness and frailty, than of a confirmed malignity of mind. But one important and essential rule which they observed in their judgments, was, in the first place, never to condemn any person without confronting him with his accuser to his face, and without giving him time, and all other means, necessary for defending himself against the articles laid to his charge; and in the second place, if the person accused was found innocent, to inflict the very same punishment upon the accuser, as the other was to have suffered, had he been found guilty. — For the administration of justice in the provinces, the Persian empire was divided into a hundred and twenty-seven governments, the governors whereof were called Satrapæ. Over them were appointed three principal ministers, who inspected their conduct, to whom they gave an account of all the affairs of their several provinces, and who were afterwards to make their report of the same to the king. These satrapæ were, by the very design of their office, each in his respective district, to have the same care and regard for the interests of the people, as for those of the prince. To make the correspondence with the satrapæ the more sure and expeditious, the king caused post-houses to

be erected throughout all the empire, and appointed couriers, who travelled night and day, and made wonderful dispatch in giving circulation to the laws and edicts of the government. (See *Posts.*)

The laws of the celebrated Jewish legislator, as embodied in the Old Testament, are the most ancient on record. They were of three kinds:—the moral (embracing the ten commandments), the ceremonial, and the judicial; which are all contained in the five books of the Pentateuch, and generally styled, by way of emphasis, *The Law*. As such it was always held in great veneration by the Jews.

The laws of Crete are among the most celebrated of all antiquity. It is well known that Lycurgus had formed the plan of most of his laws upon the model of those observed in the island of Crete, where he passed a considerable time for the better studying of them. Minos, whom fabulous history calls the son of Jupiter, was the author of these laws. He lived about a hundred years before the Trojan war. He was a powerful, wise, and gentle prince; and still more estimable for his moral virtues than his military abilities. After having conquered the island of Crete, and several others in its neighbourhood, he applied himself to strengthen by wise laws the new state, of which he had possessed himself by the force of arms. The end which he proposed in the establishment of these laws, was to render his subjects happy by making them virtuous. He banished idleness and voluptuousness from his states, and with them luxury and effeminate pleasures, the fruitful sources of all vice. Well knowing that liberty is justly regarded as the most precious and greatest good, and that it cannot subsist without a perfect union of the people, he endeavoured to establish a kind of equality amongst them. He did not undertake to make any new divisions of lands, nor to prohibit the use of gold and silver. He applied himself to the uniting of his subjects by other ties, which seemed to him neither less firm nor less reasonable. Minos thought proper to establish in Crete a community of tables and meals. Besides several other great advantages which he found in this institution, as the introducing a kind of equality in his dominions, the rich and poor having the same diet, the accustoming his subjects to a frugal and sober life, the cementing friendship and unity between them by the usual gaiety and familiarity of the table, he had also in view the custom of

war, in which the soldiers are obliged to eat together. It was the public that supplied the expences of these tables. Out of the revenues of the state, a part was applied to the uses of religion and the salaries of the magistrates, and the rest allotted for the public meals: so that the women, children, and men of all ages, were fed at the cost, and in the name, of the republic. What Plato greatly admired in the legislation of Minos was, that it early inspired the youth with respect and veneration for the maxims of the state, for the customs, for the laws; and that it never permitted them to dispute whether they were sagely established; for they were not to deem them the institutions of man, but the suggestions of the Deity. He had paid a like attention to magistrates and to aged persons, whom he enjoined his citizens to honour and revere.—Minos has left to all ages a perfect model of monarchical government. Crete, under so sage a government, entirely changed its appearance, and became the residence of justice, of probity, and of virtue. We may judge of the excellence of the Cretan policy, by what the fable tells us of the honour that Jupiter did those two brothers, in appointing them judges of the infernal regions. The poets, under the veil of fiction, intended to give us the model of an accomplished prince, whose first care was to distribute justice to his people; and to paint the rare happiness which Crete enjoyed under the sage government of Minos. That happiness did not expire with him. The laws which he had established were yet in all their vigour in the time of Plato; that is, more than nine hundred years after his death. But the Cretans, in later times, lost their ancient reputation, and disgraced themselves by a total change of manners.

In the Grecian states, the laws of the Athenians were always considered the most important; and, with the exception of Sparta, generally looked upon as patterns for the rest in matters of justice and equity. The early laws of the Athenians were attributed to Theseus; but the first great legislator of the Athenian commonwealth was Draco, whose laws were said, not to be written with ink but with blood; because by them all offences were punished with death. Solon repealed them, and laid down the system of laws which long remained the admiration of the world. In framing them, he admitted that they were not the most perfect that could be made, but that they were the best that Greece was then capable of receiving. In the time of Solon

the city of Athens was agitated with political dissensions, to which it had before been subject, and was divided into as many parties as there were different kinds of inhabitants in Attica. Those of the mountains were eager for a popular government; the inhabitants of the plains chose an oligarchy; and those of the coast, who demanded a government composed of democracy and aristocracy, were an equipoise to the other two parties. That dissension which often arises between the rich and poor, on account of their inequality, was now more inflamed than ever: and to such a degree that the whole city was in imminent danger. No way seemed left to escape ruin, but a submission to the power of *one*. The poor, who owed sums to the rich which they could not pay, were obliged either to give them every year the sixth part of the fruits of their lands (hence they were called Sexenarians and Mercenaries), or to pledge their persons; by which act the law put them wholly in the power of their creditors, who either kept them as slaves at home, or sent them abroad to be sold. The greater part of these unhappy men were forced to sell their children, from which they were not prohibited by any law. Or they were obliged to fly their country, to elude the cruelty of those inflexible usurers. Solon refused the royalty to which he was invited; but he began the important task of redressing the public affairs with vigour and intrepidity. In planning and establishing his institutions, he did not deviate from what he thought right, either from complaisance to those who had elected him, nor from an unworthy fear of the most powerful. He first abrogated all the laws of Draco, on account of their too great severity, except those which had been enacted against murderers. After having abrogated these sanguinary laws, his next care was to secure to the rich the offices of state, and, at the same time, to give the inferior ranks some influence in the government. For this purpose, he made an estimate of the possessions of every individual. Those who had a revenue of five hundred measures in grain and liquids, made the first class, and were called Pentacosiomedimni, or persons possessed of a revenue of five hundred measures. The second class consisted of those who had three hundred, and who could maintain a horse for war. These were termed knights. They who had only two hundred measures, made the third class, and were called Zeugitæ. All those who were in circumstances below the last, were comprehended under the name of

Thetæ; that is, mercenaries, who worked with their hands, and who were not permitted by Solon to fill any public post. He only granted them the privilege of giving their votes in the assemblies and tribunals of the people; a privilege which, at first sight, seemed trivial, but in the end was of the greatest consequence; for most of the trials came ultimately before the people; as to them an appeal might always be made from the superior magistrates. He restored the senate of the Areopagus, which he composed of those who had been archons; and as he had borne that office himself, he was one of the judges. He also instituted a second council of four hundred members (a hundred from each tribe), to whom all public affairs were to be brought, before they were proposed in the assembly of the people, which, by this precaution, could take cognizance of no matter that had not before been well known, and examined by the council of four hundred. He reserved to the Areopagus, as to the sovereign court, the superintendence of all public affairs, and the care of enforcing the laws, of which he made that court the depository. (*Plutarch.*)—The laws of Solon were partly suspended during the usurpation of Pisistratus; but, after the expulsion of his family, were revived with some additions by Clisthenes. After this, the form of government was again changed, first by the four hundred, and afterwards by the thirty tyrants; but these storms being over, the ancient laws were again restored in the archonship of Euclides; and others established at the instance of Diocles, Aristrophen, and last of all of Demetrius the Phalerean. But many laws were enacted by the suffrages of the people on particular exigences. When any one intended to propose a public measure, he first communicated it to the Prytanes, who laid it before the senate, where it was either rejected or adopted: if it was agreed to, it was hung up for many days at the statues of the heroes, that all the citizens might be informed what was intended to be proposed at the next meeting. When the people were convened, the proposal of the law was read, and every citizen was at liberty to give his opinion on the subject. If it was approved, it passed into a law; but if it was thought improper, the assembly rejected it; and if it contained any thing prejudicial to the republic, the proposer might be impeached. Among others, an Athenian law ordained that no violence was to be offered to any who fled to the temples for refuge; another, that one day in every year should be appropriated to a

public cock-fighting. By a law, the crier was openly to curse him, his kindred, and family, who pleaded or voted for the sake of private interest. He who was undutiful to his parents, was to be incapable of bearing any office, and might be impeached before the magistrate. The Athenian law ordained that no one was to be a public orator, who had struck his parents, refused to maintain them, or expelled them his house. Another law directed that no school was to be opened before the rising, or kept open after the setting, of the sun. The law forbade that any, except the sons, nephews, and daughters' husbands, should be allowed to enter the school when the boys were in it; and he who broke this law was to suffer death. By the Athenian law, the fishmonger who over-rated his fish, and afterwards took less than he at first asked for them, was to suffer imprisonment; and they who counterfeited, debased, or diminished the current coin, were to lose their lives. It was against the law for any person to erase a decree; and certain officers, called Γραμματεῖς, were especially appointed to prevent any corruption. It was also their particular business to transcribe the old and enter the new laws.

In all history there is perhaps nothing better attested, and at the same time more incredible, than what relates to the government of Sparta, and the discipline established in it by Lycurgus, one of the two kings who reigned together in Sparta. In his time the state was in great disorder; the authority, both of the kings and the laws, being absolutely despised and disregarded. No curb was strong enough to restrain the audaciousness of the people, which every day increased more and more. Lycurgus formed the bold design of making a thorough reformation in the Spartan government; and to be the more capable of making wise regulations, he thought fit to travel into several countries, in order to acquaint himself with the different manners of other nations, and to consult the most able and experienced persons in the art of government. He began with the island of Crete, whose harsh and austere laws were famous; from thence he passed into Asia, where quite different customs prevailed; and, last of all, he went into Egypt, which was then the seat of science, wisdom, and good counsels. When he came back to Sparta, he undertook to change the whole form of their government, being persuaded that a few particular laws would produce no great effect. Of all the new regulations or institutions

made by Lycurgus, the greatest and most considerable was that of the senate ; which, by tempering and balancing, as Plato observes, the too absolute power of the kings, by an authority of equal weight and influence with theirs, became the principal support and preservation of that state: the twenty-eight senators, of which it consisted, siding with the kings, when the people were grasping at too much power; and on the other hand espousing the interests of the people, whenever the kings attempted to carry their authority too far. Lycurgus having thus tempered the government, those that came after him thought the power of the Thirty, that composed the senate, still too strong and absolute ; and therefore, as a check upon them, they devised the authority of the Ephori, about a hundred and thirty years after Lycurgus. (See EPHORI.) The second and the boldest institution of Lycurgus, was the division of the lands, which he looked upon as absolutely necessary for establishing peace and good order in the commonwealth. This scheme, extraordinary as it was, was immediately executed. Lycurgus divided the lands of Laconia into thirty thousand parts, which he distributed among the inhabitants of the country; and the territories of Sparta into nine thousand parts, which he distributed among an equal number of citizens. After having divided their immoveables, he undertook likewise to make the same equal division of all their moveable goods and chattels, that he might utterly banish from among them all manner of inequality. He cried down all gold and silver money, and ordained that no other should be current than that of iron, which he made so very heavy, and fixed at so low a rate, that a cart and two oxen were necessary to carry home a sum of ten minæ, and a whole chamber to keep it in. Lycurgus made a third regulation, which was that of public meals. He ordained, that all the citizens should eat together of the same common victuals, which were prescribed by law, and expressly forbade all private eating at their own houses. The tables consisted of about fifteen persons each; where none could be admitted without the consent of the whole company. Each person furnished every month a bushel of flour, eight measures of wine, five pounds of cheese, two pounds and a half of figs, and a small sum of money for preparing and cooking the victuals. Every one, without exception of persons, was obliged to be at the common meal.—Lycurgus thought proper to leave very few writ-

ten laws, being persuaded, that the most powerful and effectual means of rendering communities happy and people virtuous, was by good example, and the impression made on the mind by the manners and practice of the citizens; and the youth that have been thus nurtured, and educated, become laws and legislators to themselves. These are the reasons why Lycurgus, instead of leaving his ordinances in writing, endeavoured to imprint and enforce them by practice and example. (See EDUCATION.)—Among the Spartan laws there was one in particular called *Xenalasia*, which shews the exclusive nationality of the rest. By this law strangers were strictly prohibited from visiting their country, in order to prevent them from learning and adopting the policy and morals of Sparta. According to Herodotus, however, this law existed for ages anterior to the time of Lycurgus.—*Plut. in Lycurg.*

The laws of the Carthaginians were founded on principles of profound wisdom; and it is not without reason that Aristotle ranks this republic with those which might be proposed as models for others. It was therefore the greatest encomium that could be bestowed on the Carthaginians, to record of them, that by the wisdom of their laws, and by the happy agreement of the different orders which composed their government, they avoided for several centuries two rocks—tyranny on the one hand, and popular licentiousness on the other,—which are often so dangerous and so fatal to other states. The Carthaginian government, like that of Sparta and Rome, united three different authorities, which balanced each other, and at the same time co-operated to the good of the state; that of the senate, that of the people, and that of the two supreme magistrates, who were called Suffetes. The tribunal of the Hundred was afterward added, who had great weight in the republic.—The senate, which was composed of persons whom their age, their experience, their riches, their birth, but above all their merit, made respectable, formed the council of state, and was the soul of all public deliberations. Here the great affairs of the commonwealth were examined, the letters from their generals read, the complaints of the provinces received, audience given to ambassadors, and peace or war determined. When the sentiments were unanimous, and the votes united, then the decision of the senate was absolute and irreversible. But when the votes were divided, the affair was laid before the people, and the

ultimate determination devolved to them. This unanimity, in the early times of the republic, rendered the senate so powerful, and gave it so vigorous an authority, that while public affairs were under the controul of the senate, the state was governed with great wisdom, and all its enterprises had great success. (*Arist. ii.*) — The power of the Suffetes lasted but a year. They were at Carthage what the consuls were at Rome. The senate was summoned to assemble by them; and they were its presidents. They proposed the matters to be debated, and collected the votes. They had likewise the right of proposing and passing new laws, and of making public defaulters give an account of their disbursements to those whose office it was to guard the finances of the state; as we find by what Livy says on the subject with reference to Annibal, lib. xxx. — The tribunal of the Hundred was an assembly composed of a hundred and four persons, who were established to moderate the power of the senate and of the great. These magistrates were perpetual, and made the number of a hundred and four. (See COURTS.)

The laws of Rome at first were very few and simple. Differences were determined by the pleasure of the kings, according to the principles of natural equity, and their decisions were held as laws. The kings, used to publish their commands either by pasting them up in public on a white wall or tablet, or by a herald. Hence they were said, "*omnia manu gubernare.*" The kings, however, in every thing of importance, consulted the senate and likewise the people. Hence we read of the *leges curiatae* of Romulus and of the other kings, which were also called *leges regiae*. But the chief legislator was Servius Tullius, all of whose laws, however, were abolished at once by Tarquinius Superbus. After the expulsion of Tarquin the institutions of the kings were observed, not as a written law, but as customs; and the consuls determined most causes, as the kings had done, according to their pleasure. But justice being thus uncertain, as depending on the will of an individual, C. Terentius Arsa, a tribune of the commons, proposed to the people, that a body of laws should be drawn up, to which every individual should be obliged to conform. But this was violently opposed by the patricians, in whom the whole judicative power was vested, and to whom the knowledge of the few laws which then existed was confined. At last, however, it was determined, A. B. 299, by a decree of

the senate, and by the order of the people, that three ambassadors should be sent to Athens, to copy the laws of Solon, and to examine the institutions, customs, and laws of the other states in Greece. Upon their return, ten men were created from among the patricians, with supreme power, and without the liberty of appeal, to draw up a body of laws; all the other magistrates having first abdicated their office. These decemviri at first behaved with great moderation. They administered justice to the people each every tenth day. The twelve fasces were carried before him who was to preside, and his nine colleagues were attended by a single officer, called *Accensus*. They proposed ten tables of laws, which were ratified by the people at the *comitia centuriata*. As two other tables seemed to be wanting, decemviri were again created to make them. The laws of the twelve tables continued ever after to be the rule and foundation of public and private right through the Roman world. They were engraved on brass, and fixed up in public, and even in the time of Cicero, the noble youth who meant to apply to the study of jurisprudence, were obliged to get them by heart as a necessary rhyme; not that they were written in verse, as some have thought; for any set form of words, even in prose, was called *carmen*, or *carmen compositum*. Various authors have endeavoured to correct and arrange the fragments of the twelve tables. Of these, the most eminent is Godfrey. According to his account, table 1. is supposed to have treated of lawsuits; 2. of thefts and robberies; 3. of loans, and the right of creditors over their debtors; 4. of the right of fathers of families; 5. of inheritances and guardianships; 6. of property and possession; 7. of trespasses and damages; 8. of estates in the country; 9. of the common rights of the people; 10. of funerals, and all ceremonies relating to the dead; 11. of the worship of the gods, and of religion; 12. of marriages, and the right of husbands.

Independently of the laws of the twelve tables, there were those proposed by the consuls, tribunes, or superior magistrates, in the times of the republic; which being of great importance in the history of Rome, the following account of the manner of enacting them may be useful:—No law could be proposed but by some of the following magistrates, viz. the prætor, the consuls, the dictator, the interrex, the decemviri, the military tribunes, triumviri, or tribunes of the people. If any of these proposed a law, it was first committed to writing, and pri-

vately examined, as to its utility and probable consequences, by some persons well qualified for the task; sometimes it was referred to the whole senate for their sentiments. It was then hung up publicly, for three market days, that all the people might have time to examine it, and consider its tendency. This was called "*legis promulgatio, quasi provulgatio*." If the person who framed the bill, did not see cause in the mean time to drop it, the people were convened in comitia, and he addressed them in an oration, being also seconded by his friends, setting forth the expediency and probable utility of such a law. This was called "*rogatio legis*," because the address was always prefaced with this petitionary form of words, "*Vellitis jubeatisne Quirites*" (will you, O Romans, consent and order this law to pass?) This being done, those that disliked the motion delivered their sentiments in opposition to it. An urn was then brought to certain priests, who attended upon the occasion, into which were cast the names of the tribes, centuries, or *curiæ*, as the comitia happened to be tributa, centuriata, or curiata. The names were shaken together, and the first drawn tribe or century was called *prærogativa*, because their suffrages were first taken. The curia that was first drawn was called *principium* for the same reason. The other tribes, centuries, &c., were called "*Tribus jure vocatæ*," "*Centuriæ jure vocatæ*," &c. Matters being in this situation, the *veto*, or negative voice of the tribunes of the people, might put an entire end to the proceedings, and dissolve the assembly. The tribune's interference was called *intercessio*. The consul also had it in his power to stop further proceedings, by commanding any of the holidays, called "*feriæ imperativæ*," to be observed. The comitia would of course be dissolved also by any of the persons present being seized with the falling-sickness, or upon the appearance of any unlucky omen. But supposing the business to meet with no interruption of this sort, the people were each of them presented with two tablets; on one of which was written, in large characters, A., on the other U. R. Their disapprobation of the bill was expressed by throwing into an urn the tablet inscribed A., signifying I forbid it; *antiquo*, I prefer the old. Their assent was signified by throwing in the tablet marked U. R., i. e. *uti rogas*, be it as you desire. According to the majority of these tablets the law passed or not. If it passed it was written upon record, and carried into the treasury; this was called "*legem ferre*." Afterwards it was engraved upon plates

of brass, and hung up in the most public and conspicuous places; this was termed "*legem figere*;" and a future repeal of this law was "*legem refigere*." If a law passed in the comitia curiata, it was called *lex curiata*; and if in the comitia centuriata, it had the name of *lex centuriata*; but if it passed in the comitia tributa, it was termed *plebiscitum*. The laws, too, generally bore the names of the proposers, as *lex Ælia*, *lex Fusia*, &c. Under this head we may place as laws the senatus consulta, or decrees of the senate, and the edicts of the prætors or other supreme magistrates, which were called *jus honorarium*.

The following is an alphabetical list of the most important Roman laws, the names of which frequently occur in Latin authors; and which received their names from the consuls, tribunes, or others, who originated them.

The *Acilia-Calpurnian* law (or *Lex Acilia-Calpurnia*) was proposed (A. R. 686) by the consuls Acilius and Calpurnius, as the name implies, and ordained that any person convicted of the crime called *ambitus*, or using bribery and corruption at elections, should be incapacitated from bearing any office, or coming into the senate.—The *Æmilian* law (passed by the consul Æmilius, A. R. 675) was intended to regulate the different kinds of meal in use, and settled the just proportions of every sort.—The *Amplia-Labianan* law (A. R. 693) gave Pompey the Great the privilege of wearing a golden crown and triumphal robes at the Circensian games, and a golden crown at the stage plays.—The *Annalian* law originated in Athens; and decreed that no person could be a knight before the age of eighteen, nor invested with consular authority before his 25th year.—The *Antian* law attempted the suppression of luxury.—The *Antonian* law (passed by M. Antony, A. R. 709) restored the privilege of electing priests to the college of priests, which had before been transferred to the people. Another ordained that no proposal should ever be made for the creation of a dictator, nor any person accept the office on pain of death. Another law added a third decury of judges to the two former, to be chosen out of the centurions. Another allowed an appeal to the people to such persons as were condemned de Majestate, which before was only allowed in the crime called *Perduellio*.—The *Apuleian* law was to restrain public violence and sedition in the city.—The *Atian* law transferred the right of electing priests from the college to the people.—The

Atilian law gave to the prætor, and a majority of the tribunes, the right of appointing guardians to such minors as had none previously assigned them.—The *Atinian* law gave to a tribune the privilege of a senator, and a seat in the house accordingly.—The *Aufidian* law (A. R. 692) ordained that if any candidate suing for an office promised money to the tribunes, and failed in the performance, he should be excused; but if he actually paid it, he should be compelled to pay to every tribe a yearly fine of 6000 sesterii.—The *Aurelian* law (A. R. 653) enacted that the senatorial and equestrian orders, together with the tribuni æarii, should share the judicial power between them. Another (A. R. 678) allowed the tribunes of the commons to hold other offices, after the expiration of their tribuneship.—The *Calian* law (A. R. 635) ordained that in judicial proceedings before the people, in cases of treason, the votes should be given by tablets.—The *Cæcilian* law (A. R. 693) ordained that the tax called *Portoria* should be taken off from all the Italian states; or that they should have free exportation.—The *Cæcilia-Didian* law (A. R. 655) required that no more than one single matter should be proposed to the people in one question, lest by one word they should assent to a whole bill, which might contain clauses which they approved, and others which they disliked. It also required that every law, before it was preferred, should be exposed to public view on three market days.—The *Calpurnian* law (A. R. 604) ordained a certain prætor to inquire into the crime de *Ambitu*, and laid a heavy penalty on those found guilty.—The *Cassian* law (A. R. 616) required, that in the courts of justice, and the comitia tributa, votes should be given by tablets, as most consistent with freedom. Another (A. R. 649) required that no person who had been condemned, or deprived of his office by the people, should be allowed to come into the senate.—The *Cassian* law (A. R. 267) required that the land taken from the Hernici, should be divided, half to the Latins, and half to the commons of Rome.—The *Cincian* law (A. R. 549) forbade any person to receive any thing, as a gift, for judging a cause.—The *Claudian* law (by Q. Claudius, A. R. 535) forbade any senator, or father of a senator, to have any sailing vessel of more than three hundred amphoræ. Another (by Claudius Cæsar) forbade usurers to lend money to minors, payable after the death of their parents.—The *Clodian* law (by P. Clodius, tribune of the people, A. R. 695) forbade the

censors to put a mark of infamy on any person in their general surveys, who had not been accused and condemned by both the censors. Another law (by the same tribune) committed all Syria, Babylon and Persia, to Gabinius the consul; and Macedon, Achaia, Thessaly, Greece, and Bœotia, to his colleague Piso, with the proconsular power. Another reduced Cyprus into a Roman province; authorized the exposing of Ptolemy king of Egypt to sale in his regal ornaments; commanded his goods to be sold by auction; and commissioned M. Cato to go, with prætorian power, into Cyprus, to look after the sale of the king's property, and convey the money to Rome. Another required that the same quantities of corn should be distributed among the people gratis, which had formerly been sold to them at six asses and a triens the bushel. Another ordered those to be brought to an account who had executed any citizen of Rome without the judgment of the people, or the formality of trial.—The *Cornelian* laws (passed by L. Cornelius Sylla, dictator and consul, A. R. 670—673) were numerous and important. One required that the new citizens, who composed the eight tribes, should be divided among the thirty-five old tribes, as a compliment. Another made it treason to lend an army out of a province, or engage in a war without orders, to aim at an interested popularity with the soldiers, to spare or ransom a captive general of the enemy, or to pardon the captains of robbers or pirates. Another took from the corporate towns, that had assisted Marius, Cinina, and the other faction, the privileges granted to them before. Another (A. R. 673) confirmed the Genutian law, which ordained that no person should bear the same magistracy within ten years' distance, nor be vested with two offices in one year. Another required the prætors to adhere always to the same method in judicial proceedings. Another took from the tribune the power of making laws, interposing, holding assemblies, and receiving appeals. Another authorized those who were sent with any command into a province, to hold that command till their return to Rome, without being at the trouble of getting their commission renewed by the senate, as had been the case before. Another enacted that the lands of proscribed persons should be common; especially about Volaterræ and Fesulæ, in Tuscany, which Sylla divided among his soldiers. Another (A. R. 677) restored to the college the privilege of choosing priests, which by the Domitian law had been

transferred to the people. Another, under the *crimen falsi*, includes forgers, concealers, and interliners of wills; forgers of writs and edicts; false accusers and corrupters of the jury; those that debased the public coin by filing the gold, or adulterating the silver, or uttering and circulating counterfeit pieces of tin, lead, &c.—The *Curian* law (A. R. 606) ordained that upon high festivals and other convivial occasions, the Italians as well as the Romans should be restrained in the number of their guests, and the expences of their entertainments; or incur a penalty.—The *Domitian* law (A. R. 650) transferred the right of choosing priests from the college to the people.—The *Fannian* law (A. R. 588) required that no person, on the higher festivals, should expend more than 100 asses in a day, 30 asses on ten other days in each month, and ten at all other times.—The *Flaminian* law (A. R. 525) required the lands of Picenum, from whence the Galli Senones had been expelled, should be divided among the Roman soldiers.—The *Flavian* law (A. R. 693) was for distributing a sufficient quantity of land among Pompey's soldiers and the commons.—The *Furian* law forbade any person to give, by way of legacy, more than a thousand asses.—The *Gabinian* law (A. R. 614) required that in the comitia for electing magistrates, for the greater impartiality, the votes should be given by tablets. Another made it capital to any person to convene a clandestine assembly, agreeable to an old law of the twelve tables. Another (A. R. 685) ordained that no action should be granted for the recovery of any money borrowed upon small interest to belent upon a larger.—The *Gellia-Cornelian* law (A. R. 681) enacted that all those persons who had been honoured with the privilege of the city by Pompey, on his own authority, should actually keep that liberty.—The *Genutian* law (A. R. 411) required that no person should bear the same magistracy, within ten years' distance, nor should hold two offices in one year.—The *Hortensian* law (A. R. 467) quired the whole Roman people to pay obedience to whatever was enacted by the commons.—The *Julian* law (A. R. 664) ordained that all those people, who, during the social war, had continued firm to the Roman interest, should have the privilege of citizens; and when that war was ended, all the Italians were admitted as free denizens, and composed eight new tribes.—

There were several important laws under the name of *Julian*, which emanated from Julius Cæsar and Augustus. One (passed A. R. 691) ordained that Achaia, Thessaly, and all Greece, should be free; that the Roman magistrates should be judge in those provinces; that their towns and villages through which the Roman magistrates passed, should supply them and their retinue with provender, and other conveniences; that the governors, when their office expired, should leave a scheme of their accounts, in two cities of their provinces, and deliver a copy of the same at the public treasury; that the governors of the provinces should not accept a golden coronet, unless a triumph was decreed them by the senate; that no commander in chief should go out of his province, enter any other dominions, lead the army out, or engage in any war, without the authority of the senate or the people. Another (A. R. 691) required that all the lands in Campania, formerly farmed at a rent fixed by the state, should be divided among the commons; and that all members of the senate should bind themselves by oath to confirm and defend this law. Another required the judges to be chosen out of the richest people in every century, allowing the senatorian and equestrian rank, but excluding the *tribuni æarii*. Another (passed in the time of Augustus) limited the expence of provisions, on the *dies profesti*, to 200 sesterii; on common calendar festivals to 300; and on extraordinary occasions, as marriage feasts, &c. to 1000. Another punished the crime of adultery with death, which was put in execution by the emperor Domitian. Another restrained unlawful methods used at elections, by several penalties, and restored the ancient privileges to the comitia. Another (A. R. 736) gave certain rewards to such persons as engaged in matrimony of a particular description; and inflicted punishment upon celibacy; allowing also the *Ingenui* (senators and the sons of senators excepted) to intermarry with the *Libertini*.—The *Junian* law (passed by Junius Pennus) required that all strangers should be expelled from Rome, and that no strangers should be allowed the privilege of citizens. Another ordained, that besides the "*litis æstimatio*" or damages, the person convicted of the crime of "*pecuniæ repetundæ*," or extortion in the provinces, should suffer banishment. Another (passed by Junius Brutus, A. R. 260) ordained that the person of the tribune should be sacred; that an appeal might be made from the determination of the consuls to them; and that no senator should be capable of bearing the

office of tribune.—The *Letorian* law required that persons who were distracted, or prodigally squandering away their estates, should be committed to the care of proper persons, for the security of themselves and their possessions; and that a fraud against any in those circumstances should be deemed a high misdemeanour.—The *Licinian* law (A. R. 277) forbade any person to possess above 500 acres of land, or keep more than 100 head of large cattle, or 500 head of small. Another (A. R. 691) appointed a severe penalty on party-clubs, held and frequented for election purposes, as coming under the definition of ambitus, and offering a sort of violence to the freedom of the people.—The *Livian* law (A. R. 662) required that the judicial law should be lodged in the hands of an equal number of senators and knights.—The *Mamilian* law ordained that in the boundaries of lands, five or six feet of ground should be left, which no person should convert into private property.—The *Manilian* law (A. R. 687) ordered that the *Libertini* should be allowed to vote in all the tribes. Another required that all the forces of Lucullus, and his province, together with Bithynia, which was under the command of Glabrio, should be given to Pompey; and that he should immediately make war upon Mithridates, retaining still his naval forces and the sovereignty of the seas as before.—The *Manlian* law (A. R. 557) revived the office of the *Treviri Epulones*, first instituted by Numa.—The *Marcian* law forbade any person to bear the office of censor more than once.—The *Maria-Portian* law (A. R. 691) inflicted a penalty on commanders who gave the senate a false account of the number of slain, on their own, or on the enemies' side.—The *Ogulnian* law (A. R. 453) increased the number of the pontifices and augurs from four to nine; the addition to each order being made from the commons.—The *Oppian* law (A. R. 540) required that no women should wear above half an ounce of gold, have party-coloured garments, or be carried in a chariot in any city or town, or to any place within a mile's distance, unless it were on account of celebrating some sacred solemnity.—The *Orchian* law (A. R. 566) limited the number of guests at any entertainment.—The *Papian* law (A. R. 688) required that all strangers should be expelled from Rome.—The *Plautian* law (by M. Plautius Silvanus, A. R. 664) required every tribe to chuse out of their own body fifteen persons annually, to serve as judges; making the honour common to all the three orders, according to the prevalence

of votes in every tribe. Another (by P. Plautius) punished with the "*interdictio aquæ et ignis*," all persons convicted of attempting violence against the state, senate, or magistrates; or that appeared armed in public with an evil design; or forcibly expelled any person from his legal possession.—The *Pompeian* law (by Pompey the Great, A. R. 683) restored to the tribunes their full power and authority, which had been taken from them by the *Cornelian* law. Another (A. R. 698) required the judges to be chosen out of the richest in every century, contrary to former custom. Another (A. R. 701) shortened the forms of trial, by ordaining that the first three days of a trial should be taken up in examining witnesses, and allowing only one day to the parties to make their accusation and defence: the plaintiff being confined to two hours, and the defendant to three. Another (A. R. 701) ordained that whatever person had been convicted of the crime called *ambitus*, should himself be pardoned, provided he should afterwards impeach two others of the same crime, and occasion the condemnation of one of them.—The *Porcian* law (A. R. 453) ordained that no magistrate should punish with rods or execute a Roman citizen, but that upon condemnation he should be allowed to go into exile.—The *Pupian* law required that the senate should not be convened from the 18th of the calends of February, to the calends of the same month; and that before the embassies were either accepted or rejected, the senate should be held on no other account.—The *Roscian* law (A. R. 685) required that none should sit in the first fourteen seats of the theatre, unless they were worth 400 sesteritia, which was then reckoned the census equestris, or knight's fortune.—The *Sacratian* law (A. R. 411) ordained that no soldier's name should be struck out of the muster-roll, but by his own consent; and that no person who had been a military tribune should execute the office of "*ductor ordinum*."—The *Scatinian* law was particularly levelled against the keepers of catamites. The penalty by this law was only pecuniary; but Augustus Caesar afterwards made it a capital offence. The law is sometimes called *Scantinian*.—The *Sempronian* law (by C. Sempronius Gracchus, A. R. 630) ordained that no capital judgment should pass upon a citizen without the authority of the people; with other regulations. Another ordained that the senate, before the consular comitia, should determine, at their pleasure, the particular provinces which the new consuls should divide by lot; and that the

tribunes should be deprived of the liberty of interposing against a decree of the senate. Another required that a certain quantity of corn should be distributed monthly amongst the commons, so much to every man; for which they were only to pay the small consideration of a *semissis* and a *triens*. Another ordained that the soldiers should receive their clothes at the public charge, without any diminution of their usual pay; and that no man should be obliged to serve in the army till the age of seventeen. Another required that the right of judging, which had been assigned to the senatorian order by Romulus, should be transferred from them to the equites. Another (A. R. 635) required that centuries should be chosen out by lot to give their votes, and not according to the order of the classes. Another gave to the Latin confederates the privilege of giving their suffrages as well as the Roman citizens. Another (by T. Sempronius Gracchus, A. R. 620) required all persons who held more land than that law allowed, to resign it, to be divided among the poorer citizens. Three officers were appointed to superintend the execution of this law. It was levelled directly against the rich and powerful, and cost the author his life. Another required that all the ready money found in the treasury of king Attalus, who had left the Roman state his heir, should be bestowed on the poorer citizens, to supply them with implements of husbandry; and that the king's lands should be farmed by the censors, and the rent divided annually among the people.—The *Sentian* law (A. R. 734) ordered that others should be substituted in the room of such noblemen as were wanting in the senate.—The *Servilian* law (by C. Servilius Glaucia, A. R. 653) ordained that if any Latin accused a Roman senator, so that he was condemned, the accuser should be honoured with the privilege of a Roman citizen. Another awarded penalties against those who were guilty of extortion or peculation in the provinces. Another (by P. Servilius Rullus, A. R. 690) required the sale of certain houses, fields, &c., belonging to the public, and the purchase of lands in other parts of Italy. Cicero, by his three orations against this law, prevented its passing. Another (by Q. Servilius Cæpio, A. R. 647) required that the right of judging, which, by the Sempronian law had been transferred from the senators to the equites, should be divided between both orders.—The *Sex-tia-Licinian* law (A. R. 385) required that a decemvirate should be chosen, part out of the patricians, and part out of the

plebeians. Another (A. R. 386) ordained that one of the consuls should be elected out of the commons.—The law *Silvani et Carbonis* (A. R. 664) enacted that any person who had been admitted free denizens of any of the confederate cities, and had a dwelling in Italy at the time when this law was made, and had given in his name to the prætor within sixty days, should have the privilege of a citizen of Rome.—The *Sulpician* law (by P. Sulpicius, A. R. 665) ordered that the new citizens, who composed the eight tribes, should be divided among the thirty-five old tribes, as a greater honour. Another required that the chief command in the Mithridatic war should be taken from Sylla and conferred on Marius. Another (by Servius Sulpicius, A. R. 665) required that no senator should owe more than 2000 *drachmæ*.—The *Sulpicia-Sempronian* law (A. R. 449) forbade any person to consecrate a temple or altar without leave of the senate, and a majority of the tribunes.—The *Terentia-Cassian* law (A. R. 680) required that the same price should be given for all corn bought in the provinces, to hinder the exactions of the quæstors.—The *Thorian* law ordained that no person should pay any rent to the lands which he possessed.—The *Titian* law (A. R. 710) ordained that a triumvirate of magistrates, with consular power, should be settled for five years, to regulate the commonwealth; the persons nominated being Octavius, Antony, and Lepidus.—The *Trebonian* law (A. R. 698) gave Cæsar the chief command in Gaul for five years longer than he had been ordered by the Vatinian law; by this means preventing the senate from recalling or superseding him.—The *Tullian* law (by M. Tullius Cicero, A. R. 690) ordained that those who had “*liberalis legatio*” allowed them by the senate, should hold the privilege no longer than a year. Another forbade any person, two years before he sued for an office, to exhibit a show of gladiators, unless that care had devolved upon him by will. It punished senators convicted of *ambitus* with the “*aquæ et ignis interdictio*,” for ten years; and inflicted on the commons a severer penalty than the Calpurnian law.—The law *de Vacatione* was enacted concerning exemption from military service, and contained the remarkable clause, “*nisi bellum Gallicum exoriatur*,” in which case the priests themselves were not excused from serving; shewing how much danger the Romans apprehended from the Gallic nation.—The *Valerian* law (by P. Valerius Poplicola, A. R. 243) gave the liberty of appealing from any magistrate to the people

and forbade the magistrates to punish a citizen in case of such appeal. Another required the public treasure to be kept in the temple of Saturn; and that two *quæstors* be appointed to take care of it. Another (by *Valerius Flaccus*) required that all creditors should discharge their debtors, on receiving a fourth part for the whole sum.—The *Varian* law (by *L. Varius*, A. R. 662) ordained that all who had assisted the confederates in the war against Rome, should be brought to public trial. Another (by *Q. Varius Hybrida*) punished all such persons as were discovered to have assisted the Italian people in the petition for the privilege of the city.—The *Vatinian* law (A. R. 694) gave the command of all *Gallia Cisalpina* and *Illiricum* to *Cæsar*, for the period of five years, without the decree of the senate, or the formality of casting lots. It also ordered his army to be paid out of the treasury; and *Cæsar* himself to transplant a colony into the town of *Novocomum*, in *Gallia*.—The *Villian* law (A. R. 574) defined the proper ages for bearing all the magistracies: the age for the *quæstorship* being 25; for the offices of *ædile* and *tribune* 27 or 28; for that of *prætor* 30; and for the office of *consul* 42.—The *Voconian* law (A. R. 584) was to prevent the decay and extinction of noble families. It ordained that no woman should be left heiress to an estate; and that no census, or rich person, should bequeath by his will more than a fourth part of what he was worth to a woman.

Thus have we traced the history and progress of the Roman laws, founded first upon the regal constitutions of their ancient kings, next on the twelve tables, and lastly the principal statutes enacted by the consuls, tribunes, senators, and people. To these must be added the imperial decrees, or constitutions of successive emperors. *Augustus*, having become sole master of the empire, continued at first to enact laws in the ancient form, which were so many vestiges of expiring liberty, as *Tacitus* calls them: but he afterwards, by the advice of *Mæcenas*, gradually introduced the custom of giving the force of laws to the decrees of the senate, and even to his own edicts. His successors improved upon this example. The ancient manner of passing laws were then entirely dropped. The decrees of the senate, indeed, for form's sake, continued for a considerable time to be published; but at last these also were laid aside, and every thing was done according to the will of the prince. Thus the three great sources of Roman jurisprudence, were the laws, properly so

called, the decrees of the senate, and the edicts of the emperors. In the fifth century the decrees or constitutions of the emperors had grown to so great a bulk that, by the orders of *Theodosius*, A. D. 438, a new code was compiled; being a methodical collection of all the Roman laws then in force. Upon this code, it is generally allowed, many of the legal constitutions of the Franks and Goths were founded, on their establishing those newly erected kingdoms, which arose on the ruins of the Roman empire. To *Justinian*, however, Europe is mainly indebted for a further consolidation of the Roman laws, A. D. 529-534, consisting of the *Institutes*, the *Code*, the *Digest*, and the *Novels*. (See *JUSTINIAN CODE*; and also *CANONICUM JUS*, for an explanation of the Canon laws of the Middle age.) The *Justinian* code of law was universally received through the Roman world. It flourished in the East, until the taking of *Constantinople* by the Turks, A. D. 1453. In the West it was, in a great measure, suppressed by the irruption of barbarous nations; till it was revived in Italy in the twelfth century by *Irnerius*, who had studied at *Constantinople*, and opened a school at *Bologna*, under the auspices of *Frederick I.*, emperor of Germany. He was attended by an incredible number of students from all parts, who propagated the knowledge of the Roman civil law through most countries of Europe; where it still continues to be of great authority in courts of justice; and seems to promise, at least in point of legislation, the fulfilment of the famous prediction of the ancient Romans concerning the eternity of their empire.

According to the accounts of the Roman historians, the government of the ancient Gauls was aristocratical; or rather electively monarchical; the republic being composed of three different estates—the *Druids*, the *Knights*, and the people. The *Druids* were entrusted with all that concerned religion and the laws; the knights were the nobles, who bore arms; and the people followed the knights to war, or cultivated the lands, being in a perfectly servile condition. The *Druids*, though priests, were not confined to religious functions, but directed the affairs of the state, and administered the laws of the country. ' In fact, the chief of the *Druids* was the sovereign of the nation; and his authority, founded on the respect of the people, was strengthened by the great number of priests who were subordinate to him. At the estates, or great days, which were held regularly and annually at *Chartres*, at the time of the great sacrifices, they examined and deter-

mined all legal affairs of importance. They took cognizance of all the misdemeanours and crimes which had escaped the inferior courts of justice, and had remained unpunished. (See DRUIDS.)—The ordinary tribunals were composed of a president; of many counsellors, chosen from the old men, of approved abilities; and of advocates, who were to defend the cause of contending parties. They also made circuits into the provinces, not only to determine but to prevent law-suits.—It appears that polygamy was in use among the Gauls; and that the husbands had the power of life and death over their wives and family. Children did not even appear before their parents till they were fit to carry arms; and it was counted shameful for a son, while he was a boy, to be seen in public, in the presence of his father.

The government and laws of our British ancestors were not unlike those of the Gauls—both, in all probability, being of Celtic origin. Although the British were governed by kings, the royal power was circumscribed within very narrow bounds. A fierce people, powerful and martial chieftains, and ministers of religion who had so much influence as the Druids, were not likely to submit to the will of a sovereign, as a supreme law. The kings commanded the forces of their respective states in time of war; but they could not imprison or punish any of their soldiers. This was wholly in the hands of the Druids. “None but the priests,” says Tacitus, “can inflict confinement, stripes, or correction of any kind; and they do this, not at the command of the general, but in obedience to their gods, who, they pretend, are peculiarly present with their armies in war.” The laws, as well as other branches of learning among the ancient Britons, were couched in verse. This custom was long kept up by many nations, as they could more readily get them by heart, and retain them in memory. That great law, the marriage of one man with one woman, which is so clearly pointed out by nature, was fully established among our ancestors. Their kings and queens were subject to it, as well as the meanest of the people; and when they presumed to violate it, they were hated and abandoned by the world. Murderers and robbers were burnt to death. Persons who betrayed or deserted the cause of their country were hanged on trees; and cowards, sluggards, habitual drunkards, and prostitutes, were suffocated in bogs. By their laws of succession, a man’s lands, at his death, did not

descend to his eldest son, but were equally divided among all his sons; and, when any dispute arose in the division of them, it was determined by the Druids. Even the youngest son, it appears, was more favoured in some respects than the eldest, or any of his brothers.

Amidst the vast changes which took place in the government and laws of the civilized world, on the destruction of the Roman empire, the irruptions of the northern barbarians, and the conquests of the victorious Islamite,—when the law of the sword was the law of the strongest,—it is pleasing to reflect that our Anglo-Saxon ancestors were in the enjoyment of as wise and liberal a code of laws, considering the prevailing ignorance of the times, as any people on the face of the earth. Indeed from the Saxons may be dated the origin of our Common or unwritten laws, which have prevailed in this country for so many ages; and for which we are chiefly indebted to the wisdom and virtues of Alfred the Great. When the West-Saxons (says Blackstone) had swallowed up all the rest, and king Alfred succeeded to the monarchy of England, whereof his grandfather Egbert was the founder, his mighty genius prompted him to undertake a most great and necessary work, which he is said to have executed in as masterly a manner: no less than to new-model the constitution; to rebuild it on a plan that should endure for ages; and out of its old discordant materials, which were heaped upon each other in a vast and rude irregularity, to form one uniform and well connected whole. This he effected, by reducing the whole kingdom under one regular and gradual subordination of government, wherein each man was answerable to his immediate superior for his own conduct, and that of his nearest neighbours: for to him we owe that masterpiece of judicial polity, the subdivision of England into tithings and hundreds, if not into counties; all under the influence and administration of one supreme magistrate, the king; in whom, as in a general reservoir, all the executive authority of the law was lodged; and from whom justice was dispersed to every part of the nation by distinct yet communicating ducts and channels; which wise institution has been preserved for near a thousand years unchanged, from Alfred’s to the present time. He also, like another Theodosius, collected the various customs that he found dispersed in the kingdom, and reduced and digested them into one uniform system or code of laws, in his *dom-bec*, or *liber judicialis*. This he com-

piled for the use of the court-baron, hundred, and county-court, the court leet, and sheriff's tourn,—tribunals which he established for the trial of all causes, civil and criminal, in the very districts wherein the complaint arose: all of them subject, however, to be inspected, controlled, and kept within the bounds of the universal or common law, by the king's own courts; which were then itinerant, being kept in the king's palace, and removing with his household in those royal progresses which he continually made from one end of the kingdom to the other.—Among the most remarkable of the Saxon laws, we may reckon, 1st. The constitution of parliaments; or rather general assemblies of the principal and wisest men in the nation—the *Wittenagemote*, or *commune concilium*, of the ancient Germans; which was not yet reduced to the forms and distinctions of our modern parliament; without whose concurrence, however, no new law could be made, or old one altered. 2d. The election of their magistrates by the people. 3rd. The descent of their lands to all the males equally without any right of primogeniture; a custom which obtained among the Britons, was agreeable to the Roman law, and continued among the Saxons till the Norman conquest.—After the Conquest, the constitutions of the Saxons were, in a measure, superseded by the oppressive laws of feudal tenure, which was peculiar to the Norman dynasty (see *FEUDUM*); until Edward I. (the Justinian of English jurisprudence,) established, or rather restored, the national parliament, consisting of the representatives of the people—the House of Commons. From this period may be dated the rise and progress of the statute laws of England.

LAWLESS COURT, in the Middle age, a court held on Kingshill, at Rochford, in Essex, on Wednesday morning next after Michaelmas day yearly, at cock-crowing; at which court they whispered, and had no candle, nor any pen and ink, but a coal: and he that owed suit or service there, and appeared not, forfeited double his rent. Camden says, that the servile attendance was imposed on the tenants, for conspiring at the like unseasonable time to raise a commotion.

LAZZI. The Saxons divided the people of the land into three ranks. The first they called Edhilingi, which were such as are now nobility. The second were termed Frilingi, from Friling, signifying he that was born a freeman, or of parents not subject to any servitude; which are the

present gentry. And the third and last were called Lazzi, as born to labour, and being of a more servile state than our servants; because they could not depart from their service without the leave of the lord; but were fixed to the land where born, and in the nature of slaves. Hence the word Lazzi, or Lazy, signifies those of servile condition.—*Arthardus de Saxonibus*, lib. xiv.

LEABA NA FEINE, the name of large piles of stones existing in several parts of Ireland, raised in due order, with immense coverings. They are very probably ancient cromlechs, or barrows; as these words signify the beds of the Phœni, or Carthaginians. The ancient Irish warriors were called Feine.

LEAGUES, amongst the Greeks, were of three sorts, *Σπονδή*, *Συνθήκη*, or *Ειρήνη*, whereby both parties were obliged to cease from hostilities, without even molesting the allies of each other: *Επιμαχία*, whereby they engaged to lend assistance to each other in case of invasion: and lastly, *Συμμαχία*, whereby they engaged to have the same friends and enemies, and to assist each other upon all occasions. All these leagues were confirmed with oaths, and imprecations, and sacrifices. The victims most generally used were a boar, ram, or goat, sometimes all three; and sometimes bulls and lambs. Some exchanged certain *Συμβόλαι* or *tesseræ* upon the occasion, and frequently sent ambassadors, on some appointed day, to keep them in mind of their engagements to each other.

LECANOMANCY, a kind of divination performed in a bason with wedges of gold or silver, distinguished with certain characters. The wedges were suspended over the water, and the demon formally invoked, who returned the answer in a small hissing voice through the fluid!

LECTERNS, in early Romish churches, the places where the epistle and gospel were sung, and certain services of the dead performed. Sometimes they were in the shape of an eagle, to designate St. John.

LECTICA, a litter or vehicle, in which the Romans were carried. It was of two kinds, covered and uncovered. The covered lectica is called, by Pliny, *cubiculum viatorum*, a traveller's bedchamber. Augustus frequently ordered his servants to stop his litter, that he might sleep upon the road. This vehicle was carried by six or eight men, called *lecticarii*. The lectica differed from the sella; for in the first the traveller could recline himself for sleep; in the latter he was obliged to sit. The lectica was invented in Bithynia; the sella was a Roman machine, and

esteemed the more honourable of the two.—*Lectica* was also the name of the funeral bed or bier for carrying out the dead.

LECTICARIUS, an officer in the Greek church, whose business it was to bear off the bodies of those that died, and to bury them. The Romans had two kinds of *Lecticarii*, different from those of the Greeks, who answered to the office of a chairman at public meetings.

LECTISTERNIUM, a solemn ceremony observed by the Romans in times of public danger, wherein an entertainment was prepared with great magnificence, and served up in the temples. The gods were invited to partake of the good cheer, and their statues placed upon couches round the table, in the same manner as men used to sit at meat. The first *Lectisternium* held at Rome was in honour of Apollo, Latona, Diana, Hercules, Mercury, and Neptune, to put a stop to a contagious distemper, which raged amongst the cattle, in the year of Rome 354. At these feasts the *Epulones* presided, and the sacred banquet was called *epulum*. *Lectisternium* was also the name of the table, or piece of furniture on which they placed the statues of the gods invited to the feast. The largest of the *lectisternia* found in Herculaneum was of bronze; the top bars in front having two fine horses' heads; those behind resting on the heads of swans.

LECTORES, servants kept by the rich and learned, amongst the Romans, to read to them during supper. They were the same as the *Anagnostæ*.

LECTUS IGNEUS, a kind of torture amongst the Romans, said to have been invented by Decius. It was a bed, the bottom of which was set with teeth, like those of a saw, and strewed with salt; whilst melted tallow, from above, poured down upon the unhappy tortured person scalding hot.

LEGATI, Roman officers appointed by the commander-in-chief. There was usually one to each legion. They had the privilege of using the fasces; and, during the absence of the Emperor, they had the supreme command of the army. Under the emperors there were two sorts of *Legati*, *Consulares* and *Prætorii*. The first commanded whole armies, as the emperors did lieutenant-generals; and the other had the command of particular legions. The *Legati*, under the proconsuls in the provinces, served for judging inferior causes, and management of smaller concerns, remitting things of great moment to the governor or president himself.

LEGATIO LIBERA, a privilege frequently obtained of the state, by senators of Rome, for going into any province or country, upon their own private business, in the quality of *Legati*, or envoys from the senate, that the dignity of this nominal office might secure them a good reception, and have an influence on the management of their concerns. The cities and towns, through which they passed, were obliged to defray their expences. This was called *libera legatio*; because they might lay aside the office as soon as they pleased, and were not encumbered with any actual trust.

LEGION, a body of soldiers in the Roman army, consisting of different numbers at different periods. In the time of Romulus the legion consisted of 3000 foot, and 300 horse; though, after the reception of the Sabines, it was augmented to 4000. In the war with Hannibal, it was raised to 5000. Each legion was divided into ten cohorts, each cohort into ten companies, and each company into two centuries. The legions were also divided into *Velites*, *Hastati*, *Principes*, and *Triarii*. The *Velites* were light or swift footmen, armed with a long sword, a lance of three feet long, with a little round buckler. The *Hastati*, *Principes*, and *Triarii*, carried a long buckler or shield four feet long, and two broad. They wore a long two-edged sword, sharp pointed, a brazen helmet and crest, a sort of boots that defended the forepart of their legs. They carried two darts, called *veruta*, one longer than the other. The horse carried a javelin, a sword, a back or breast-piece, a helmet, and a shield. The ensigns were some called *imaginiferi*, because they carried the prince's picture; others *aquiliferi*, because they carried an eagle on the top of a pike; others carried a hand, as a token of concord; others a dragon with a silver head, and the rest of taffety. The *labarum*, or imperial standard, which was only borne when the emperor himself was in the camp, was of a purple colour set round with a deep gold fringe, and embellished with precious stones. The archers on horseback carried a bow, and a quiver with arrows. The officers which among us are called cornets, carried an eagle at the end of a lance, and had the skin of a lion, bear, or some other savage beast covering their head-piece. The ensigns of foot had the same.—The number of legions kept in pay together, differed according to times and occasions. During the consular state four legions were fitted up every year, and divided betwixt the two consuls; yet we meet with the num-

ber of sixteen or eighteen, as the situation of affairs required. Augustus maintained a standing army of twenty-three or twenty-five legions; but this number in after times is seldom found. The different legions borrowed their names from the order in which they were raised; hence we read of *legio prima, secunda, tertia*; but as there might be many *prima, secunda, tertia, &c.*, they were surnamed from the emperors; as Augusta, Claudiana, Galbiana, Flavia, Ulpia, Trajana, Antoniana, &c.: or from the provinces which had been conquered by their means; as Parthica, Scythica, Gallica, Arabica, &c.: or from the deities under whose protection the commanders had particularly placed themselves; as Minervia, Appollinaris, &c.: or from the region where they were quartered; as Cretensis, Cyrenaica, Britannica, &c.: or from particular accidents; as *adjutrix, martia, fulminatrix, rapax, victrix, &c.*—The standards borne by the legions were various. At first the standard was a wolf in honour of Romulus's nurse; afterwards a hog, which animal was usually sacrificed at the conclusion of a treaty. Marius, we are told, was the first who changed all these for the eagle.

LEICE, a Druidical stone of fate or destiny. It was a large crystal, of a figure somewhat oval, kept by priests for the purpose of working miracles. Water poured upon it was given to the cattle against diseases.

LEMNISCUS, a purple bandelet, with which the classical ancients bound the crowns, and ornamented the palms, of the victorious athlete.

LEMŒRES. See **LARVÆ**.

LEMURIA, a Roman festival, celebrated the 9th of May, to pacify the manes of the dead. It was instituted by Romulus, to appease the ghost of his murdered brother Remus. The name Lemuria is therefore supposed to be a corruption of Remuria, or the feast of Remus. Sacrifices continued for three nights; the temples were shut up, and marriages were prohibited during the solemnity. A variety of whimsical ceremonies were performed, magical words made use of, and the ghosts desired to withdraw, without endeavouring to hurt or affright their friends above ground. The chief formalities were, ablution, putting black beans into their mouths, and beating kettles and pans, to make the goblins keep their distance.

LENÆA, a festival kept by the Greeks in honour of Bacchus, at which there was much feasting and Bacchanalian jollity, accompanied with poetical contentions, and the exhibition of tragedies. The

goat was generally sacrificed on the occasion.

LEPA, a measure, in the Middle age, which contained the third part of two bushels.—*Du Cange*.

LEPERS, persons frequently mentioned in the Jewish writings, who were affected with a scaly cutaneous disease, very general in the East, called *leprosy*. By the Jewish law, they were excluded the conversation of mankind, and banished into the country and uninhabited places. Even their kings were shut out of their palaces, and from society, and deprived of their government. When a leper was cured, he appeared at the city gate, and the priest examined whether he was perfectly healed or not. After this he went to the temple, took two pure birds, and made a wisp with a branch of cedar, and another of hyssop, tied together with a scarlet ribband or fillet made of wool: an earthen vessel was then filled with water, and one of the birds fastened alive to the wisp. The leper who was cured killed the other bird, and let the blood run into the vessel filled with water. After this the priest took the wisp with the live bird, dipped both into the water tinged with the blood, and sprinkled the leper with it; then the live bird was let loose, and the person admitted into common society again. This disease is supposed to have originated in the poor living so much upon fish; and to have disappeared through the use of tea, and linen next the skin.

LETTERS, or EPISTLES. Different nations have each adopted their peculiar forms of expression in commencing or concluding their epistolary correspondence. The Greeks commenced their letters with *χαίρειν*, like our greeting, and ended with *ἰππῶς*, &c.; or wishes of health, prosperity, &c. The Romans (says Fosbroke) imitated them, commencing with the writer's name and that of the party addressed, and ending with *vale*. When they wrote to a superior, they placed his name first. When an emperor wrote, he always put his own name before that of the person addressed. Imperial letters of consequence were sealed with a double seal. The names were either put without any epithet, in literary sigles, as C. Att. S.; that is, "Cicero Attico salutem;" or the dignity or rank of the person was added, as C. S. D. Planc. Imp. Cos. Des.; that is, "Cicero salutem dicit Planco Imperatori Consuli designato." The first part of a friend's letter generally consisted of sigles, as S. V. G. E. V. "Si vales gaudeo; ego valeo." *Du Cange* says, that the word "benevalete," was first used

by the Roman pontiffs, between the "formulæ scripti et dati;" till Leo IX. changed it into a monogram, with a large circle premised, exhibiting in the centre a cross, with the pontiff's name, and around it a sentence, "Misericordia Domini," &c. — In the fifteenth century we find letters secured with wax and ravelled silk. The latter, when the letter was to be opened, was cut with a knife or pair of scissors, while the former remained unbroken. To this custom of securing letters, Shakspeare has alluded in his "Lover's Complaint." It was one of these letters that Charles V., when crippled with the gout, found such difficulty in opening.

LEUCOMA, a public register amongst the Athenians, in which were inserted the names of all the citizens, as soon as they were of age to enter upon their paternal inheritance.

LEVIRATE, amongst the Jews, that particular law which obliged a man, whose brother died without issue, to marry his widow, and to raise up seed to his brother. Moses leaves it to a man's choice, whether he will comply with his law or not; for in case of refusal the widow could only summon him before the judges of the place, and proceed to the ceremony of exalceation.

LEVITES, among the ancient Jews, an inferior order of priesthood, who were employed in the lowest of the ministerial offices of the temple. They were distinguished from the priests, who being descended from Aaron were likewise of the race of Levi by Kohath, but were employed in the higher offices. The Levites were divided into three classes. The first class prepared the offerings for sacrifice; and sometimes when the number was very great, more than was easy for the priests, they slew the animals. The second class of Levites formed a choir in the temple, for vocal and instrumental music. The third class of Levites had charge of the gates of the temple; they prevented tumult, and the entry of improper persons into the sacred ground. The Levites applied themselves to the study of the law, sang, and played upon instruments in the temple; and were the ordinary judges of the country. Having no portion of land allowed them as an inheritance, they subsisted on the tithe of corn, fruit, and cattle throughout Israel, out of which they themselves paid tithe, or the tenth part, to the priests. They had forty-eight cities, with fields, pastures, and gardens allotted for their habitation; out of which thirteen

were allowed the priests; and of these, six were privileged places, or cities of refuge.

LEVITONARIUM, a Roman tunic without sleeves.

LEXARCHI, six officers at Athens, whose duty, assisted by thirty inferior ones, was to impose fines on those who absented themselves from public assemblies, and in taking the votes of such as were present. They had also the keeping of public registers, in which were written the names of those citizens who came of age.

LIBANOMANCY, a species of divination, among the Greeks and Romans, performed by throwing frankincense into the fire, and observing its manner of burning, and the smell emitted by it. If it caught fire instantly, and smelt gratefully, the omen was fortunate; and vice versa.

LIBATION, among the Greeks and Romans, an essential part of sacrifice. Libations, according to the different natures of the gods, in honour of whom they were made, consisted of different liquids; but wine was the most usual. At entertainments, a little wine was generally poured out of the cup, before the liquor began to circulate, to shew their gratitude to the gods for the blessings they enjoyed.

LIBELLA, a piece of money among the Romans, being a tenth part of the *denarius*, and equal in value to the *as*. It was called *libella*, as being a little pound, because equal to a pound of brass. Its value in our money was 1 ob. 1 qu., or a half-penny farthing.

LIBELLATICI, a name given to those apostates from Christianity, under the persecution of Decius, who to prevent their being obliged to renounce their faith, and sacrifice to idols in public, made application to the magistrates, and abjured their faith in private. They then received certificates, attesting their compliance with the orders of the emperor, and were thereby protected from molestation, on account of their religion. These certificates were called *libelli*; whence came the name Libellatici.

LIBELLI, the name given to the bills which were put up among the Romans, giving notice of the time when a show of gladiators would be exhibited, with the number of combatants and other circumstances. There was also the *famosus libellus*, a defamatory libel. Seneca calls them *contumeliosi libelli*, infamous rhymes, which by a Roman ordinance were punishable with death. Libellus also, in the civil law, signified the declaration, or state of the prosecutor's charge against the defendant; and it has also the same signification in our spiritual courts.

LIBER VITÆ ET VIVENTIUM, in the Middle age, the *Liber Vitæ* was the martyrology; the *Liber Viventium* the book in which the allowances or commons of the monks were entered. — *Du Cange*.

LIBERALIA, yearly festivals at Rome in honour of Bacchus, celebrated on the 17th of March. They were similar to the Dionysia of the Greeks. During the festival, slaves had their liberty, and were permitted to speak with freedom. — *Varro*.

LIBERI HOMINES, a term of very considerable latitude in the feudal ages, and frequently mentioned in Domesday and other historical documents, as being applicable not merely to the freemen or freeholders of a manor, but to all persons holding a military tenure or otherwise; many of whom were tenants of the king in capite. The ordinary freemen, before the Conquest, and at the time of compiling Domesday, were under protection of great men; and called, in the Survey, "*liberi homines commendati*." They appear to have placed themselves by voluntary homage under such protection. Their lord or patron undertook to secure their estates and persons; and for this protection and security they paid an annual stipend, or performed some annual service. This bond of homage was similar to that of the patron and client among the Romans; and its origin is to be sought for in the Roman civil law. According to the returns of the Survey of the Royal Commissioners of Public Records, some appear to have sought a patron or protector for the sake only of obtaining their freedom; such are interpreted to have been the "*liberi homines commendatione tantum*." According to the laws of the Conqueror, a quiet residence of a year and a day upon the king's demesne lands, would enfranchise a villein who had fled from his lord. A remarkable instance of the appeal to this law is recorded. Sir John de Clavering, in 1312, sued William Fitz and seventeen others, villeins of his manor of Cossey, for withdrawing themselves, their goods and chattels, out of his manor, and dwelling in other places, to his and the king's prejudice, &c. Six of them pleaded that they were citizens of Norwich, by having lived there thirty years with the free citizens of such city, and paid scot and lot; and two of them pleaded that they were born within the walls of the city. They were declared freemen, and an appeal from the king's charter was not admitted. The original of this case

is on the Placita Roll. Term Pasch. 6 Ed. II.

LIBERTI, the name by which the Romans distinguished that class of citizens who had been slaves, but were set free from their legal servitude. He that gave a slave his freedom, had a right of patronage over the *Libertus*, who, if he failed of shewing due respect to his patron, was reduced again to slavery; and if he died without children the patron was his heir. — *Libertini* were such citizens as were never themselves in slavery, but were the children of such as had been set free from legal servitude. In other words, they were the children of the *Liberti*.

LIBITINARI, certain individuals whose office it was to take care of funerals, prepare all things necessary upon the solemn occasion, and furnish every article required, similar to our modern undertakers. They kept a number of servants to perform the working part of the profession, such as the *pollinctores*, *vespillones*, &c. — The name is derived from *Libitina*, the goddess of funerals, in whose temple were sold all things relating to funerals.

LIBRA, among the Romans, a coin consisting of twelve ounces of silver, or ninety-six drachmæ, worth about £3 of our money. It was also used to signify a pound weight, and has the same subdivisions with the *as*, viz. the *uncia* or 12th, the *sextans* or 6th, the *quadrans* or 4th, the *triens* or 3rd. The *quincunx* contained five ounces or 12ths, the *semis* six, the *septunx* seven, the *bes* eight, the *dodrans* nine, the *dextans* ten, the *deunx* eleven; lastly, the *libra* was equivalent to the *as* or twelve ounces. — The *Libra Pensa* of the Middle age, was of about the same value as the libra of the Romans. It was so called, because it was then the custom not only to count the money, but to weigh it; for besides the king, several cities and places, and some noblemen, had their mints and the coinage of money; which being often very bad, although the pound consisted of twenty shillings as now, they weighed it notwithstanding. We read in Domesday register, "*reddit nunc trigint. libras arsas et pensatas*;" and that sometimes people took their money ad numerum, by tale, in the current coin upon content; and sometimes they rejected the common coin by tale, and would melt it down to take it by weight ad scalam, when purified from the dross, and too great alloy; for which purpose they had always a fire ready in the Exchequer to burn the money and then weigh it.

LIBRARIES. The most celebrated library of antiquity was that of Alexandria, founded by those distinguished patrons of literature and the arts—Ptolemy Soter and his son Ptolemy Philadelphus, kings of Egypt. In order to encourage the cultivation of the sciences, Ptolemy Soter had founded an academy at Alexandria, called the *Musæum*, where a society of learned men devoted themselves to philosophic studies, and the improvement of all other sciences. For this purpose, he began by giving them a library, which was prodigiously increased by his successors. His son Philadelphus left 100,000 volumes in it at the time of his death; and the succeeding princes of that race enlarged it still more; till at last it consisted of 700,000 volumes. This library was formed by the following method. All the Greek and other books that were brought into Egypt were seized, and sent to the *Museum*, where they were transcribed by persons employed for that purpose. The copies were then delivered to the proprietors, and the originals were deposited in the library. Ptolemy Euergetes, for instance, borrowed the works of Sophocles, Euripides, and Æschylus, of the Athenians, and only returned them the copies, which he caused to be transcribed in as beautiful a manner as possible; and he likewise presented them with fifteen talents (equal to fifteen thousand crowns) for the originals, which he kept. As the *Museum* was at first in that quarter of the city which was called Bruchion, and near the royal palace, the library was founded in the same place, and it soon drew vast numbers thither; but when it was so much augmented as to contain 400,000 volumes, they began to deposit the additional books in the Serapion. This last library was a supplement to the former; for which reason it received the appellation of “its daughter,” and in process of time had in it 300,000 volumes. In Cæsar’s war with the inhabitants of Alexandria, a fire, occasioned by those hostilities, consumed the library of Bruchion, with its 400,000 volumes. The library of Serapion did not sustain any damage; and it was there that Cleopatra deposited those 200,000 volumes from that of Pergamus, which were presented to her by Antony. This addition, with other enlargements that were made from time to time, rendered the new library of Alexandria more numerous and considerable than the first: and though it was ransacked more than once, during the troubles and revolutions which happened in the Roman empire, it always re-

trieved its losses, and recovered its number of volumes. In this condition it subsisted for many ages, displaying its treasures to the learned and curious, till the seventh century, when it suffered the same fate with its parent, and was burnt by the Saracens when they took that city in the year 642. Alexandria was undoubtedly indebted to this *Musæum* for the advantage she long enjoyed of being the greatest school in all that part of the world, and of having trained up a vast number of men who excelled in literature. It is from thence, in particular, that the church has received some of its most illustrious doctors: as Clemens Alexandrinus, Ammonius, Origen, Anatolius, Athanasius, and many others; for all these studied in that seminary. It was also to Ptolemy Philadelphus that the world is indebted for the valuable translation of the Greek septuagint from the Hebrew scriptures, which he intended as an ornament to his library.—Pisistratus, the tyrant of Athens, is said to have been the first who there established a public library, which after his time was much augmented, and at last carried away by Xerxes, when he took the city; but Seleucus Nicanor, a long time afterwards, caused it to be brought back to Athens. The library of Eumenes at Pergamus contained 200,000 books.—The first public library at Rome, and in the world, as Pliny observes, was created by Asinius Pollio, in the atrium of the temple of Liberty on Mount Aventine. Augustus founded a Greek and Latin library in the temple of Apollo on the Palatine hill, and another in the name of his sister Octavia, adjoining the theatre of Marcellus. There were several other libraries at Rome, in the Capitol, in the house of Tiberius, &c.; but the chief was the Ulpian library, instituted by Trajan, which Dioclesian annexed as an ornament to his baths.—Augustus added a brilliancy to the library of Alexandria; but the fanaticism of the Christians destroyed it. Stimulated by his example, many of his successors collected books. Tiberius had a library in that part of the palace which he built. But the most famous library was in the temple of Peace, said to have been founded by Vespasian.—During the reign of Commodus, the Capitoline library was destroyed by lightning. The history of the third century mentions the library of the younger Gordian, consisting of 62,000 volumes, which were bequeathed to him by his tutor. Many private persons had good libraries, particularly in their country villas. In Rome, the libraries were adorned with

statues and pictures, particularly of ingenious and learned men; the walls and roof with glasses. The books were put in presses or cases (*armaria vel capsæ*) along the walls, which were sometimes numbered, called *foruli*, *locumenta*, and *nidi*.—The first public library in Constantinople appears to have been founded by the emperor Constantius. Julian added to it all the MSS. he could collect. It amounted by degrees to 120,000 volumes; and seven Greek and Roman transcribers were attached to it, paid by the emperor, to write new copies and correct the old ones.—In Antioch, there was a large public library in the temple of Trajan, which was destroyed during the reign of Jovian.—The destructive inroads of the barbarian nations; the fault of seldom transcribing the best works of antiquity; and the dearness (in the sixth century) owing to taxes, of the most general and almost indispensable materials—namely, the Egyptian papyrus—and other circumstances, were highly prejudicial to the collecting of books.—At the commencement of the fifth century, there were twenty-nine public libraries in Rome. The fine one belonging to the bishop of Hippo, in North Africa, was destroyed by the Vandals. In the seventh century, the libraries at Constantinople, and generally throughout the East, suffered very much by wars and fires. During the disputes in the eighth century, respecting the worship of images, most of the monastic libraries were carried away or destroyed. From the middle of the ninth, and in the eleventh centuries, when the learned families of Basilus and Comnenus ascended the throne, many new libraries were formed, particularly in the convents throughout the Archipelago, and on Mount Athos.—In the seventh century, at the beginning of their great revolution, the Arabs are said to have burnt the libraries remaining in Alexandria. Afterwards, when the Arabs began to cultivate the sciences, they collected numerous works. The arts began to flourish again in Alexandria, and a large library of Arabian MSS. was formed. The caliph El Mamun, in the ninth century, bought up a great quantity of Greek and other MSS. and had them sent to Bagdad.—In the Western world, after the latter part of the eighth century, collections were made, owing to the encouragement given by Charlemagne; particularly for the monastic schools in France and Germany. Those of St. Germain des Pres, Fulda, Corvey, and Hirschan, were the richest. MSS. were greatly increased after the establishment of the Benedictines of Clugny and

of the Carthusians, in the eleventh century.—Some of the Anglo-Saxon kings of England were disposed to erect public libraries. Many works were brought from Ireland, where the sciences had been much earlier cultivated. The most famous library was that at York. Copying was very common in England during the eighth and following centuries; but the invasion of the Normans, in the ninth, tenth, and eleventh centuries, was as injurious to the libraries there as it was in France. Ireland was more fortunate.—During the latter part of the ninth, as well as in the tenth and eleventh centuries, the sciences were generally neglected in Italy; consequently there was no taste for copying and collecting MSS. In the twelfth century, there were seventy public libraries in Arabian Spain, which contained 250,000 volumes. In the fifteenth century, particularly after the art of printing was discovered, the taste for forming large libraries considerably increased. About 1450, the foundation of the Vatican library was laid, as well as the Medicean at Florence; St. Mark's, at Venice; St. Paul's, London; that of Trinity College, Cambridge, &c.

LIBRATA TERRE, in the Middle age, a quantity of land containing four oxgangs; or as much as was worth 20s.—*Shene*.

LIBURNICÆ NAVES, Roman ships, with two banks of oars, made very light and trim. They were called *liburnicæ* from the Liburni, a people of Dalmatia, their inventors, who, as they lived by piracy, built their ships of the best construction for quick sailing.

LIBURNUM, a Roman litter, convenient for reading or writing, or even sleeping on.

LICIUM, a Roman girdle worn by those officers who had to execute the orders of magistrates. The *licium* worn by the lictors was a mixture of different colours.—*Petron*.

LICTORS, inferior Roman officers of justice, who preceded the magistrates in procession, and carried the *fascæ*, or bundles of rods, in the middle of which was tied an axe with its head standing out. These officers went before the chief magistrate to clear the way; and when they went before the generals, who were allowed a triumph, their bundles were wreathed round with laurel, of which they carried also a branch in their hands. A dictator was preceded by twenty-four lictors; a master of the horse by six; a consul by twelve; a prætor by six; and each vestal virgin, when she appeared abroad, had one. The ensigns of the lictors were the *fascæ* and *securis*. They

punished such offenders as were surprised in the fact, at the first command of the magistrates; and they generally acted in the capacity of executioners. Their name was derived à *ligando*, because they bound the hands and feet of condemned persons before their execution.

LIGNA VERSATILIA, rollers of wood used in the Roman circus to keep off wild beasts from the spectators. Being suspended at the extremity of their axes, they turned round, and never presented a fixed point.

LIGNAGIUM, in the Middle age, the right of cutting fuel in woods. It is sometimes taken for the tribute due for the same.

LIMUS, a garment reaching to the ground, and worn by certain Roman priests, who on that account were called *Limocincti*.

LINEN. Alexander Severus was the first emperor who wore a linen shirt; but the use of so necessary a garment did not become common till long after him. Linen was not worn by Jews, Greeks, or Romans, as any part of their ordinary dress.

LINGONICUM, the name of the woollen flocks with which the Romans stuffed their mattresses. It was so called from the fleecy Gaulish stuffs called *lingones*, which were shorn for the purpose. The *lingonicum* on which they sat in the circus was made of dry chopped rushes.

LION. Among the Egyptians, the lion was the usual hieroglyphic of strength; besides being emblematic of many other things. (See **HEROGLYPHICS**.) Among the Persians, the sun was represented under the form of a lion, which they called *Mithra*, his priests being called lions, and the priestesses hyenas. There are several lions on Greek coins and gems. Those of *Velia* are of exquisite design.—In the Middle age the crusaders wore the effigy of it as a warlike symbol.

LITÆ LAUREATÆ, letters sent by the Roman generals wreathed about with laurel, and giving an account of some considerable advantage, for which they begged the favour of a *Supplicatio*, or public thanksgiving.

LITÆ SOLUTORIÆ, in the Middle age, were magical characters, supposed to be of such power, that it was impossible for any one to bind those persons who carried these about them.—*Bede*, l. iv.

LITERATURE. Of the early literature of the East, we have very little authenticated information beyond the Hebrew Scriptures; and these, judging analogically, would induce us to conclude that literature, especially poetry, was then

cultivated to a considerable extent; although nearly all the productions of those ages have been irretrievably lost. The writings of Moses are undoubtedly the most ancient on record. The fragments of *Sanconiatho* the Phœnician, *Berosus* the Babylonian, *Manetho* the Egyptian, *Hanno* the Carthaginian, and a few others, which have been preserved through the medium of the Greeks, afford us but slight glimpses of the literature and history of the mighty empires of antiquity: yet that little possesses its value; and we shall therefore proceed briefly to notice them, before entering upon the more immediate objects of this article—the immortal productions of Greece and Rome.

The writings of *Sanconiatho* are unquestionably the most ancient remains of heathen antiquity. In his fragments of Phœnician history he commences with the creation of the world, under the heads of “*Cosmogony*,” and “the Generations.” In what age he wrote (says *Cory*, in his *Ancient Fragments*,) is uncertain; but his history was composed in the Phœnician language, and its materials collected from the archives of the Phœnician cities. It was translated into Greek by *Philo Byblius*; and for the preservation of these fragments we are indebted to the care of *Eusebius*. The *Cosmogony*, as one of the most ancient, is extremely valuable, and the *Generations* contain many very curious passages. In the first is an allusion to the Fall. *Sanconiatho* seems to have been a very diligent inquirer, and intimates at the conclusion that the *Generations* contain the real history of those early times, stripped of the fictions and allegories with which it had been obscured by the son of *Thabion*, the first hierophant of Phœnicia. It is remarkable that *Sanconiatho* is almost the only heathen writer upon antiquities who makes no direct mention of the deluge. He wrote also a history of the Serpent; a single fragment of which is preserved by *Eusebius*.

In the fragments of *Berosus* we have some few traces of the antediluvian world. Like *Sanconiatho*, *Berosus* seems to have composed his work with a serious regard for truth. He was a Babylonian by birth, and flourished in the reign of Alexander the Great, and resided for some years at Athens. As a priest of *Belus*, he possessed every advantage which the records of the temple, and the learning and traditions of the Chaldeans, could afford. He appears to have sketched his history of the earlier times from the representations upon the walls of the

temple. From written and traditionary knowledge he must have learned several points too well authenticated to be called in question: and correcting the one by the other, and at the same time blending them as usual with Mythology, he has produced a strange and curious history. A fragment preserved by Alexander Polyhistor is extremely valuable, and contains a store of very curious information. The first book of the history apparently opens, naturally enough, with a description of Babylonia. The second appears to have comprehended the history of the ante-diluvian world. The historian, as usual, has appropriated the history of the world to Chaldæa. He has given a full and accurate description of the deluge, which is wonderfully consonant with the Mosaic relation. We have also a similar account, or it may be an epitome of the same, from the Assyrian history of Abydenus, who was a disciple of Aristotle, and a copyist from Berossus. Concerning Nebuchadnezzar we have several very interesting fragments from Berossus, and one from Megasthenes. In these are detailed the splendour of his works at Babylon, its celebrated walls, and brazen gates; its temples, palaces, and hanging gardens. The conquest of the Median, Chaldæan, and Assyrian dominions by Cyrus, grandson of Astyages, brings down the history to the authentic records of Grecian literature.

By far the most authentic record, however, that has come down to us, is the Canon of Ptolemæus. It commences from the Chaldæan era of Nabonassar, and is continued to the conclusion of the reign of Antonius Pius. Several useful chronological passages are found scattered over the work. We have also some Indian fragments of Megasthenes. In the two great divisions of the Philosophical sects, into the Brahmanes and Germanes, we may doubtless recognize the predecessors of the present Brachmans and Buddhists of Hindostan. They are likewise mentioned by Clitarchus as the Brahmanes and Pramnæ. The castes of India are also described at length, and have continued with some variations to the present day. The antiquity of such a division is very great, and perhaps originated at the dispersion, as it prevailed chiefly among the Ionic nations; while the Scythic tribes prided themselves upon their independence, and the nobility of the whole race. Megasthenes is reputed to have been a Persian, and an officer in the army of Alexander in his expedition to India, and was em-

ployed upon several negotiations of consequence.

Of Egyptian literature we are comparatively ignorant. The historical fragment of Manetho, from Josephus, gives an account of the invasion and expulsion of a race of foreigners, who were styled Hycsos or Shepherd kings; whose princes are identified with the seventeenth dynasty of all the canons, except that given by Syncellus as the canon of Africanus, in which they are placed as the fifteenth. The conquest of Egypt by Nebuchadnezzar is related by Berossus, when it eventually sank into a province of the Persian empire.

The annals of ancient Tyre consist of fragments quoted by Josephus from the lost histories of Dius and Menander. The correspondence of Solomon and Hiram; the foundation of Carthage, and the invasion, conquests, and repulse of Salmanasar; the siege of Tyre by Nebuchadnezzar, and its subsequent government under judges, are documents of great interest and importance. The Periplus of Hanno is an account of the earliest voyage of discovery extant. It was taken from an original and apparently official document, which was suspended in the temple of Saturn at Carthage. With respect to its age, Falconer agrees with Bougainville in referring it to the sixth century before the Christian era. The Periplus is prefaced by a few lines, reciting a decree of the Carthaginians, relative to the voyage and its objects: and is then continued by the commander, or one of his companions, as a narrative, which commences from the time the fleet had cleared the Straits of Gibraltar. The Periplus is followed by a strange account of the African settlements, from the books of Hiempsal, king of Numidia, preserved by Sallust.

Of the many illustrious writers and accomplished scholars—poets, historians, dramatists, orators, and statesmen—whom GREECE has produced, a bare enumeration would occupy a volume. Indeed, from the period of Homer to that of Alexander, not only learning but all the arts and sciences were gradually carried to the highest pitch of perfection; as is fully attested by the numerous beautiful monuments of arts still existing. The use of language, and literary composition in all its various branches, also arrived at a degree of perfection, of which a modern reader can scarcely form an idea. After Hesiod and Homer, who flourished near 1000 years before the Christian era, the tragic poets, Æschylus, Sophocles, and

Euripides, who lived about five centuries after Homer, were the first considerable improvers of poetry. Herodotus, who was nearly contemporary, imparted simplicity and elegance to prosaic writings. Isocrates gave it cadence and harmony; but it was left to Thucydides and Demosthenes to discover the full force of the Greek tongue. It was not, however, in the finer arts alone that the Greeks excelled. Every species of philosophy was cultivated among them with the utmost success. Not to mention the divine Socrates, the virtues of whose life, and the excellence of whose philosophy, justly entitled him to a very high degree of veneration; his three disciples, Plato, Aristotle, and Xenophon, may, for strength of reasoning, justness of sentiment, and propriety of expression, be put on a footing with the writers of any age or country.

We have little authenticated history of the literature of Greece previous to Hesiod and Homer; although frequent mention is made, by the Greek writers, of poets, who flourished many ages anterior to Homer. The names of Musæus, Linus, Orpheus, and others, are familiar to us; but their writings have unfortunately perished in the lapse of ages. Musæus is supposed to have been contemporary with Linus and Orpheus, and to have lived about 1400 years before the Christian era. It is generally admitted that he was one of the first who versified the oracles; and that his hymns were, from that period, sung in the celebration of the Eleusinian mysteries. Diogenes Laertius informs us that Musæus not only composed a theogony, but also formed a sphere for the use of his companions. Great honour has been paid to his memory by Virgil, who, in the sixth book of his *Æneid*, gives him the pre-eminence among the poets in the Elysian Fields. We are told by Pausanias that a hill, near the citadel of Athens, called Musæum, was the place of his interment. To this spot he was accustomed to resort for the benefit of temporary seclusion; and here he is said to have composed his religious hymns. In consequence of the prevalence of the Ionian poetry, which was more consonant to the genius of the Greeks in the later ages of their history, the works of Musæus were so long neglected, that at length it became impossible to separate the genuine from the spurious. None of the compositions of this author are now extant, except the Loves of Hero and Leander; which Scaliger, in his *Poetica*, even prefers to Homer himself; though some have considered them as the production of a later age. — Of the early

historians of Greece, the names only of some have been handed down to us; while of others, such as Histæus and Eupolemus, some few fragments have escaped the general wreck. But to revert to the poets.—Of Homer, whose immortal works have fortunately been preserved, we have little knowledge, either with respect to the country where he was born, or the time in which he lived. Among the seven cities of Greece, which contended for the honour of having given him birth, Smyrna seems to have the best title to that glorious distinction. Herodotus tells us, that Homer wrote about 400 years before his time, that is, three hundred and forty years after the taking of Troy. He composed two epic poems, the *Iliad* and the *Odyssey*: the subject of the first was the anger of Achilles, so pernicious to the Greeks, when they besieged Ilium, or Troy; and that of the second, was the voyages and adventures of Ulysses, after the taking of that city. It is remarkable, that no nation in the world, however learned and ingenious, has ever produced any poem comparable to these; and that whoever have attempted any works of the kind, have all taken their plan and ideas from Homer, borrowed all their rules from him, made him their model, and have only succeeded in proportion to their success in copying him.—Hesiod was contemporary with Homer. It is said he was born at Cumæ, a town of *Æolis*, but that he was brought up at Ascræ, a little town in *Beotia*, which has since passed for his native country. Thus Virgil calls him the old man of Ascræ. We know little or nothing of this poet, but by the few remaining poems which he has left, all in hexameter verse; which are, 1st, *The Works and Days*; 2dly, *The Theogony*, or the genealogy of the gods; 3dly, *The Shield of Hercules*; of which last, some doubt whether it was written by Hesiod. The *Theogony* of Hesiod, and the poems of Homer, may be looked upon as the surest and most authentic archives and monuments of the theology of the ancients, and the opinions they had of their gods.—Archilochus, the inventor of the iambic verse, was born in Paros, and lived in the time of Candaules, king of Lydia. The verses of Archilochus were extremely biting and licentious; as we see by those he wrote against Lycambes, his father-in-law, which drove him to despair.—Hipponax, a native of Ephesus, signalized himself some years after Archilochus, in the same kind of poetry, and with the same force and vehemence. Horace joins Hipponax with

Archilochus, and represents them as two poets equally dangerous. In the Anthologia there are three or four epigrams, which describe Hipponax as terrible even after his death. It is thought he invented the Scazon verse, in which the spondee is used instead of the iambus in the sixth foot of the verse that bears that name.—Stesichorus was a native of Himera, a city in Sicily, and excelled in Lyric poetry, as did those other poets of whom we are about to speak. Stesichorus flourished between the 37th and 47th Olympiads. Pausanias, after many other fables, relates, that Stesichorus having been punished with the loss of sight for his satirical verses against Helen, did not recover it till he had retracted his invectives, by writing another ode contrary to the first; which latter kind of ode is since called *Palinodia*. Quintilian says, that he sung of wars and illustrious heroes, and that he supported upon the lyre all the dignity and majesty of epic poetry.—Alcæus, from whom the Alcaic verse derived its name, was born at Mitylene, in Lesbos, about 600 B. C. He was a professed enemy to the tyrants of Lesbos, and particularly to Pittacus, against whom he perpetually inveighed in his verses.—Simonides was a native of Ceos, an island in the Ægean sea. He continued to flourish at the time of Xerxes' expedition. At twenty-four years of age he disputed for, and carried, the prize of poetry. He travelled through many cities of Asia, and amassed considerable wealth by celebrating, in his verses, the praises of those who were capable of rewarding him.—Sappho was of the same place, and lived at the same time with Alcæus, about 600 B. C. The Sapphic verse took its name from her. She composed a considerable number of poems, of which there are but two remaining. As a proof of her merit, she was called the Tenth Muse; and the people of Mitylene engraved her image upon their money.—Anacreon was of Teos, a city of Ionia, and lived in the 72d Olympiad. He spent a great part of his time at the court of Polycrates, the fortunate tyrant of Samos; and not only shared in all his pleasures, but was of his council.—Æsop was by birth a Phrygian, and flourished B. C. 556. He had abundance of wit; but was terribly deformed. He was afterwards sold to a philosopher named Xanthus, and on obtaining his liberty he made several voyages into Greece. Being at Athens a short time, after Pisistratus had usurped the sovereignty and abolished the popular government, and observing that the Athenians

bore this new yoke with great impatience; he repeated to them the fable of the frogs who demanded a king from Jupiter. It is doubted whether the fables of Æsop, such as we have them, are all his, at least in regard to the expression. Great part of them are ascribed to Planudes, who wrote his life, and lived in the fourteenth century. Æsop is reckoned the author and inventor of this simple and natural manner of conveying instruction by tales and fables; in which light Phædrus speaks of him.

It would be difficult to notice, in our limited space, all the productions of the Greek authors who have distinguished themselves by the brilliancy of their compositions. We shall therefore confine ourselves to a brief chronological enumeration of the principal writers who succeeded those already mentioned; referring the reader to more extended notices, under the articles COMEDY, TRAGEDY, PHILOSOPHERS, and SAGES of Greece:—

Thales, the first Greek astronomer and geographer, who flourished about B. C. 548—Pythagoras, founder of the Pythagorean philosophy in Greece, 497—Æschylus, the first Greek tragic poet, 436—Pindar, the lyric poet, 435—Herodotus, the first Greek historian, who has been called the father of history, 413—Aristophanes, the comic poet, 407—Euripides and Sophocles, the tragic poets, 406—Socrates, the founder of moral philosophy, 400—Thucydides, the historian, 391—Hippocrates, the physician, 361—Democritus, the philosopher, 361—Xenophon, the philosopher and historian, 359—Plato, the philosopher and disciple of Socrates, 348—Socrates, the orator, 336—Aristotle, the philosopher, and disciple of Plato, 332—Demosthenes, the Athenian orator, poisoned himself, 313—Theophrastus, the philosopher, and scholar of Aristotle, 288—Theocritus, the first pastoral poet, 285—Euclid, of Alexandria in Egypt, the mathematician, 277—Epicurus, founder of the Epicurean philosophy, 270—Xeno, founder of the Stoic philosophy, 264—Callinachus, the elegiac poet, 244—Archimedes, the geometrician, 208—Polybius, the Greek and Roman historian, 124—Diodorus Siculus, the universal historian, 44—Strabo, the geographer, A. D. 25—Plutarch, the biographer, 119—Ptolemy, the Greco-Egyptian geographer, mathematician, and astronomer, 140—Galen, the philosopher and physician, 193—Diogenes Laertius, the biographer, 200—Dion Cassius, the historian of Rome, 229—Longinus, the orator, and author of the Treatise on the Sublime, put to death by Aurelian, 273—Eusebius, the eccle-

siastical historian and chronologer, 342.—After this period, Greek literature appears to have been rapidly on the decline.

The history of the early literature of Rome is of a more authenticated character than that of its immortal prototype. In this we have something like certain data to depend upon. A general disquisition on Roman literature, however, would, to do the subject justice, occupy volumes; and the limits of a dictionary compel us to be brief; but as the Latin language forms the most important branch of modern education, the following historical and critical analysis may be useful.

Before the Punic wars, the Roman language was more rude and uncourtly than any other. In historical writing the progress was slow and inconsiderable. For three or four centuries they had scarcely a single native author; and for many years they employed the pens of foreigners to compile their annals.—Fabius Pictor, who flourished in the third century before the Christian era, or about 500 years after the building of Rome, was the first historian who wrote a regular account of his country; but this was considered to be very imperfect; and the work now extant, which bears his name, is evidently a spurious composition.—About two centuries afterwards, Trogus Pompeius, who lived in the time of Julius Cæsar, wrote a universal history, divided into twenty-four books, of all the most important events that had occurred from the earliest periods to the time in which he wrote. His history was epitomized by Justin, who flourished in the reign of Antoninus; and this abridgment, which has always been deservedly held in high estimation, is all that remains of the writings of Trogus Pompeius.—It was not until the superior abilities of a Livy were called into action, that the powers of the Latin language, for historical composition, became fully developed. Its capabilities for sustaining the dignity and measured march of history, was then fully proved; and the productions of Livy have ever since been considered as the purest standard of historical writing.

In the early history of all great nations, we find occasional attempts at dramatic amusements, sometimes attended by rude efforts at poetical numbers. Indeed it is usually the first kind of literary amusement which a rude or warlike people can appreciate or enjoy; yet it is a remarkable fact that the Romans for many ages were entirely unacquainted with every species of dramatic composition, notwithstanding

the intellectual glory of the Grecian name was coeval with that period.—Poetry, the twin-sister of the drama, appears to have been begun among the Romans, as amongst other nations, in the wild and inartificial notes of nature, before feet or measures were invented. The earliest attempts were in honour of the gods, or of nature. Hymns, in praise of festivals soon succeeded to private worship. At these festivals they sang and danced in an uncouth manner to a certain irregular kind of verse, called *Saturnian*, which appears to have been void of art. They used, at the same time, a sort of extempore verse, in which they were in the habit of exchanging their sentiments; but it seems to have been of an irregular description, without regard to rule or art. The *Fescennine* verses were somewhat similar to the *Saturnian*; but a little more regular in their structure. They were so called from *Fescennia*, the name of a city in Etruria, where they were first brought into use. These *Fescennian* verses were sung by the military, at the victories of their generals, so late as the time of Julius Cæsar; but with something like measure and number.—Dramatic representations were altogether unknown in Rome till nearly 400 years after the building of the city. Livius Andronicus, who flourished about 240 years B.C., was the first regular dramatist who began to turn the *Saturnian* and *Fescennine* verses into a species of dramatic form." [For an account of the dramatic writers, from the time of Livius to Terence, the reader is referred to the article on COMEDY.]

In tracing the literary history of Rome, we see the Romans gradually emancipating themselves from a state of unlettered rudeness. But after their rival Carthage was destroyed, and they had no longer that powerful curb upon their ambition; when riches flowed in upon them by the multiplicity of their conquests; luxury began to prevail, and selfish ambition to take the place of patriotism. It was then they first began to discover the use to which a command of language could be applied. Aspiring minds studied it with care, with a view of accomplishing their designs; while the more virtuous were obliged to acquire an equal degree of skill to enable them to repel the attacks of their adversaries. It was thus that the oratorical powers of the illustrious Scipio Africanus, the conqueror of Hannibal, were called into action. He was compelled, as it were, repeatedly to defend himself, against the malevolence of his political rivals on the one hand, and the ingratitude of a

fickle-minded populace on the other. The same political causes, and party struggles, brought into operation the intellectual energies of Cato, Gracchus, Crassus, Sulpicius, Hortensia, Lucullus, Atticus, Pompey, Sylla, Cornelius Cinna, Valerius Flaccus, and a multitude of others, who were all accomplished scholars, orators, and statesmen. It was the spirit of the times too that called forth the sarcastic powers of Lucilius, a Roman knight, and a native of Aurunca, who flourished about a century before the Christian era.

We are now approaching that period of history, which may be considered the zenith of Roman glory and Roman intellect,—the Augustan age of literature;—the wonder and admiration of all ages,—the constant theme of school-boy declamation,—the period to which the statesman and the soldier, the philosopher and the poet, perpetually refer for the most brilliant examples, and the most splendid productions, of human genius,—a knowledge of which still continues to form, throughout civilized Europe, the distinguishing characteristic of the scholar and the gentleman. Commencing with those writers who have distinguished themselves by their prose compositions,—we have, in Julius Cæsar, an illustrious example of the rare union of literary and military talents, of the very highest order. It has been said by contemporary writers, that he could employ, at the same time, his ears to listen, his eyes to read, his hand to write, and his mind to dictate. The most celebrated of Cæsar's productions, that have fortunately been transmitted to posterity, are his Commentaries on the Gallic Wars, which were penned on the spot where he fought his battles. They are not only valuable for the facts they embody, but are deservedly held in the highest estimation for the correctness and elegance with which they are written. For nearly 2000 years they have been the standard work of our schools, and the text-book of pure Latinity. — The great master of Roman learning and eloquence, however, was Tullius Cicero, a native of Arpinum, and one of the Roman consuls. His productions have been the admiration of every age and country; and his style has always been considered the true standard of pure Latinity. His learning was almost universal; and he has produced a variety of works on various subjects; but those which have acquired him the most distinction and renown, are his celebrated orations,—which, for dignity of language, energy of diction, and refined expression, have never been sur-

passed. His Philippics against Verres, Clocus, Antony, and Catiline, are master-pieces of invective and eloquence. The most splendid, however, of his orations, are those delivered against Catiline—the celebrated Roman conspirator,—a man of patrician family, and of great influence in Rome. Of this conspiracy, the Roman historian Sallust, one of the purest and most philosophical writers of the time, has given the best account extant. He every where displays a wonderful knowledge of the human heart, and portrays with a vigorous hand the great events connected with that important period of Roman history. — Contemporary with Cicero, were Vitruvius the architect, and Cornelius Nepos, the celebrated biographer, and the intimate friend of Cicero. The treatise of Vitruvius is valuable, as being the only work on architecture now extant, written by the ancients. — About this period, likewise, flourished those accomplished scholars and illustrious patrons of literature, Varro, Mæcenas, Pollio, and Gallus; of whose numerous writings a few fragments only remain. — At this era also lived Flaccus the grammarian; and Hyginus, who wrote a treatise on the cities of Italy, on agriculture, &c.; but his principal work was a mythological history, called “Poeticon Astronomicum.” — To these, shortly after, succeeded Paterculus and Germanicus, the historians; Celsus, the physician; Valerius Maximus, the biographer; Columella, the horticulturist; Appian, Philo-Judæus, Quintus Curtius, and several others, who are known more by their names than their writings, most of which have perished in the lapse of ages.

The most distinguished Ethical writers of Rome, were Seneca and Epictetus; the one a Pythagorean philosopher, the other a Stoic. Seneca was of a patrician family, and extremely rich; and he filled some of the highest offices of state. His compositions are nearly all on moral subjects, full of virtuous precepts and refined sentiments. His style is glowing and ornamental, and seems well adapted to the period in which he lived. — Epictetus flourished soon after the period of Nero; and wrote during the most corrupt period of the Roman annals. He was the son of a slave; but on account of his attainments and virtues, he appears to have acquired his freedom in early life. His moral dissertations were collected by Arrian, one of his most distinguished pupils, who, besides several other works of merit, wrote four books explanatory of the writings of his great master.

Among the numerous prose writers who

flourished after the decline of the Roman empire had commenced, but whose productions are now lost or forgotten, was *Tacitus*, the learned annalist and historian of Rome. Ancient writers say, that his historical compositions were originally contained in thirty books; of which twenty-one only have been transmitted to posterity—sixteen of his *Annals*, and five of his *History of the Roman Emperors*.—Contemporary with *Tacitus* were the two celebrated writers, *Pliny the elder*, and his nephew, the distinguished historian. The former was the great naturalist, who unfortunately perished by an eruption of Mount *Vesuvius*,—his ardent thirst for philosophical knowledge having impelled him to his own destruction. *Pliny* was the writer of several works; but his *Natural History*, consisting of thirty-seven books, alone remain.—*Pliny the younger* is distinguished as an orator and eloquent writer; but his productions have been unfortunately lost.—*Quintilian*, the celebrated rhetorician and critic, wrote the most complete system of oratory extant, called "*Institutiones Oratoriæ*;" which, however, remained unknown till the 15th century; when they were accidentally discovered in an old tower of the monastery of *St. Gal*. It is said that *Pliny*, under the instruction of *Quintilian*, became a powerful rival of *Tacitus*; and that these two were considered the greatest orators of the age. So high an opinion had the Roman senate of *Pliny's* talents, that they engaged him, in the name of the whole empire, to pronounce his celebrated panegyric on the emperor *Trajan*.—At this period flourished the two accomplished historians, *Florus* and *Suetonius*; the former of whom wrote an abridgment of the *Roman Annals* in four books, written in a florid and poetical style. Of all the compositions of *Suetonius*, the *Lives of the Twelve Cæsars*, with a few fragments of his *Catalogue of Celebrated Grammarians*, alone remain; and from the occasional licentiousness and indelicacy with which they are written, we may judge of the increasing depravity of the times in which he lived.

We have now to revert to the poetical writers who flourished in the most intellectual periods of Roman greatness,—the periods of *Cæsar* and *Cicero*—of *Virgil* and *Horace*—of *Lucan* and of *Juvenal*. It was at the commencement of this first period that all the learning and refinement of the Greeks were poured into Rome. A knowledge of their language (particularly of their poets,) was considered indispensable. Among the higher classes the Greek became almost the com-

mon language of conversation; and every young patrician was sent to Athens, as a matter of course, for the completion of his studies. It was then that the distinguished poet and philosopher, *Lucretius*, first imparted a degree of Greek-like splendor and refinement to the Roman muse, by the production of his celebrated poem, *De Rerum Natura* (on the Nature of Things.) In this he displays all the knowledge of the philosopher, united to the fire and imagination of the poet. *Lucretius* studied at Athens under *Zeno* and *Phædrus*, and embraced the tenets of *Epicurus* and *Democritus*, which then prevailed in Greece, and which he has embodied in his poem.

The versification of the Romans was founded on the Greek; and so refined had it become at this period, that for beauty and melody it may be said to surpass that of all other languages, except its immortal prototype. In melody of numbers, and beauty of expression, the magic strains of *Virgil*, the great master of Roman song, have not been surpassed by any human composition of previous or succeeding ages. His *Bucolics* are universally allowed to be the most exquisite and highly finished productions of all antiquity. His principal motive for undertaking the *Georgics* was to inspire the Roman people with a taste for agriculture, which during the civil wars had fallen into decay; and certainly nothing could be better calculated to effect this object than these splendid productions of the Latin muse. The design of the *Æneid* was evidently to support and consolidate the existing monarchy, which was not then generally pleasing to the Romans, who still held in remembrance and respect the old Republican and Consular forms of government. The Roman populace were not insensible of the great merits of *Virgil's* productions, and notwithstanding his retiring modesty he was everywhere received with the warmest expressions of popular admiration. It is related, that on his entering the theatre, the crowded audience simultaneously rose, and welcomed his approach, as if he had been the emperor himself, with enthusiastic and reiterated plaudits.

The great master, and indeed the inventor, of the lyric muse, among the Romans, was *Horace*, who flourished at this period. Antiquity has left us nothing more valuable than his works. They consist of four books of *Odes*, and one of *Epodes*; the *Secular Poem*; two books of *Satires*; two of *Epistles*; and his letter on the *Art of Poetry*. The ode was the first species of poetry that appeared in

Rome; but it continued in almost its original rudeness until the Augustan age; when Horace, by imitating the Grecian poets, carried it at once to perfection; and, in the judgment of Quintilian, he is almost the only Latin lyric poet worthy of being read. If Horace, in his odes, appears with all the charms and graces of poetry, in his epistles and satires he gives us the noblest precepts of morality. Indeed, there is not any thing among the ancients better calculated to form the heart, and improve the understanding. By his writings he has thus raised himself a monument more lasting than the empire of the country which gave him birth. The Capitol lies in ruins; the ancient religion no longer exists; and the imperial language itself, notwithstanding the eloquence of its poets, orators, and philosophers, has ceased to be spoken by the descendants of the conquerors of the world. But the poems of Horace have lost nothing of their lustre. They still exhibit the same brilliancy of thought—the same acuteness of remark; and we may venture to affirm, that their duration will be equal to that of the world, and that they can only perish in one common ruin.

The names of Catullus, Tibullus, and Propertius, each connected with patrician families, rank high among the elegiacal poets of Rome. Their productions are all of an amatory character, and distinguished for elegance of diction and sweetness of expression. Catullus has the merit of being the first Roman who successfully introduced the Greek metres into his native tongue.—Among the sweetest of the Latin elegiacal poets, however, was Ovid, who has been justly styled the prince of elegiacal poetry. His 'Art of Love,' his 'Amours,' and his 'Remedy for Love,' are full of elegant sweetness and mellifluous ease; but the doctrines they inculcate are often incompatible with the best interests of morality; and more suited to the voluptuous habits of the Romans at that period of their history, than to the sterner virtues of modern times. The chief of his other productions, written in the same species of verse, are his *Fasti*, or an account of the Roman festivals; his *Love epistles*; and his *Tristia*, containing his lamentations during his exile; but the most splendid of all his compositions, were his *Metamorphoses*, written in heroic verse, which, in one continuous narrative, embody the mythological history and traditional theogony of the classical ancients, from the earliest times to the period in which he wrote. From the first book of

this wonderful performance, when speaking of the creation of the world, we learn two important facts, which have often been disputed by the learned:—1st. That the heathen philosophers of classical antiquity believed in one Supreme Being, superior to all the gods of mythological creation:—"Hanc Deus...diremit," says he; and "quisquis fuit ille deorum." 2dly. That they had distinct and correct notions of the globular formation of the earth, and the laws of gravity:—"magni speciem glomeravit in orbis,"—"et pressa est [tellus] gravitate sui,"—(a god conglomerated this earthly matter into a globe; and it was held together by its own gravity.)

Phædrus was the translator of the *Fables of Æsop* into iambic verse. He was a Thracian by birth, and a freedman of the emperor Augustus. His translation has been much admired for its simplicity, purity, and elegance; and still continues, like Ovid, Virgil, and Horace, to be one of the principal school-books of our classical seminaries.

Persius, whose satires are usually appended to those of Juvenal, was of an equestrian family; and educated under Palemon the grammarian, Virginius the rhetorician, and Cornutus the celebrated Stoic philosopher. He levelled his sarcasms against the faults and vices of the principal orators and literates of the day; and did not even spare the pretensions of the emperor Nero himself; to whom he applied the contemptuous expression, "auriculas asini." In order to render Nero still more ridiculous he introduced some of his bombastic gingling verses into his satires.

Lucan, the celebrated author of the *Pharsalia*—a poem which embodies the civil wars of Cæsar and Pompey—was one of those sons of genius whose talents are of an irregular order.—Contemporary with Lucan, were Petronius Arbiter and Silius Italicus. The former was a great favourite of the emperor Nero, and at one time the companion of his debaucheries: but, like thousands besides, he soon fell the victim of this monster's cruelty. He was the author of some elegant but licentious compositions, which are still extant; among others the *Feast of Trimalcion*; in which are powerfully portrayed the pleasures and debaucheries of a corrupt court and a depraved monarch. He also wrote a poem on the civil wars between Cæsar and Pompey, which has been generally allowed to be superior, in some respects, to the *Pharsalia* of Lucan. Silius Italicus was the author of a poem on the Second Punic War, in which he every where

attempts, though ineffectually, to imitate the manner of Virgil, whose productions and memory he professed to hold in the highest veneration.—To these succeeded Statius, the author of the two epic poems, the *Thebaid* and the *Achilleid*, which, however, remained unfinished at the time of his death. They have been much admired for the dignity of style with which they are written. Statius also wrote several poetical pieces of great merit, which are still extant, and known under the name of *Sylvæ*.—Martial, the celebrated epigrammatist, was contemporary with Statius. As nature made Ovid a writer of elegies, so did she make Martial the scribbler of epigrams. This was his peculiar genius. Every thing he penned, —whether begging a favour, satirizing a fault, writing a monumental inscription, or paying a compliment—was sure to be expressed in an epigram. The merits and demerits of these effusions are thus candidly summed up by himself in one verse :

“Sunt bona, sunt quædam mediocra, sunt mala plura.”

Of Martial, it may be truly affirmed, that a more heartless lampooner of living merit, or a more unprincipled flatterer of the great, never disgraced the annals of literary history. While he was satirizing the poor but talented Statius, for instance, he was daily bespattering, with the most disgusting adulation, the imperial cut-throats, especially Domitian, by whom Rome had the misfortune to be governed ;—

“When the last Flavius, drunk with
fury, tore [pore,
The prostrate world, that bled at every
And Rome beheld, in body as in mind,
A bald-pate Nero rise to curse mankind.”

At this period the city of Rome appears to have presented one universal scene of living villany. The despotism of the emperors, the luxury of the patricians, the dissipation of the citizens, and the corruption of public men, had arrived at their climax. It was then that the mighty powers of a Juvenal—the greatest satirical poet of this or any other age—were called into action. On the existing manners, and the prevailing corruption of the times, he has given us, in his *Satires*, more information, clothed in majestic verse, than any other contemporary author ; and to be unacquainted with his writings, is not only to be ignorant of classical literature, but of the important period in which he wrote. Juvenal's political sentiments were those of a republican, reluctantly bending under

the existing government. He was the sworn enemy of tyranny, and the friend of a mild and equitable monarchy, rather through necessity than inclination. This love of liberty, this loftiness of mind, distinguishes him from all the poets who lived after the establishment of the monarchy. Virgil, Horace, Ovid, Lucan, Martial, Statius, Valerius Flaccus, all sing the ruin of their country, and the triumph of its oppressors. Juvenal alone never prostitutes his muse. His great aim was to alarm the vicious, and, if possible, to exterminate vice. Juvenal has been justly called the last of the Romans who has produced a perfect Latin composition ; and with him terminates the classical era of Roman literature.

After the time of Juvenal, the Latin language became gradually corrupted, or altogether disused by the multitude. The Roman soldiers, as well as the vulgar herd, soon spoke a dialect which differed principally from classical Latin by the disuse of the terminations *am*, *um*, *us*, &c. This disuse of the terminations rendered the introduction of the article absolutely necessary in using substantives, and of auxiliary verbs to facilitate conjugation ; and that no confusion might arise in the enunciation of number and person. Hence might originate, among the Italians, the articles *il*, *lo*, and *la* ; which are said to have been in use before the irruptions of the barbarian nations. To these corruptions of classical Latin was soon added the disuse of every final consonant, except in a few words ; until at last the Italian language became so harmonious, that it acquired the epithet *musica stessa* (music itself) ; and so much of the most material part of the fabric of the Latin tongue became demolished or changed, that, together with the gradual alterations in the pronunciation of its vowels and consonants, arising from the intercourse of the Italians with the Barbarians, the Latin of the age of the Cæsars could no longer be understood. The removal of the seat of empire from Rome to Constantinople, was necessarily attended with the emigration of the principal families of Rome. With them would also be transported much of the elegant part of colloquial Latin. The classical language of a Terence, a Cicero, a Virgil, in short of every Pagan writer, became daily more disregarded.

Another cause of the disuse of Latin, as a colloquial language in Italy, was the irruptions of innumerable Barbarians, emerging from every part of the North of Asia, from the forests of Germany, and the shores of the Baltic Sea. Innumer-

able different languages and dialects, and the voices of savages, little above brutes, were intermingled with the majestic sounds of Roman Latin. The introduction, progress, and establishment of Christianity caused the disuse of many Latin words and phrases, among a vast body of the subjects of Rome. At the time of the introduction of the Christian religion into Italy, polytheism was in the zenith of its influence in that country; and the city of Rome was particularly distinguished for admitting within its precincts the deities of every nation that had been subjugated by its arms, or that courted its alliance. In process of time thousands of words, as well the technical terms of arts and trades concerned in framing and adorning idols and temples, as the names of almost every kind of household furniture, came into disuse among Christians. Thus, about the end of the sixth century, Latin ceased to be the language of Italy. It had gradually been disused, both in speaking and writing, for some time before the year 524, when Boethius, the last Latin philosopher, was put to death by Theodoric, king of the Goths; and with him the Latin tongue was said to have sunk in the Western world. Its most eminent writers, however, have transmitted to us all that renders it pleasant and agreeable. In their admired works, we meet with all its beauties without perceiving many of its defects; and we naturally esteem a language excellent, which has been capable of such productions.

Of the state of literature and science, among the Celtic nations of antiquity, we have little information beyond that which has been derived from the Roman writers, in their interesting notices of ancient Gaul; although Dr. Rivet, in his "*Histoire littéraire de la France*," undertakes to inquire into the time when writing was introduced among the Gauls; and he investigates the characters which they used. His history begins with the remotest ages, and is continued to the time of Christ. He speaks of all the cities where the sciences flourished, and where there were academies. He gives us, with the names of all the eminent Gallic authors, catalogues of their works, and his opinion of them. According to Cæsar's account they were a very ingenious people, and very susceptible of any instruction. It is evident, from the accounts we have of the Druids, the Bards, and the Vates, that philosophy, astronomy, poetry, and the other arts and sciences, were cultivated in Gaul. On the contrary, it is probable that the Gauls

owed much of their learning to the inhabitants of Marseilles, who were a Grecian colony. That city was famous for its university; at which the Romans, as well as the Gallic youth, were educated. We learn from Strabo, that many cities of Gaul gave salaries to professors, who taught in public and in private. He does not name those cities; but we have reason to believe that there were as many public schools as capitals. Narbonne, Arles, Vienna, Toulouse, Autun, Lyons, Nîmes, Treves, Bourdeaux, and many other cities, not to mention those of Cisalpine Gaul, cultivated the various sciences, and produced great men. The emperor Claudius congratulates himself, in Tacitus, on his having sprung from the illustrious men of Gallia Narbonensis. Martial boasts that the inhabitants of Vienna were charmed with his poetry; that it was read there by the people of both sexes, and of all ages. It was supposed that Toulouse was called *Palladia*, because it cultivated learning. At Autun there were public schools called *Menianæ*, which were not only famous for the beauty of their architecture, but likewise for the great number of their students. Thither, in the time of Tiberius, the sons of the best families in Gaul went to study polite literature. A festival was celebrated every year at Lyons, before the altar of Augustus. There, we are informed that the orators and the poets, contending for superiority, recited their pieces, which were written in Latin, or in Greek: that they who were conquered were obliged to reward the victors with the usual prize, and to pronounce their eulogium; and that those who had acquitted themselves worst, were condemned to efface their productions with a sponge, or with their tongue; unless they rather chose to submit to the ferula, or to be thrown into the Rhone. Hence Juvenal compares a person pale and exhausted to a person who has walked barefoot on serpents; or to an actor, who has been preparing to declaim before the altar of Augustus. In the time of St. Jerome, after the youth had studied in Gaul, where letters were then in a very flourishing state, they went to Rome, to dignify the copiousness and elegance of the Gallic style with the Roman gravity. Gaul, saith St. Jerome, is the only country in the world which has never produced any monsters; but it has always abounded with brave and eloquent men. We are told by Juvenal, that the lawyers of Britain were indebted to Gaul for their learning and their oratory. Spain, even Rome, had its Gallic professors.

On the decline, or rather annihilation, of Roman literature, in the sixth century, the Franks, a Teutonic tribe of Germany, became masters of Gaul; and with them all the ancient learning of the country soon disappeared. The Saxons, also a German nation, were masters of the southern and more fertile places of Great Britain; the Goths, of Spain; the Goths and Lombards, of Italy, and the adjacent provinces. Scarcely any vestige of the Roman policy, jurisprudence, arts, or literature, remained. New forms of government, new laws, new manners, new dresses, new languages, and new names of men and countries, were every where introduced. From this period, till the 16th century, Europe exhibited a picture of the most melancholy Gothic barbarism. Literature, science, taste, were words, scarcely in use during these ages. Persons of the highest rank, and in the most eminent stations, could not read or write. Many of the clergy did not understand the breviary which they were obliged daily to recite; some of them could scarcely read it. The human mind, neglected, uncultivated, and depressed, sank into the most profound ignorance. The superior genius of Charlemagne, (who in the beginning of the 9th century governed France and Germany, with part of Italy,) and Alfred the Great in England, during the latter part of the same century, endeavoured to dispel this darkness, and give their subjects a short glimpse of light. But the ignorance of the age was too powerful for their efforts and institutions. The darkness returned, and even increased; so that a still greater degree of ignorance and barbarism prevailed throughout Europe.—Constantinople, the capital of the Eastern or Greek empire, had, however, escaped the ravages of the Goths and the Vandals who overthrew the West; and in this celebrated city some few remains of ancient literature and science were fortunately preserved; which amidst the wreck of ages and ruin of empires (as if the genius of universal intellect had presided over their destinies,) have been transmitted to posterity, and still continue to instruct and delight mankind.

LITERATŪRA. In the Middle age, *ad literaturam ponere* signified to put children out to school; a liberty anciently denied to those parents who were servile tenants, without the consent of the lord. This prohibition to educate sons to learning, was owing to the fear that the son, being bred to letters, might enter into orders, and so divert the services which he might otherwise do as heir to his father.

LITHOMANCY, a species of divination performed by means of stones. The person that consulted it, washed it in spring water by candle-light, purified himself thoroughly, covered his face, repeated a form of prayer, and placed certain characters in a certain order. Then the stone moved of itself, and in a soft gentle murmur, or an infantine note, gave the answer! By this sort of divination, Helena is said to have foretold the destruction of Troy!

LITHOSTRŌTUM, among the Romans, the name of the tessellated or mosaic pavement, which was originally brought from Persia, and succeeded the painted floor invented by the Greeks. It consisted of small pieces of cut marble, of different kinds and colours. The lithostrota began to be used in the time of Sylla, who made one at Præneste, in the temple of Fortune. At last they were used in private houses, and were brought to such perfection, that they exhibited most lively representations of nature, with all the exactness of the finest painting.

LITTERS, among the Romans, were in general use, as a means of easy conveyance. Their use was derived from the king of Bithynia, and the fashion ceased under Alexander Severus; chariots or carriages, gilt or plated according to the imperial permission, being substituted. There were two kinds of litters, the *lectica* and *basterna*, both being bodies of carriages fixed upon poles. The *basterna*, gilt and glazed, and used by married women, was carried by mules; the *lectica*, generally open, by slaves. The word *lectica* also implied large chamber-seats glazed on all sides, like the bars of coffee-houses, where the women staid, worked, and talked; and such was the *lecticula lucubratoria* of Augustus, whither he often retired after supper.

LITURGI, among the Athenians, persons of considerable property, on whom the public or their own tribe sometimes imposed the duty of performing some expensive business, or supplying the state with necessaries at their own expense.

LITŪS, among the Romans, the staff made use of by the augurs in quartering the heavens. It bore a resemblance to the crosier of a bishop, but was shorter. It was crooked at one end, and thickest in the curved part, according to Gellius. We frequently meet with a representation of it upon medals, amongst other pontifical instruments. It was called *litus Quirinalis*, from Quirinus, a name of Romulus, who was skilled in all the mysteries of augury.

LIVERIES. Dion says, that Ænomaus

was the first who made the persons who were to represent land and sea fights wear blue and green colours. Du Cange says, that the term came from kings and nobles giving their clothes to their dependants. Nero's drivers all wore one livery, the *caninus*, or red colour. Blue was among us, from the Gauls and Britons, the most common colour for servants; but families have been also supposed to have been guided in the colours by the tinctures of family bearings. Men of rank or opulence among our ancestors gave liveries to several who were not of their family, to engage them in their quarrels for that year; but afterwards it was ordained, that no man of any condition whatsoever should give any livery but to his domestics, his officers, or counsel learned in the law. By 1 R. II. it was prohibited.—Livery was also a delivery of possession to those tenants who held of the king in capite, or knight's service; as the king, by his prerogative, had premier seisin of all lands and tenements so holden of him. In another sense, livery was the writ which lay for the heir of age to obtain the possession or seisin of his lands at the king's hands. By the statute 12 Car. II. c. 24, all wardships, liveries, &c. were taken away.

LOCKERS, in the Middle age, small niches, which held the ampullæ, or cruets of mixed wine and water for the altar; and of oil for holy unction and chrism. In the old Anglo-Saxon church of Kilpeck, in Herefordshire, there are two lockers.

LOCULAMENTA, among the Romans, a kind of *serinia* for holding rolls, or books, which boxes, were deposited in compartments, or niches, made on purpose to receive them.

LOCUTORIUM. The monks and other religious in monasteries, after they had dined in their common hall, had a withdrawing room, where they met and talked together among themselves; which room, for that sociable use and conversation, they called *locutorium*, à *loquendo*; as we call such a place in our houses, *Parlour*, from the Fr. *parler*: and they had another room which was called *locutorium forinsecum*, where they might talk with laymen.—*Walsing.* 257.

LODESMEN, a name given to pilots, (from *lode-star*, the polar-star.) Our Anglo-Saxon kings steered boats themselves; and during the Middle age the sons of knights were pilots by profession, and married the daughters of knights.—*Nares.*

LOGAN STONES. See **ROCKING STONES**.

LOGISTÆ, certain elective officers at Athens, ten in number, whose business was to receive and pass the accounts of the magistrates.

LOLLARDS, a religious sect, which arose in Germany, about 1315. They were so called from their founder, Walter Lollard, who taught his followers to reject the sacrifice of the mass, extreme unction, and penances for sin. Lollard was burnt alive at Cologne in 1322; and his doctrines solemnly condemned by the archbishop of Canterbury and the council of Oxford.

LORD OF MISRULE, in the Middle age, a kind of histrionic character, or master of the revels which took place at Christmas or other festivals, when each parish had a ruler of sports. His office was almost similar to that of the Abbot of Fools, Pope of Fools, &c. He also superintended the sports in every nobleman's and gentleman's house. Thus the lord mayor of London and the sheriffs had each a sovereign of mummeries on their establishments. Even the grave lawyers of Lincoln's Inn had a King of Christmas Day, with attendants. The last officer of this description was elected so late as 1635. The gravest personages did not consider themselves scandalized by joining in such gambols. "The English (says Polydore Vergil) celebrated the feast of Christmas with plays, masques, and magnificent spectacles, together with games and dancing not common to other nations." Camden says that "few men played at cards in England but at Christmas." Stubbs, in his *Anatomie of Abuses*, 1595, gives the following account of the election of a Lord of Misrule among the common herd in England, and of the abuses committed on this occasion:—"First of all, the wilde heades of the parish, flocking together, chose them a graund captaine of mischiefe, whom they innoble with the title of Lord of Misrule; and him they crowne with great solemnity, and adopt for their king. This king annoyed chooseth forth twentie, forty, threescore, or an hundred, like to himself, to waite upon his lordly majesty, and to guard his noble person. Then every one of these men he investeth with his liveries of greene, yellow, or some other light wanton colour; and, as though they were not gawdy ynough, they bedecke themselves weth scarffes, ribbons and laces, hanged all over with gold ringes, pretious stones and other jewels. This done, they tie about either legge twentie or fourtie belles, with rich handkerchiefes in their handes. And sometimes laide acrossse over their shoulders and neckes. Thus all things set in order, then have their hobby horses, their dragons, and other antickees, together with their bandeir pipers, and thundering

drummers, to strike the devil's daunce with all. Then march this heathen company towards the church, their pipers pyping, their drummers thundering, their belles jynghing, their handkerchiefs fluttering aboute their heades like madde men, their hobbie horses and other monsters skirmishing amongst the throng; and in this manner they go to the church, though the minister be at prayer or preaching, dancing and singing with such a confused noise, that no man can hear his own voyce; and thus these terrestrial furies spend the sabbath day. Then they have certain papers, wherein is painted some babelerie or other of imagerie worke, and these they call my Lord of Misrule's badges or cognizances. These they give to every one that will give them money to maintain them in this their heathenish develrie; and who will not show himselfe buxome to them, and give them money, they shall be mocked and flouted shamefully; yea, and many times carried upon a cowstaffe, and dived over heade and eares in water, or otherwise most horribly abused."

LOTUS, a very common plant, and in great request among the Egyptians, of whose berries in former times they made bread. There was another lotus in Africa, which gave its name to the Loto-phagi or lotus eaters; because they lived upon the fruit of this tree, which had so delicious a taste, if Homer may be credited, that it made those who ate it forget all the sweets of their native country, as Ulysses found to his cost in his return from Troy.—*Odys.* ix. v. 94.

LOVE, FAMILY OF; a religious sect which made its appearance in Europe in the Middle age. Its founder was Henry Nicholas of Leyden, who first promulgated his doctrines in Holland. The sect appeared in England about the year 1580; and, under the shew and pretence of great sanctity, gained admirers among the common people. They maintained that it was lawful for them to swear to an untruth for their own convenience, or when before any person who was not of their society. Their books were burnt by order of Queen Elizabeth, who also used some severities towards the professors for the suppression of the sect.

LOVE-FEASTS, held among the primitive Christians. See *AGAPÆ*.

LUCARIA, festivals celebrated at Rome in the month of July, in commemoration of the asylum which the Romans found in the wood to which they fled when defeated by the Gauls.

LUCÆRES, an equestrian body of knights established by Romulus from fugitives,

slaves, and homicides, who had fled to the *lucus*, or grove, which Romulus had established as a place of refuge for miscreants, &c.—*Propert.*

LUCIANISTS, a sect of heretics of the second century, founded by Lucianus, a disciple of Marcion. They maintained that the soul was material, and denied its immortality.

LUCIFERIANs, a sect of heretics, founded by Lucifer, bishop of Cagliari, in the fourth century. They taught that the soul was transmitted to the children from their fathers.

LUCULLEA, a festival celebrated by the Greeks in honour of Lucullus, who had conducted himself with great propriety in the government of his province.

LUMINÆRE, in the Middle age, a lamp or candle set burning on the altar of any church or chapel; for the maintenance of which lands and rent charges were frequently given to parish-churches, &c.—*Kennet.*

LUNDRESS, an ancient silver penny, which took its name from being coined at London only, and not at the provincial mints.—*Lounds.*

LUPERCI, the priests of the god Pan, and the most ancient order of priesthood in Rome; so called from *lupus* a wolf, because that animal was supposed to have suckled Romulus and Remus, in whose honour the order was instituted; though their origin has been attributed by some to Evander himself. It consisted of two colleges or companies, the one called *Fabiani*, the other *Quintiliani*, from Fabius and Quintilius, two of their masters or chief priests. The Fabiani were for Romulus, the Quintiliani for Remus. To these two colleges Julius Cæsar added a third called *Julii*, whose first chief was Antony; and therefore, in that capacity, at the festival of the Lupercalia, although consul, he went almost naked into the Forum Julium, attended by his lictors, and having made a harangue to the people from the rostra, he, according to concert, as it is believed, presented a crown to Cæsar, who was sitting therein a golden chair, dressed in a purple robe, with a golden diadem, which had been decreed him, surrounded by the whole senate and people.—The place where the god Pan was worshipped was called *Luperca*, and his festival *Lupercalia*, which was celebrated on the 15th of February; at which time the Luperci ran up and down the city naked, having only a girdle of goats' skins round their waist, and thongs of the same in their hands, with which they struck those whom they met, particularly married women, who were then supposed

to be rendered prolific. These feasts were continued till 496; when pope Gelasius wholly abolished them, on account of the great disorders and indecencies that were then committed.

LUSHBURGS, a base sort of foreign coin, made of the likeness of English money, and brought into England in the reign of Edw. III. On this account it was made treason for any one wittingly to bring any such money into the realm, as knowing it to be false.

LUSTRAL DAY, or **DIES LUSTRICUS**; amongst the Romans, the day on which lustrations were performed for a child, and the name given, which was usually the ninth from the birth of a boy, and the eighth from that of a girl. The infant was washed in water, mixed with dust and the saliva of the old women. The whole was concluded with a feast.

LUSTRATIONS, a sort of sacrifices, whereby the ancient heathens, Jews, and Christians were wont to purify any polluted person or thing; as a house, a city, camp, or unclean person. They sometimes made use of fire and fumigations as well as sacrifices; and these were either public or personal. The Greeks joined to these an anathema; that is, a human victim, whom they offered, after having cast upon him all the imprecations imaginable. Among the Romans, Lustration was a solemn sacrifice, by which they purified their cities, fields, armies, or people, after any crime or impurity. All sorts of people, slaves excepted, were ministers of some kind of lustration. When a person died, the house was to be swept in a particular manner; new married people were sprinkled by the priest with water. People sometimes, by way of purification, ran several times naked through the streets. There was scarce any action performed, at the beginning and end of which some ceremony was not required to purify themselves and appease the gods. Lustration was particularly used to signify that ceremony and sacrifice performed by the Romans, after the numbering of the people, at the conclusion of each lustrum.

LUSTRUM, a space of five years, at the beginning of which the Romans paid the tribute laid on them by the censors, when they made a general muster or review of all the citizens and their goods. It was first appointed by Servius Tullius, about the year of Rome 180. Lustrum is frequently used to signify the sacrifice itself, which was offered after numbering the people. The census and lustrum were not held together, but irregularly

and variously, according to the particular exigencies of the state.

LUXURIES. See **MEALS**.

LYCÆA, festivals at Argos in honour of Apollo Lycæus; and in Arcadia in honour of Pan. They were similar to the Lupercalia of the Romans.

LYCURGIA, a festival observed by the Spartans, in memory of their lawgiver Lycurgus, whom they honoured with a temple and anniversary sacrifice.

LYEF-SILVER, a feudal fine or composition, paid by customary tenants to their lord, for permission to plough and sow the land.—*Somn. Gavelk.* 27.

LYMPHÆA, artificial caves or grottos, amongst the Romans, furnished with a great many tubes, canals, and various hydraulic apparatus, through which the water gushed out upon the spectators unexpectedly, while they were admiring the beautiful arrangement of the shell-work in the grotto.

LYMPHÆTI, a name given by the Romans to such as were seized with madness. It is supposed to be used for Nymphali, because the ancients imagined that every person who had the misfortune to see a Nymph was instantly struck with phrenzy.

LYONNOIS, in the Middle age, a kind of machine for defending a breach, invented at Lyons. It consisted of an instrument with a head, like a treble fleur-de-lis, on wheels.

LYRA, or **LYRE**; a stringed instrument of music, in general use among the Greeks and Romans, and frequently mentioned by their poets under the various names of *βαρυτος*, *κithαρα*, *λυρη*, *cithera*, *lyra*, *testudo*, *chelys*, &c. Its invention has been attributed to Mercury, Apollo, Orpheus, Linus, and Amphion. It is said to have been originally formed of a tortoise shell; whence it is sometimes called *testudo*. It was mounted with seven strings, and a jugum was added to contract or loosen the tension. It varied in different ages in the number of strings; for sometimes it had but three, sometimes four, and sometimes seven. It differed also in shape, according to different periods of time: but its form in general bore some resemblance to the guitar. The cords were touched in two ways, by the finger, or the plectrum, a stick of ivory or polished wood. Ammianus Marcellinus says, that in his time they had lyres as large as travelling carriages, owing to the number of strings. The Tripodian lyre of Pythagoras, or the Zacynthian, resembled the Delphic tripod, and was played upon by a performer in a chair. The lyre is the

only instrument mentioned in the *Iliad*, but not by that term, which first occurs in Aristophanes. — Dr. Pegge says that the Britons had the lyre; and in an Anglo-Saxon drawing of the eighth century, we have David holding a lyre, somewhat like the heptachord in Maillot, and the improved lyre in Hawkins. The lyre is also mentioned by Aymeric in the life of Charlemagne. The *bichordon*, the *cittern*, the *colochon*, the *heptachord*, the *trichordon*, and various names, were given in the Middle age to instruments resembling the lyre. — From the lyre, or harp, originated the term *Lyric* poetry, or Lesbian measures, which the poets of old were in the habit of attuning to the sounds of the lyre:

“Lesbium servate pedem, meique
Pollicis ictum.”—*Horace*.

It was originally employed in celebrating the praises of gods and heroes. Anacreon, Alcæus, Stesichorus, Sappho, and Horace, were the most celebrated lyric poets of

antiquity. — *Lyrists* and *Lyrodi* were musicians who played on the lyre, and sang at the same time. This appellation was also given to such as made it their employment to sing lyric poems composed by others. On ancient monuments they are represented as having a mask without a beard, a laurel crown, long hair, tunic covering the arms and down to the ground, a very large girdle upon the haunches, a plectrum, and a lyre.

LYSANDRIA, a Samian festival, celebrated with games and sacrifices, in honour of the Lacedemonian general Lysander. It was anciently called *Herea*; but this name the Samians abolished by a public decree.

LYSIARCH, an ancient magistrate, who superintended the sacred games, and presided in matters of religion in the province of Lycia. He was created in a council consisting of deputies from all the provincial cities, in number twenty-three. The Lysiarchs were both heads of the council and pontiffs of the province.

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MACHINE, ΜΗΧΑΝΗ, or MACHINES. The Greek and Roman authors give the names of various machines used in ancient warfare, the principal of which are described under their respective heads. Those made use of by the Greeks were, the Helepolis; the Battering Ram; the Chelone, or Tortoise; the Climaces, or Scaling-ladders; the Chroma, or Agger, which was faced with stone, and raised higher than the wall; Purgi, or towers of wood; the Catapulta, from which they threw arrows; the Lithoboli, or Petroboli, from which stones were thrown with great velocity. The machines used by the Romans were the Aries, or Ram; the Testudo, or Tortoise; the Ballista; the Catapulta; the Scorpion, the Belfragium; the Pluteus, &c.—The Roman machines were adopted under various names in the Middle age. Besides the above, Grose enumerates the Mangona, the Trebuchet, the Petiary, the Matafunda, the Bugle, the War-wolf, &c. for throwing stones; the Bricolle, the Espringall, &c. for throwing darts; and the Cat for sieges.

MACTATIO, a term in use among the Romans, applied to the ceremony of sacrificing the victims on the altar. This was performed either by the priest himself, or some of his inferior officers, whom we meet with under the names of Popæ,

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Agones, Cultrarii, and Victimarii; but before the beast was killed, the priest, turning himself to the east, drew a crooked line with his knife, from the forehead to the tail. Among the Greeks, this ceremony was performed most commonly by the priest; or, in his absence, by the most honourable person present. If the sacrifice was offered to the celestial gods, the victim's throat was bent up towards heaven; if to the infernal, or to heroes, it was killed with its throat towards the ground. The manner of killing the animal was by a stroke on the head; and after it was fallen, thrusting a knife into its throat.

MÆGBOTE, among the Anglo-Saxons, a compensation for the slaying or murder of a kinsman, when corporal punishments for murder, &c., were sometimes commuted into pecuniary fines, if the friends and relations of the party killed were so satisfied.—*Leg. Canuti*.

MÆMACTERIA, sacrifices at Athens offered to Jupiter, surnamed Mæmaites, in the winter month Mæmacterion, which answered to the latter end of September and beginning of October. As he presided over the seasons he was entreated to send fine weather.

MENÆDES, the Bacchantes, or priests of Bacchus; so called from *μανιαί*, to be maniacal, from their extravagant gestures.

MAGI, MAGICIANS, AND MAGIC. Magi was a title which the ancient nations of the East, especially the Persians, gave to a celebrated sect of philosophers, or priests, frequently mentioned by classical authors. They were not only the guardians of all the ceremonies relating to divine worship, and the principal directors of the civil government, but they were the sages and men of learning of the country; in the same degree as the Gymnosophists and Brachmans were amongst the Indians, the Levites among the Hebrews, the Priests among the Egyptians, and the Druids among the Gauls. The Magi were all of one tribe, and none but the son of a priest could pretend to the honour of priesthood; they consequently kept all their learning and knowledge, whether in religious or political concerns, to themselves and their families. As the Magi held images in utter abhorrence, they worshipped God only under the form of fire; looking upon that, on account of its purity, brightness, activity, subtilty, fecundity, and incorruptibility, as the most perfect symbol of the Deity. They began first in Persia; and that country and India were the only places where this sect was propagated, and where they have remained even to this day. Their chief doctrine was, that there were two principles; one the cause of all good, and the other the cause of all evil. The former is represented by light, and the other by darkness, as their truest symbols. The good god they named Yazdan and Ormuzd, and the evil god Ahraman. The former was by the Greeks called Oromasdes, and the latter Arimanius.—It is generally agreed, that Zoroaster was the original author and founder of this sect; but authors are considerably divided in their opinions about the time in which he lived. There were two persons named Zoroaster, between whose lives there might be the distance of six hundred years. The first of them was the founder of the Magian sect, about the year of the world 2900; and the latter (who certainly flourished between the beginning of Cyrus' reign in the East, and the end of Darius the First's reign,) was the restorer and reformer of it. The chief reformation he made in the Magian religion, was, that whereas before they held as a fundamental tenet the existence of two supreme principles; the first light, which was the author of all good; and the other darkness, which was the author of all evil; and that of the mixture of these two, as they were in a continual struggle with each other, all things were made; he introduced a principle superior to them both, one supreme

God, who created both light and darkness; and who, out of these two principles, made all other things according to his own will and pleasure. Another reformation, made by Zoroaster in the ancient Magian religion, was, that he caused temples to be built, wherein their sacred fire was carefully and constantly preserved; which he pretended himself to have brought down from heaven. Over this the priests kept a perpetual watch night and day, to prevent its being extinguished.—The priests of the Magi were well skilled in mathematics and philosophy, and could account for the phenomena of nature, according to the systems and hypotheses which then prevailed; hence a learned man and a Magician became synonymous terms; and, in process of time, the vulgar, holding their wisdom in the highest veneration, began to look upon it as supernatural; and those who pretended to the arts of conjuration, &c., assumed the name of Magians; till at last the words Magian, Magician, and Magic, received the significations now annexed to them.—The Magicians of antiquity were generally acquainted with certain secret powers, properties, and affinities of bodies, and were hence enabled to produce surprising effects, to astonish the vulgar; and these surprising effects, produced by natural causes, procured them credit in their pretensions to supernatural and miraculous power. Astrology, divination, enchantments, and witchcraft, were parts of this fanciful science; which, from being truly respectable once, as having had for its object mathematics and natural philosophy, by these means became contemptible, its professors opprobrious, its productions ridiculous, and its illusions mere jugglers' tricks. The Egyptians, Chaldeans, and Babylonians affected great skill in magic, and pretended, by certain combinations of numbers and arithmetical calculations, to dive into futurity. From these nations it passed into Persia; and it is said, by Lucian and Suidas, that the theology, or worship of the gods, about which the Magi of that country were employed, was little more than the arts of magic, augury, and witchcraft; *μαγικα* properly signifying divination. From thence the practice passed into Greece and Rome, where it was superstitiously practised and believed by the vulgar, as will be seen by a reference to the articles on Augurs, Incantation, &c. The wisest of the Romans, however, knew well how to appreciate the art of magic or augury, and often spoke of it to each other, and even in public, with the utmost contempt, and in a manner best adapted to expose its absurdity. Cato

was of opinion that one soothsayer could not look at another without laughing. Hannibal was amazed at the simplicity of Prusias, whom he had advised to give battle, upon his being diverted from it by the inspection of the entrails of a victim.

"What," said he, "have you more confidence in the liver of a beast, than in so old and experienced a captain as I am?" Cicero explains himself upon the subject of auguries without ambiguity or reserve. Nobody was more capable of speaking pertinently upon it than himself. As he was adopted into the college of augurs, he had made himself acquainted with their most abstruse secrets, and had all possible opportunity of informing himself fully in their science. That he did so, sufficiently appears from the two books he has left us upon divination, in which, it may be said, he has exhausted the subject. In the second, wherein he refutes his brother Quintus, who had espoused the cause of the augurs, he combats and defeats his false reasonings with a force, and at the same time with so refined and delicate a raillery, as leaves us nothing to wish; and he demonstrates by proofs, each more convincing than the other, the falsity, contrariety, and impossibility of that art.

—From the Eastern nations, also, the practice of magic passed to the Arabs, who, in the Middle age, cultivated the arts and sciences with the utmost success; and their professors were believed by the vulgar to deal in supernatural agencies.—Among our own ancestors there may be said to have been two kinds of magic or augury,—one, that of scientific sorcery, derived from the Arabians in Spain, and consisting of judicial astrology, divination by horoscopes, cups, glasses, mirrors, swords, &c.; and the other, a kind of witchcraft, of northern origin, implying direct communication with fiends. This was common among our Saxon ancestors. They had particular instruments which they used in their arts, in cure of the head-ache, &c. They even practised the ancient augury, and retained the old art of divination, by cutting up victims. We also find that, if a lover could not obtain his fair object, he caused her to be bewitched (a practice assimilating to the magical incantations of the classical ancients); that witches were brought out to enchant the engines of besiegers; that favour was supposed to be gained by witchcraft; that the practice was firmly believed to be the cause of extraordinary actions, and made the subject of accusation from malice. In fact, the clergy made it a means of intimidating and governing the laity, in the manner of the in-

quisition, by charging enemies with it, and thus excommunicating them. We also see horse-shoes, owls, hawks, &c. nailed on doors, which was the Roman method of preventing the effects of magic or witchcraft.

MAGISTER, (contracted *Mister*, or *Mr.*), a title often found in the writings of the Middle age, which signified that the person so styled had attained some degree of literary or scientific eminence—"in scientiâ aliquâ præsertim literariâ." Formerly those were termed Magistri who are now called Doctors. — *Magister Equitum* was an officer, amongst the Romans, subordinate to the dictator, and elected by him. He was the dictator's lieutenant-general in the army, but could not act without his express order. Yet we find two instances, wherein the *Magister Equitum* had equal authority with the dictator; or was, as it were, a second dictator; viz. Minutius, the master of horse to Fabius the dictator, in the war with Hannibal; and Fabius Buteo, who was raised, after the battle of Cannæ, to an equal degree of authority with M. Junius the dictator.

MAGISTRATES. Among all the leading nations of antiquity, the choice of magistrates, for the due administration of the laws, was considered an object of vital importance to the security of the state, and the well-being of the community. In Egypt they had, as the leading magistracy, their tribunal of *Thirty*; the Cretans their *Cosmi*; the Carthaginians their *Suffetes*; the Jews their *Sanhedrin*; and the Persians their *Satrapæ*: for particulars of which the reader is referred to the article on COURTS. — Among the Greeks, more especially, the magistrates were of great national importance. With them the poorest citizens were admitted to a share in the government, and thereby rendered capable of standing for the highest preferments. There were many tribunals at Athens. Some heard civil, and others criminal causes. The officers who were to take their seats, and to administer justice in any of these courts, were called thither either by lot or by an elevation of hands, or by scrutiny, which was made by ballot. None were candidates for these offices but citizens of easy circumstances; for it had been enacted, by a special law of Solon, that they who could only pledge their lives for their conduct, should not be admitted to the administration of public affairs. To attach the magistrates elect more firmly to their duty, it was enacted, that besides an estate in Attica they should have children, or that they should promise to marry. The elections by lot

were held in the temple of Theseus, under the inspection of the Thesmothetæ; for lots here decided; as the number of competitors was always greater than that of the vacant places. The names of the candidates were written on billets, which were put into an urn; and into another urn were thrown as many white beans as there were vacant places, and as many black beans as there were candidates. They then drew a billet and a bean. If the bean was black, they drew another billet and another bean; till the white bean was drawn with his name to whom the preference was to be given. It was a capital crime to put into the urn two billets inscribed with the same name; and when two brothers were competitors, they were obliged to add some distinguishing mark to their name. After the election was made, those who were nominated were obliged, ere they entered on their functions, to undergo, before the logistæ and the tribunal of the Archons, a judicial interrogatory. They were likewise obliged to produce vouchers, approved by law, who were to bear witness, that they paid due respect to their parents, that they had carried arms in the service of the commonwealth as long as the laws required; and that they had worshipped the gods, according to the religion of their country, &c. The chief of the Athenian magistrates were divided into three sorts, distinguished by the different methods of their election. These were the *Chirotoneti*, *Cleroti*, and *Æreti*. The *Chirotoneti* owed their promotion to the people met together in lawful assembly in the Pnyx, and were so called because the votes were given by holding up of hands. The *Cleroti* received their dignity from lots drawn by the Thesmothetæ, in the temple of Theseus. The *Æreti* were extraordinary officers, appointed by particular tribes, or boroughs, to take care of any business; such as the surveyors of public works, &c. Although no appointed estate was requisite for filling an office, yet the candidates were obliged to give an account of their past life in the public forum; and it was a capital crime for any man to enter on the office of a magistrate whilst unable to pay his debts.—The magistrates of Athens were afterwards brought up a second time before the people, who were asked whether they had any complaints to allege against them. The slightest accusation was put to the vote; and if the matter was decided against the accused, he was removed from his office, and brought before a court of justice, the determination of which was final.—The magistrates of Athens, during

the time they were in office, were not exempted from trial; for the nine Archons, who were the chief magistrates at Athens, in whom was vested the supreme executive power, made particular inquiry, in every stated assembly of the people, whether the magistrates faithfully discharged their duties. (See ARCHONS). If any accusation was brought forward, the case was decided by a show of hands. When their offices expired, the magistrates were obliged to give an account of their management to the logistæ, who examined it. The crier proclaimed, "Who will accuse?" and during thirty days every man was allowed to offer his complaint. If the magistrate neglected to give in his account, he could not leave the city, nor dispose of his estates; and the people were expressly forbidden to present him with a crown, which was the usual reward of those who had gained themselves reputation by their careful and prudent management of the public affairs. Among the inferior magistrates at Athens, were the *Endeka*, the *Phylarchi*, the *Phyllobasileis*, the *Phratriarchi*, the *Trityarchi*, and the *Lexiarchi*; to which the reader is referred. There were a great number of officers, or inferior magistrates, who attended to the different exigencies of the city; as the laying up of corn, the inspection of weights and measures, the care of different public buildings, &c.—The principal magistrates at Sparta were the *Æphori*, five in number, elected by the people, to which the reader is referred. There were other magistrates of an inferior description, who were the guardians of the laws, whose office it was to reward those who obeyed, and punish such as disobeyed; public inspectors, who observed that nothing indecent or unjust was done in the public places; also masters or governors of boys, who were chosen from the most worthy of the people.—Among the Romans, a magistrate might be invested at the same time with political, civil, ecclesiastical, and military authority; so that the same person might act as a priest and a judge, regulate the police of the city, direct the affairs of the empire, and command an army. Roman magistrates were elective, and could receive their authority only from the people. They may be considered as of two sorts, *Urbani* and *Provinciales*; the first residing at home, and taking care of the city; the others having their residence abroad, and taking care of the provinces. The principal city-magistrates were the Consuls, Dictator, Prætors, Censors, Quæstors, Tribunes, Ædiles, Decemviri, Interrex, Tribunus

Celerum, Præfectus, Triumviri, Quatuorviri, Centumviri, and Duumviri. The provincial magistrates were the Proconsuls, Prætors, Proprætors, Legati, Quæstors, and Proquæstors. The Roman magistrates were also divided into *Ordinary* and *Extraordinary*. The Ordinary were those who were created at stated times, and were constantly in the republic. They were the Consuls, Prætors, Censors, Tribunes, Ædiles, and Quæstors. The Extraordinary magistrates were such as were not elected at regular times, but arose out of some public disorder or emergency; as the Dictator, Master of the Horse, Decemviri, and Military Tribunes. In the beginning of the commonwealth the consuls were the only stated magistrates; but as they were almost always engaged in distant wars, and could not properly attend to civil affairs, various other magistrates were appointed at different times, prætors, censors, ædiles, tribunes of the commons, &c. At first, these magistrates were chosen from among the patricians only; but, in time, the plebeians were admitted to all the dignities of the state. A certain order was observed in filling these offices. No one could be prætor before being quæstor; nor could any be consul unless he had been prætor; and it was ordained that an individual could not enjoy the same office within ten years, nor two different offices in the same year. Those who offered themselves as candidates for magisterial honours were clothed in the *toga candida*, whence their name, They declared their pretensions a year before the election; and in the intermediate time went about the city to solicit votes, and procure the interest of as many as possible; this was called *ambitus*. Besides the ordinary magistrates already noticed, there were others created at the assemblies of the people by tribes. The Triumviri Capitaless were executioners and gaolers; the Triumviri Monetales had charge of the mint; the Triumviri Nocturni were three magistrates, who, attended by eight lictors, walked round the watches at night to prevent fires, &c.; the Viales were four in number, and had the care of the streets and public roads. New ordinary magistrates were created under the emperors; the chief of which were, the Præfectus Urbi, or governor of the city; the Præfectus Prætoria, or the præfect of the emperor's body-guards; and the Præfectus Annonæ, who had the charge of procuring corn. — In the Middle age, the principal magistrates were sheriffs, coroners, justices of the peace, constables, surveyors of highways, and overseers of the poor, which

have continued in England to this day. The office of sheriff is of high antiquity in this kingdom; the name being derived from the two Saxon words *scire gerefa*, the reeve or office of the shire; but for the origin of this and the other officers just mentioned, the reader is referred to Blackstone's Commentaries, i. 9.

MAGNA CHARTA, the great charter of English liberties, which Spelman calls "augustissimum Anglicanum libertatum diploma et sacra anchora." This excellent statute, or rather body of statute law, so equitable and beneficial to the subject, is considered as the most ancient written law of the land. On reverting to our early history, we find that Edward the Confessor granted to the church and state several privileges and liberties by charter; and some were granted by the charter of Hen. I. Afterwards Stephen and Hen. II. confirmed the charter of Hen. I.; and Rich. I. took an oath at his coronation to observe all just laws, which was an implicit confirmation of that charter. King John took the same oath. This king likewise, after a difference between him and the pope, and being engaged in wars at home and abroad, particularly confirmed the aforementioned charter, with further privileges; but he soon after broke it, and thereupon the barons took up arms against him, and his reign ended in wars. To him succeeded Hen. III., who in the 37th year of his reign, after it had been several times by him confirmed, and as often broken, came to Westminster-Hall, and in the presence of the nobility and bishops, with lighted candles in their hands, Magna Charta was read; the king all that while laying his hand on his breast, and at last solemnly swearing "faithfully and inviolably to observe all the things therein contained, as he was a man, a christian, a soldier, and a king." Then the bishops extinguished the candles, and threw them on the ground; and every one said, "Thus let him be extinguished, and sink in hell, who violates this charter." Notwithstanding this solemn confirmation of the charter, the very next year king Henry invaded the rights of his people; till the barons levied war against him; and after various success, he confirmed this charter, and the Charter of the Forest, in the parliament at Marlbridge, and in the 52nd year of his reign. By the stat. 25 Edw. I. it was ordained, that the great charter should be taken as the common law; and all statutes made against Magna Charta, were declared to be void by 43 Edw. III.

MAGOPHONIA, (from *Magi*; and *φονος*, slaughter of the Magi,) a feast among the ancient Persians, celebrated in memory of the expulsion of the Magians. Smerdis, one of the Magi, having usurped the throne of Persia, on the death of Cambyzes, seven of the principal lords of the court conspired to overthrow him. Their design succeeded. Smerdis and his brother, another Magus, called Pitizithes, were killed; upon which the people also rose, and put all the Magi to the sword; inasmuch that there would not one have escaped, had not night come upon them. Darius, son of Hystaspes, was then elected king. In memory of this massacre of the Magi, a feast was instituted, says Herodotus, called Magophonia; on which day the Magi were not allowed to appear in public; and the populace had then the privilege of murdering any of them whom they met on that day.

MAII INDUITIO, in the Middle age, a custom for the priest and people of country villages to go in procession to some adjoining wood on a May-day morning; and return in a kind of triumph, with a May-pole, boughs, flowers, garlands, and other tokens of the spring. This May-game, or rejoicing at the coming of the spring, was for a long time observed, and still is in some parts of England.

MAIL, (*macula*), a coat of mail, so called from the Fr. *maille*, which signifies a square figure, or the hole of a net. So *maille de haubergeons* was a coat of mail, because the links or joints in it resembled the squares of a net. See **ARMOUR**.

MAILE, in the Middle age, a kind of English money; and silver half-pence. By indenture in the mint, a pound-weight of old sterling silver was to be coined into three hundred and sixty sterlings or pennies, or seven hundred and twenty mailles or half-pennies, or one thousand four hundred and forty farthings.

MAIRE, among the ancient Franks, the title of the supreme magistrate or political head of the state. He was usually elected by the nobles to that dignity, and possessed all the rights and prerogatives of a sovereign; whence, in all probability, originated the ancient title of *Mayor* in our cities and corporate towns. In the "Memoire de l'Acad. des. Inscript. et Belles Lettres," it is stated that Clotaire the Second, king of Neustria, or of western France, having made himself master of Burgundy, prevailed with the nobles of that kingdom by his artful policy, after the death of the Maire Var-

nacarius, to suppress, in his favour, that eminent dignity which rivalled the power of sovereigns. We see, by this example, that the noblemen of each state had the right of appointing to the office of Maire whomsoever they chose; and that nothing less than the policy and power of Clotaire, who had conquered all Burgundy, could have induced the nobles of that country to suppress the office during his reign. But under his successor, and irrevocably from the reign of Clovis the Second, his grandson, the royal dignity and that of Maire of the palace were separated. The Franks continued firm in maintaining their right of electing him whom they thought most able to command them. We have a remarkable proof of this right of election in the reign of Sigibert, the first king of Austrasia, and the uncle of Clotaire. The grandees of their kingdom having elected for Maire of the palace, a nobleman, whose name was Chrodin, he generously refused the office; and his apology for his refusal was, that most of the first men of the state were his relations; and that he would be obliged, either to punish their vices, or partially and shamefully to overlook them. All the assembly equally admired his probity and his disinterestedness; and entreated him at least to name one whom he thought worthy of that office. He gave the preference to a young nobleman named Gogon, whom he had educated in his house, and of whose wisdom and valour he had seen the most convincing proofs. He immediately took the arm of that young man, and put it round his own neck, as a mark of his dependence on him, and that he acknowledged him for his general and chief. Indeed neither rank nor dignity exempted a Frank from obedience to a Maire. The armies, the finances, the government, dignities, officers, were all at the disposal of the Maires. They were absolute ministers in peace, and independent generals in war; and at length, after a long abuse of exorbitant power, to which abuse human nature is ever prone, they brought their constituents and masters into their subjection, whose tyrants they had been before, rather than their servants.

MALLEOLI, among the Romans, bundles of combustible materials, set on fire, to give light in the night, or to annoy the enemy. When they were employed for the latter purpose, they were shot out of a bow, or fixed to a javelin, and thus thrown into the enemies' engines, ships, &c. in order to burn them. Pitch was

always a principal ingredient in the composition. The malleoli had also the name of *pyroboli*.

MALTHA, a kind of bitumen, with which the ancients plastered their walls. It was composed of pitch, wax, plaster, and grease. Another sort, with which the Romans used to plaster the interior of their aqueducts, was made of lime slackened in wine, and incorporated with melted pitch.

MAMMERTINE PRISONS, certain horrible places of confinement at Rome, chiefly intended for state prisoners. They were built by Ancus Martius from large uncemented stones; and to judge from what remains of them, a more horrible place for the confinement of a human being could scarcely be imagined. There are two apartments, one above the other, to which there was no entrance, except by a small aperture in the upper roof; and a similar hole in the upper floor led to the cell below; there being no staircase to either. The upper prison is twenty-seven feet long by twenty wide; the lower, which is elliptical, is twenty by ten. The height of the former is fourteen feet; of the latter seven. These served as the state prisons, and only persons of distinction had the privilege of occupying them. Jugurtha was among the number.

MANBOTE, among the Saxons, a compensation or recompence for homicide; particularly due to the lord for killing his man or vassal.—*Spelm.*

MANCA, in the Middle age, a square piece of gold coin, commonly valued at thirty pence. Mancusa was as much as a mark of silver, having its name from *manu-cusa*, being coined with the hand. (Leg. Canut.) The manca and mancusa, however, were not always of that value; for sometimes the former was valued at six shillings, and the latter, as used by the English Saxons, was equal in value to our half-crown; “manca sex solidis aestimetur.” (Leg. H. 1.) Manca and mancusa are promiscuously used in the old books for the same money.—*Spelm.*

MANCIPATIO, a term made use of in the Roman law, which may be thus explained. Every father had such a legal authority over his son, that before the son could be released from his subjection and made free, he must be three times over sold and bought, his natural father being the vender. The vendee was called *pater fiduciarius*. After this fictitious bargain, the pater fiduciarius sold him again to the natural father, who could then, but not till then, manumit or make him free. The imaginary sale was called

mancipatio, and the act of giving liberty or setting him free after this, was called *emancipatio*.—Mancipatio also signified the selling or alienating of certain lands by the balance, or money paid by weight, and five witnesses. This mode of alienation took place only amongst Roman citizens, and that only in respect to certain estates situated in Italy, which were called *mancipia*.

MANDATORES, fellows at Rome, who made it their business to inform the Delatores what persons they had, upon inquisition, found guilty of any misdemeanour, that they might, as they pretended, be brought to punishment; their informations being frequently false, and their designs mercenary.

MANDATUM, a fee or retainer given by the Romans to the procuratores and advocati. The mandatum was a necessary condition, without which they had not the liberty of pleading.

MANDRE, a name given to those early monasteries erected in Ireland, which were built without cement, in rough Cyclopean masonry. They appear like rude subterranean caverns.

MANDRACŒRA, or **MANDRAKE**; the name of a plant frequently mentioned by the classical writers, as possessing wonderful properties. Its root was said to resemble the human form, and to cry out with a shriek almost human, on being pulled out of the ground. It has also been said that some fatal evil constantly overtook the person who plucked it up, without observing due formalities, which, according to Pliny, were to dig three circles about it, and then to root it out, looking towards the west. When administered in a dose of a single dram, it was said to give to the person who took it an idea of his own beauty, and extravagant confidence in the power of his own accomplishments. Three times the quantity converted him into an idiot. The mandrake was imagined to be of great efficacy as a love potion. Julian the emperor tells Calixenes, in his epistles, that he drinks the juice of it every night, to conciliate the friendship of the god of love, and excite amorous inclinations. The ancients called mandrakes the apples of love, and Venus had the name of *MANDRAGORITIS*.

MANENTES, in the feudal ages, were tenants “qui in solo alieno manent.” It was not lawful for them or their children to depart without leave of the lord.

MANGŒNUS, in the Middle age, an engine of war made to cast stones, somewhat similar to the *petraria*, or petrad.

MANICHEES, an extensive sect of heretics, which took its rise about 277, from one Cubricus, or *Mancs*, as he affectedly called himself. It widely extended itself, especially in Egypt, Africa, Arabia, and the East. It thus originated. A rich widow, whose servant Cubricus had been, dying without issue, she left him all her wealth; on which he assumed the title of apostle, or envoy of Jesus Christ, and declared that he was the paraclete or comforter that Christ promised to send. He maintained two principles, the one good, and the other bad: the first he called light, which did nothing but good; and the second he called darkness, which did nothing but evil. Our souls, he said, were made by the evil one. He and his followers also affirmed, that Christ did not assume a real and natural body, but only an imaginary one; that the law of Moses did not come from God or the good principle, and therefore was abrogated. They abstained wholly from eating any sort of flesh; and though they pretended to receive the books of the New Testament, yet they only took so much of it as they could suit to their own opinions, pretending that whatever was inconsistent thereto had been foisted in by some later writers who were half Jews. On the other hand, they allowed fables and apocryphal books to pass for apostolical writings, and have been strongly suspected of having forged some themselves. Several other sects sprang from this, under various denominations.

MANIPULUS, or **MANIPULE**; among the Romans, the name of a small body of infantry, which in the time of Romulus consisted of 100 men; and in the time of the consuls and first Cæsars, of two hundred. Each manipule had two centurions, or captains, called *manipularii*, to command it; one of whom was lieutenant to the other. Each cohort was divided into three manipules, and each manipule into two centuries.

MANNA, a kind of food which fell from heaven, for the support of the Israelites in the wilderness, for the space of forty years. It fell in such prodigious quantities as sustained almost 3,000,000 of people. It continued falling during the stay of the Israelites in the wilderness, but ceased as soon as they got out of it, and had got corn to eat, in the land of Canaan.

MANNING, in the feudal ages, the day's work of a man. In old deeds there was sometimes reserved so much rent, and so many *mannings*.

MANOR, (Lat. *manerium*), in the feudal ages, a royalty or lordship formerly called a Barony, consisting of demesnes and services. As to the origin of manors, it is generally stated, that after the conquest there were certain circuits of ground granted by the king or conqueror to some barons or men of like worth, for them and their heirs to dwell upon, and exercise jurisdiction, more or less, within their territories, as the king thought fit to grant; performing such services, and paying such yearly rent for the same, as he by his grant required; and that afterwards these great men allotted part of their lands to other subordinate individuals; reserving again to themselves rents and services; and by that means, as they became tenants to the king, so the inferior tenants became tenants to them.—*Horn*, lib. i.

MANSIO, or **MANSION**; among the Romans, a place appointed for the lodging of the prince, or soldiers in their journey; and in this sense we read "*primam mansionem*," &c.—In the Middle age, the Latin word *mansia*, according to Sir Edward Coke, was a certain quantity of land: thus "*hida vel mansia*," and "*mansa*," are mentioned in some old writers and charters. (*Fleta*, l. 6.) That also, which in ancient Latin authors was termed *hida*, was afterwards called *mansus*.

MANTLES, were important articles of dress among the classical ancients, and frequently the distinguishing costume of their staturaries. Winckelman, Hope, and Strutt have entered largely on the subject; and Fosbroke has adopted their explanations. It was usually an outer garment, like the peplum or pallium of the Greeks. The Jews had a mantle, which covered the whole of the body, and resembled the *hyke*, still worn by the Arabs and Kabyles, and plaid of the Highlanders, like which it was also used for sleeping in. The Hebrew women also wore a mantle, similar to the Greek peplos. Aged and dignified Asiatics wore a mantle, with a fringe tacked on, which distinguishes it from the Greek fashion. Among the Greeks, the mantle was worn in various fashions, being fastened by a buckle, the *περσνη* of Sophocles, or button. It was long, or short, and denominated according to its fashion, *chlamys*, *chlæna*, &c. A kind of network veil, below the mantle, apparently the *ἀγχιωνοῦ* of Hesychius, is a costume of persons celebrating the orgies of Bacchus, Tiresias, and diviners. A training mantle floating upon the back only appears to

have been a theatrical costume. Instead of the larger mantle, women had a smaller, made of two pieces sewed below, and fastened above the shoulders by a button; so that two apertures were thus made for the arms. (*Winkelman*, iv. *Hope*, i.)—The Anglo-Saxons had mantles of various forms and sizes, fastened, or not, by buckles upon the shoulders. They seem to have been the decisive mark of military rank, being confined to the cavalry, and officers only of the infantry. In action it was laid aside.—The copes of the Normans sometimes trailed on the ground; sometimes only reached the middle of the leg; and were called larger and smaller *pallia*. Hoods were often added, and these hooded cloaks covered not only the shoulders but a great part of the back. The mantle or cloak was an important article of Monastic costume. (*Strutt*. xxxiii.) It was of the same form both in monks and nuns. A hood was commonly attached.

MANU JURARE, a particular form of oath, used in the Middle age, by which the party was to swear "*propria manu et unica*." The use of this word came probably from its being required at a person's hands to justify himself; or from laying the hand upon the New Testament, on taking the oath.

MANUBLE, amongst the Romans, spoils taken from the enemy in war, or the money arising from the sale of them.

MANUMISSION, among the Greeks, Romans, and other nations, was an act or ceremony whereby a slave was set at liberty, or freed from bondage.—Among the Athenians, the slaves for a small sum, without the consent of their masters, could obtain their manumission; and sometimes, if upon an extraordinary occasion they behaved gallantly in the field, the state made them free. Those who were enfranchised used to change their name, or at least add a new syllable or two to it; they likewise altered their way of shaving.—Among the Romans, the act of manumission was performed three ways: 1. When a slave, by the consent of his master, had his name entered in the census or public register of citizens. 2. When the slave was led before the prætor, and that magistrate laid the wand called *vindicta* on his head. 3. When the master gave his slave liberty by testament. The first mode was instituted by Servius Tullus, the second by Valerius Publicola, and the third is mentioned by Justinian in his Institutes. The prætor could perform his office of manumission any where, by laying his rod on the head of the slave, and pronouncing

these words, "*Dico eum liberum esse more Quiritum*," (I pronounce him free after the manner of the Romans.) The rod was then given to the lictor, who struck the slave on the head with it, and on the back afterwards with his hand. The notary then entered his name in the register, with the reasons of his manumission. The new freed-man's head was then shaved, and a cap given him by his master, as a token of liberty. A third name was also given him on this occasion. Some slaves were freed at entertainments in private company, or by letter; but these enjoyed but a restrained and imperfect liberty; the others a full and perfect one. The ceremony of manumission was also performed, when a son had arrived at the age of manhood; and this was required before he could become his own master, agreeable to the ancient custom of considering children as the mere slaves of their parents. The form of manumission was thus: When a father wished to emancipate his son, he brought him before the prætor, where he formerly sold him three separate times to a friend, who was bound to return him to his natural father. There attended also five Roman citizens as witnesses, and a *libripens*, who held a brazen balance. In the presence of these, the father delivered over his son to the purchaser, with these words, "*I sell you this my son*;" to which the purchaser answered, "*I testify that this man is mine, according to the Roman rights, and that I purchased him by this brazen coin and balance*;" and having struck the scales with the coin, he gave it to the father by way of price. The supposititious purchaser then said to the magistrate, "*I desire that this man be free according to the customs of the Romans*;" and the prætor, if he approved, putting a rod on the head of the young man, pronounced him free, after the manner of the Romans; upon which the lictor, turning him round in a circle, gave him a blow on the cheek, signifying that leave was granted him to go where he pleased. The adoption of a youth took place before the magistrates with the same ceremonies, and the adopted passed into the name, family, and sacred rites of the adopter, and succeeded to his fortune. But if the person adopted were his own master, it was necessary to obtain the leave of the people, by proposing a bill to the *comitia curiata*, or assemblage of parishes.—In the time of Constantine, it was ordered that all the deeds of manumission should be signed in the church, in the presence of the congregation, the bishop being also present, by the lords or

masters as witnesses, who bringing the instrument, desired the bishop would consent to the enfranchising his slave; these manumissions were passed at the altar. — In the Saxon and feudal ages, the manumission of villeins or slaves was done several ways. Some were manumitted by delivery to the sheriff, and proclamation to the county, &c.; and others by charter. One form of manumission was for the lord to take the bondman by the head, and say, "I will that this man be free," and then pushing him forward out of his hands. There was also a manumission implied when the lord made an obligation for payment of money to the bondman, or sued him where he might enter without suit, &c. The form of manumitting a person in the time of the Conqueror, is thus set down: "*Si quis velit servum suum liberum facere, tradat eum vicecomiti per manum dextram, in pleno comitatu, et quietum illum clamare debet a jugo servitutis suæ per manumissionem, et ostendat ei liberas portas et vias, et tradat illi libera arma, scilicet lanceam et gladium, et deinde liber homo efficitur.*"—*Lamb.*

MANUSCRIPTS. The most ancient manuscripts in the world are the rolls of papyrus lately found in the pyramids of Egypt. Before the expedition of the French into Egypt no manuscripts of this kind had ever been noticed. The few which have been found have been observed to lie close to the figures of the embalmed mummies, beneath the bandages and resin employed to envelope the body. Their position is sometimes under the arms, sometimes between the thighs, and sometimes in the hand of the deceased. In the British Museum there is, among several others, an Egyptian manuscript on papyrus, which was taken from a mummy at Thebes, and brought into England by William Hamilton, Esq., by whom it was presented to the Museum. The papyrus, before it was expanded in the manner it is now seen, was closely rolled up. The characters in the manuscript are those which were in common use among the Egyptians. They are evidently written from right to left, a mode of writing which was remarked by Herodotus to prevail among that people. The Egyptians not only differed from the Greeks in this mode of writing, but they differed also in the mode of rolling their manuscripts; the Egyptians beginning their rolls from the left, and the Greeks from the right. In their different practices, however, both had the same object

in contemplation, that when a manuscript was unrolled, that part of it, which contained the beginning of the writing, should first present itself. This manuscript is divided into four columns, the first of which is imperfect; and each column is accompanied by a drawing, which represents one or more objects of Egyptian adoration. The ink, which has retained its colour in a surprising manner, seems to be composed of lamp or charcoal black, suspended in some animal matter. In some few parts of the manuscript, the ink, at first sight, seems to have lost its blackness; but these passages, upon a close inspection, are found to have been originally written with red ink. With respect to the instrument by which the letters were formed, there can be but little doubt that it was a reed and not a brush; it being a matter of great uncertainty whether the Egyptians ever used the latter in their writings; although Count Caylus is of opinion, that they employed it in their writings on cloth. Among the numerous paintings which yet adorn the walls of almost all the temples in Upper Egypt, a remarkable figure has been more than once observed, which will serve to throw considerable light upon the present inquiry. "This figure," says Ripaud in his Report on the Antiquities of that part of the country, "is engaged in writing on a volume or roll with the calamus or pen made of reed." To this circumstance may be added the authority of a writer, eminently learned in the manners and customs of the Egyptians:

"*Modo si papyrus, Ægyptiâ argutiâ Nilotici calami inscriptam non spreveris Inspicere.*"

It is here worth while to remark, that every roll consisted of an indefinite number of sheets, which were fastened together by glue; care being always taken to place the best sheet of papyrus first—that which was next in superiority, second—and so on in gradation to the last, which was the worst sheet in the roll: "*proximatum semper, bonitatis diminutione ad deterfrimas.*" This custom, mentioned by Pliny in the preceding passage, is confirmed, in some measure, by the roll just described, which, if held up to the light, will be perceived to have the first sheet composed of a much finer piece of papyrus than any of the succeeding sheets. Besides the papyrus just described, several others have lately been added to the interesting collection of the British Museum. — Of the Bible there are

numerous manuscripts in existence, especially in the Hebrew, Samaritan, Chaldee, Syriac, Arabic, Coptic, Ethiopic, and Greek. But according to Rabbi Menahem, who enumerates a great number of Hebrew manuscripts, there is not one more than 700 years old. In the Greek, copies of the Bible are much more ancient. The Alexandrian MS., now deposited in the British Museum (of which a description will be found under its proper head,) is attributed to the fifth century. It is generally admitted that the most ancient Greek and Latin manuscripts, not in rolls, do not go beyond the third century. The proofs of the highest antiquity are—no accents, the words undistinguished from each other, and uncial writing, especially square or round, not sloping or lengthened.—Greek manuscripts were entirely written in capitals till the seventh century, and generally without any division of words. In all the Greek manuscripts, there are both round and cornered letters. The former were more easily made upon papyrus, the latter upon stones. Great alterations took place in the mode of Greek writing in the eighth, ninth, and tenth centuries. Towards the latter end of the last, small letters were generally adopted. Greek manuscripts written in or since the eleventh century are in small letters, and very much resemble each other. Numerous abbreviations, symbols, and arbitrary marks, occur in Greek manuscripts between the tenth and fifteenth centuries.—Of the Latin manuscripts the most ancient are in capitals; and characters of this kind were in general use for records, &c., from the earliest times to the middle of the fifth century; though smaller characters were occasionally used for ordinary subjects, which required dispatch.—From the discovery of letters to several centuries after Christ, writing was usually in capitals or majuscule, without any space between the words. Thus every manuscript is denominated according to the shape and size of the letters in which it is written. There are, according to some, four classes of letters, called *capitals*, *majuscule*, *minuscule*, and *cursive*. These may be subdivided into more or less legible, elegant, or adorned; but all belong to the above four divisions. Of these divisions, some letters are common: for instance, the letters *c i k o x z*, which can hardly admit of alteration. These may be small, slanting, and united by hair strokes, and then they belong to the cursive, or running-hand: in every other respect they are common to all the classes. The letters *A D E G H M Q T U*,

when rounded, are peculiar to the uncial; the other letters are common to the majuscule and capitals. About the end of the third century, and probably in Origen's time, uncial letters (so called from *uncus* curved) were introduced: these differed from capitals by being more circular for the ease of writing. When writing in capitals, the angular letters would be found to impede the scribes; and therefore, to remove this inconvenience, they would naturally make the letters less angular, till they assumed a circular form. Uncial writing may easily be distinguished from what is written in pure capitals, by the roundness of the letters *A D E G H M Q T U*; the other letters are common to both uncials and capitals. There is a manuscript of the Palatine Virgil in the Vatican library at Rome, written in Roman majuscule in the third century, which affords us an instance of the transition from capitals to uncials. There is likewise the famous Florence Virgil, written towards the end of the fifth century, in Roman majuscule and uncials. There is also a very curious manuscript in the British Museum (Cicero's translation of Aratus on the Heavenly Bodies,) which Mr. Ottley, in a letter published in the *Archæologia*, attributes to the second or third century; but its alleged antiquity is extremely doubtful.—Of the manuscripts found at Herculaneum, much has been written and said. They are, generally speaking, burnt to a cinder; and, according to the exterior, might be taken for petrified wood. They were written on Egyptian paper, and by the examination of many which are less dry and wrinkled, and which, notwithstanding, were rolled as close as they now appear, they have not been compressed by the heat into a smaller bulk than they now occupy. A roll of this sort is formed of many pieces, thin, and as large as the hand, which, being fastened at the end of each other, form at their junction a fold of a finger's breadth, and are so well united that nothing is capable of severing them.—The Romans had artisans called *glutinatores*, whose profession it was to paste these leaves. The manuscripts were written in columns, which contain, in some manuscripts, forty lines, and in others forty-four. Between the columns the space of a finger is left blank. The columns have been framed in red lines, as usual with many books in the first copies. There is no appearance of ruled lines, as upon parchment, to direct the writing.—The ancient Britons, in their manuscripts, used Roman letters; but writing was very rare with them till after the sixth century, when Augustine came.—The Saxons

adopted the British characters, which were corrupted Roman. The Saxon writing, which obtained from 596 to the eleventh century, is divided into five kinds: Roman Saxon; Set Saxon; Running-hand Saxon; Mixed Saxon; and Elegant Saxon. The Roman Saxon, which is very similar to the Roman uncial, prevailed from the time of St. Augustine till the eighth century. The Saxon characters were almost discontinued in the twelfth century; but the Irish and Scots preserved the ancient forms till the end of the sixteenth. — The writing introduced into England by the Normans, in the eleventh century, was composed of letters nearly Lombardic, which were generally used in grants, charters, public instruments, and law proceedings, with very little variation from the Conquest till the reign of Edward III. About the reign of Richard II. variations took place in writing records and law proceedings; and from his reign to that of Henry VIII. writing was composed of characters called Set Chancery, Common Chancery, and Court-hand,—three different kinds of writing, partly derived from the Roman, and partly from the modern Gothic. — Before the invention of printing, the practice of *Illuminating Manuscripts* was very general; especially the breviaries, prayer-books, &c., belonging to the monks. Indeed the custom of introducing ornaments, drawings, emblematical figures, and even portraits, into manuscripts, obtained in the works of Varro, Pomponius Atticus, &c. From the fifth to the tenth century, the miniature paintings which we find in Greek manuscripts are generally good; but from the tenth to the middle of the fourteenth century they are bad, and demonstrate the barbarism of the age. In the two succeeding centuries, however, many excellent performances were produced, especially after the restoration of the arts, and revival of ancient works. Gold and azure were the favourite colours of the illuminers. Books illuminated with superior beauty were for persons of distinction. About 1546, the illuminators were in great distress for want of employ, on account of the dissolution of abbeys, and the invention of printing. The last specimen was Cardinal Wolsey's *Lectenary*, at Christ Church, Oxford.

MAPPA, in the public games of the Roman circus, a banner or napkin, hung out at the Prætor's, or other great magistrate's seat, as a signal for the race, or other diversions to begin. The mappa was received by the mapparius, or person who held it, from the consul, prætor, or other great officer. Notice was anciently

given by sound of trumpet; but Nero is said to have introduced the mappa, by throwing his napkin out of the window, to satisfy the people, who grew noisy at the delay of the sports, while he was at dinner.

MAPS. The use and advantage of maps were well known to the classical ancients. Their first introduction into Greece is attributed to Anaximander, the celebrated mathematician. The Romans brought them to great perfection. They had military and itinerary charts, marking not only the distances but the quality of the roads, bye-roads, hills, &c.; by means of which the generals formed their plans. Suetonius mentions a map of the world on vellum. — In the Middle age, the art was comparatively lost. Giraldus Cambrensis was one of the earliest geographers in this country, who constructed a map. To show the ignorance then prevailing throughout Christendom, on this subject, it is stated, that Brocardus, a friar, made a map of the Holy Land. In order to make it more intelligible, he placed a centre, and about it described the whole country. This centre he called the city of Acon, merely because it was best known. From this he drew four lines, corresponding to the four quarters of the globe, and divided every quarter into a third, and in each division placed the countries and places best known, that the situation of each might be easily discovered to what part of the world it belonged. — The first geographical maps or charts were brought to England by Bartholomew Columbus, brother of the famous Christopher, in 1489; and in this year he also printed and dedicated to king Henry VII. a map of the world.—*Pauw, Rech. c. 1.*

MARANATHA, among the Jews, a form of threatening, or anathematizing, which was looked upon as a most severe denunciation. The word may be paraphrased as, "the Lord come quickly to take vengeance on thy crime."

MARBLES. See **MARMORA**.

MARBRIUS, or **MARBRE**; in the Middle age, a cloth of parti-coloured worsted, so interwoven as to resemble veins of marble. It was thick in substance, and sometimes adorned besides with figures of animals, &c.—*Strutt*.

MARCH, was the third month of the Roman year, according to the calendar of Numa and Julius Cæsar; but in the calendar of Romulus, it stood first, in honour of his reputed father, Mars. On the calends of this month, as having, in the old computation, been the first day of the year, several ceremonies were performed; a fire was kindled by means of

a burning-glass in the altar of Vesta; the doors of the rex sacrorum was strewed with fresh laurel; the courts of the flamines were spread with new flowers; and the consuls had a new axe for the fasces; and the magistrates took possession of their places. The custom of entering upon offices on the first of March continued till the first Punic war, when it was changed to the first of January. During this month the feast of Matronalia was celebrated by the Roman matrons; at which presents were made by husbands to their wives. On the 19th was the feast of Quinquatria, in honour of Minerva, which lasted five days. During this solemnity, young persons prayed for wisdom and learning, of which Minerva was the goddess; and at this time boys brought presents to their masters.—The ancient painters represented this month by a man of a tawny and fierce aspect, with a helmet on his head, leaning upon a spade, holding the sign Aries in his right hand, and almond blossoms and cyons in his left, and a basket of seeds on his arm.

MARCHERS, or LORDS MARCHERS; those noblemen who lived on the Marches of Wales or Scotland. According to Camden they had once their own laws, and even *potestatem vita*, like petty kings; but they were abolished by stat. Hen. VIII. c. 26.—There was formerly a court, called the Court of the Marches of Wales, where pleas of debt or damages, not above the value of 5*l.*, were tried and determined.

MARCHET, in the feudal ages, a fine paid by the tenant to his lord upon the marriage of one of the tenant's daughters. This custom obtained throughout England, Wales, and Scotland, with some variation. In Scotland, and the North of England, the lord was empowered to lie with the bride the first night; but this custom was abrogated by Malcolm III. at the instance of his queen; and instead thereof the tenant was to pay a mark to the lord.

MARCIONITES, a sect of heretics, founded by Marcion, a native of Pontus, which, in the time of St. Epiphanius, extended over Italy, Egypt, Palestine, Syria, Arabia, Persia, and other countries. They laid down two principles; the one good, the other evil; and denied the real birth, incarnation, and passion of Christ. They taught two Christs: one, who had been sent by an unknown God for the salvation of all the world; another, whom the Creator would one day send to re-establish the Jews. They denied the resurrection of the body, and rejected

the law and the prophets. They pretended also that the gospel had been corrupted by false prophets, and allowed none of the Evangelists but St. Luke.

MARCITES, a sect of heretics in the second century, who called themselves the *Perfecti*, and made profession of doing every thing with a great deal of liberty, and without any fear. This doctrine they borrowed from Simon Magus, who, however, was not their chief; for they were called Marcites from one Marcus, who conferred the priesthood, and the administration of the sacraments, on women.

MARCOSIANS, an early sect of Christians, who were a branch of the Gnostics. St. Irenæus speaks at large of the leader of this sect. Marcus was an Egyptian, and reputed a magician. To impose more easily on his followers, he adopted certain Hebrew or rather Chaldee words, much used by the enchanters of those times. The Marcosians had a great number of apocryphal books, which they held for canonical. Many of these fables are still in use and credit among the Greek monks.

MARK, a certain weight of silver, valued temp. Hen. I. at 6*s.* 1*d.*; though at other times at 13*s.* 4*d.* Some were coined, and some only cut in small pieces; but those that were coined were worth something more than the others. In the Middle age, money was paid, and things valued oftentimes by the mark: "Assignavimus Reginæ pro dote sua mille marcas argenti annuatim, 13*s.* 4*d.* computatis pro marca." (Pat. 3 Joh. m. 17.) We read of a mark of gold of eight ounces, and of 6*l.* in silver; or, as others write, 6*l.* 13*s.* 4*d.*

MARKETS, among the Romans, were places of great consideration. It was usual for the prætors, proprætors, and consuls, to fix upon a spot in a province for holding fairs and markets, and assembling the people for the administration of justice. These, says Servius, were at first called *conciliabula*; but through the concourse of people were converted in the end to *municipia*. The others were created by grants to villages, incorporations, &c. The markets of Rome for provisions and goods were surrounded with porticos and houses, furnished with large tables, upon which they exposed the goods. There were separate markets for oxen, herbs, fish, bread, horses, &c. On a coin of Nero, we have a *macellum*, or market of *macellarii*. It is a round covered building, adorned with columns, and an entrance of four steps.—The market-day of the Roman Britons was Wednesday, from its dedi-

cation to Mercury. Afterwards Saturday was most usual, in order that there might be leisure to attend to the Sunday's duties. — Among the Anglo-Saxons, we find the markets directed to be near the town-gates. They were attended early in the morning; but the market did not commence till the bell was rung. Most of our market-fairs have been established by royal charter; or otherwise by immemorial custom. (See *FÉLIX*.) The Capitularies of Charlemagne forbade markets to be held on Sunday; yet it was common abroad and here, and allowed for provisions. Henry III. changed it in many places; but it continued long after. — *Du Cange. M. Paris.*

MARMORA, or MARBLES, (Gr. *μαρμαραίνω* to shine), were articles of great importance among the Greeks and Romans, owing to the ardour with which they cultivated the fine arts, as connected with architecture, statuary, and every kind of ornamental sculpture. There were an infinite number of different kinds of marble, usually denominated from their colour, country, grain, hardness, &c. Those most known among the Greeks, and considered the most valuable, were the Parian, (extremely white, and used for sculpture), the Hymettian (used chiefly for temples and altars throughout Greece), and the Pentelician. The first was obtained from Mount Paros; the second, from Hymettus; and the third, from a hill in Attica. The Egyptian quarries furnished white, black, and yellow tinted marble. The black marble was also obtained from Lesbos. Of the manner of cutting the famous Parian marble from the quarry, Dr. Clarke has given an interesting description. "If the stone (says he) had possessed the softness of potter's clay, and had been cut in wires, it could not have been separated with greater nicety, evenness, and accuracy. The largest squares and parallelograms correspond, as a mathematician would express it, by a series of equi-multiples with the smaller, in such a manner, that the remains of the entire vein of marble, by its dipping inclination, resembled the degrees or seats of a theatre." — Foreign marble was not introduced into Rome before A. R. 662; but shortly afterwards it became general, when M. Scaurus had imported 360 columns for his theatre. — The colours most esteemed were the Parian white, the Carthaginian red, the Laconian green, the Phrygian speckled, and the ivory-coloured Ethiopian. Of the various marbles used by both Greeks and Romans, Dr. Clarke has given us a catalogue; the most valuable of which

have been already mentioned; the rest shall be given alphabetically: — Atracian, green and white — Basalt, one black, the other green, both Egyptian; statues of the former are more frequent than of the latter — Bosphorian — Caristian, green, variegated with spots — Caralitican — Chian, variegated — Corinthian, variegated, but chiefly yellow — Cubelican — Docimaean — Granite, Egyptian, &c. of two kinds; white mixed with black, and red mixed with white: all the obelisks and many statues made of it — Hierosolymitan — Lucullum Marmor, a black marble, without veins, the Italian Nero-Antico; the *Marbre de Namur*, &c. — Lygdinum Marmor, or *Lydis Lapis*, a very fine marble or alabaster of exceeding whiteness, used for vases and ornaments — Marmor Conchyte, much used in works at Megara — Marmor Porinum, called also Porus, white like the Parian — Melian, yellow — Mylesensian, Alabrandine, Jassensian, and Ephesian — Melleum Marmor, of a honey colour, found in many parts of Italy — Phengites Lapis, found in Cappadocia, so transparent, that Pliny says a temple was built of it, without windows, which gave a dim light — Phellingis Lapis, from Mount Phellus, in Attica — Porphyry, two kinds, the red, and the green — Proconnesian — Rhodian — Scyrian — Tenaarian, of two kinds, green and black — Tauromenitan, Syracusian, Tragusian, and Molossian — Thasian, like Parian — Trondensian, Tyrian, white, from Lybanus — Verd Antique, the Tiberium Marmor, or Marmor Augustum, imported from Egypt, green, full of white spots or veins. Pliny notices several other kinds of marble, but which were seldom in use. — In the Middle age, marble appears to have been little used, particularly in this country, owing to its extreme dearness; for we find that the price of a common slab, for the grave of Richard de Gravesend, bishop of London, in the time of Edw. III. was 10*l.* "Marble," says Mr. Essex, "does not appear to have been used in our buildings before the twelfth century, and to have been disused before the end of the reign of Edw. III. It was brought from Petworth and from Purbeck." He adds, that "he does not find any mention of marble being used in churches, until after the Conquest, when in Henry the First's reign the choir of Canterbury cathedral was paved with marble, and the walls, which separated the choir from the porticos, composed of marble slabs." The first extensive use of marble, in ecclesiastical buildings, was in the erection of St. Peter's at Rome, which was entirely covered with marble

within and without, and cost the enormous sum of 12,000,000*l.* sterling.

MARQUIS. This order of nobility was first introduced by Richard II., who, in the year 1337, created his favourite Robert Vere, who was then earl of Oxford, marquis of Dublin. The word was derived from the German *March*, signifying originally "*custos limitis, or comes et prefectus limitis.*" Before the time of Richard II., those that governed the Marches were called Lords Marches, and not Marquesses.—*Selden.*

MARRIAGES. In all the civilized nations of antiquity, the laws and ceremonies of marriage have been considered of vital importance to the social system; and to render the marriage contract more sacred and imposing, they have usually accompanied it with religious ceremonies, and made it the business of the priest rather than of the civil magistrate, in order to strike the greater awe upon all present, and make them the more fearful of violating its conditions.

Among the Assyrians and the Persians, marriage was nearly on the same principle. In Assyria, to each of their tribes were appointed three magistrates, persons of approved integrity, who were to produce in public the marriageable girls, and to proclaim by a herald that they were fit for husbands. They always first disposed of the most mature. In Babylon, (says Herodotus), a kind of auction marriage used to take place annually. The virgins of marriageable age in every district were assembled on a certain day of every year. The most beautiful were first put up, and the man who bade the largest sum of money gained possession of her. The second in personal appearance followed, and the purchasers gratified themselves with handsome wives according to the depth of their purses. When all the beautiful virgins were sold, the crier ordered the most deformed to stand up; and after he had openly demanded who would marry her with a small sum, she was at length adjudged to the man who would be satisfied with the least; and in this manner the money arising from the sale of the handsome women served as a portion to those who were either of disagreeable looks, or that had any other fault or imperfection. A father could not marry his daughter as he pleased; nor was he who bought her allowed to take her home, without giving security that he would marry her. But, after the sale, if the parties were not agreeable to each other, the law enjoined that the purchase-money should be re-

stored. The inhabitants of any of their towns were permitted to buy wives at these auctions. The Babylonians afterwards made a law, which prohibited the inhabitants of different towns to intermarry, and by which husbands were punished for treating their wives ill.—Among the Persians, as among nearly all the Eastern nations of antiquity, polygamy, and even incest with a sister, was allowed. Nor did even a father respect his own daughter, or a mother the son of her own body. This custom continued till the time of Alexander the Great, who, having become master of Persia, by the overthrow and death of Darius, made an express law to suppress it.

In Egypt, polygamy was allowed to all, except to the priests, who could marry but one woman. Whatever was the condition of the woman, whether she was free or a slave, her children were deemed free and legitimate. The marriage of brothers with their sisters was not only authorized by the laws, but even, in some measure, originated from their religion, from the example and practice of such of their gods as had been the most anciently and universally adored in Egypt; that is, Osiris and Isis.—*Diod. l. i.*

Among the ancient Jews, polygamy was generally practised; and it was not uncommon to have, at one period, several concubines, and several others joined by the most regular union. Before the law of Moses, the patriarchs married their own sisters, agreeably to the general custom of the East; and Jacob even married two sisters together—Rachel and Leah. Wives and concubines differed in the manner in which they were betrothed, in power over the household, and in the portions of the children. The wife received presents, and a bill of betrothment. The concubine was married without these preliminary ceremonies. The wife was the mistress—the governess of the family. The concubine was inferior, and one of the members; and frequently, indeed, she was directly the servant of the wife. The Jews looked upon the words "*be fruitful and multiply,*" as containing an indispensable injunction to enter into the marriage state; and the man who did not marry his daughter before the age of twenty, was looked upon as accessory to any irregularities that she might be guilty of. The Hebrew men generally married before the age of eighteen, but were not allowed to exceed it. The women were contracted very early, but not permitted to marry till they were twelve complete.

The husband used to purchase his wife, by paying down a competent dowry. A considerable time elapsed frequently between the espousals and the marriage; but when the terms and time of marriage were settled, a contract was drawn up, specifying all particulars of the agreement. Widows were generally married on a Thursday, and virgins upon Wednesday or Friday. The evening before the solemnity, the bride was led to a bath, by a train of women, who sounded all the way every manner of kitchen instruments, to give notice of the approaching nuptials. The next day the lady was dressed out in her richest robes, and led into the open air, to the bank of a river, a garden, or into a hall adorned for the occasion. Here the bridegroom and bride, both in full dress, but covered with black veils, were placed under a canopy. Another veil, called *taled*, with four tufts hanging from the four corners, of a square form, was put upon their heads. Then the Rabbin of the place, or chanter of the Synagogue, presented a cup full of wine to the parties, having first pronounced this benediction, "Blessed be thou, O Lord, who hast created man and woman, and ordained marriage," &c. The couple having just tasted, the bridegroom produced a plain gold ring, and having taken the people to witness that it was good gold, and of due value, he put it upon the finger of the bride, before two witnesses, pronouncing these words, "By this ring thou art my spouse, according to the custom of Moses, and the children of Israel." Then the marriage contract was read and put, by the bridegroom, into the hands of the wife's relations. Wine was now again produced; part of which was drunk by the bride and bridegroom, and the rest thrown upon the ground; and since the destruction of the temple, the bridegroom always broke the vessel that contained it, with violence against the wall, in memory of that mournful event. Before the temple was destroyed, the bride and bridegroom wore crowns at the nuptials. The wedding ceremonies commonly lasted seven days for a maid, and three for a widow; during which time the married couple were attended by a number of young people of both sexes.

In ancient Crete, marriage was regulated agreeably to the laws of Minos, which looked upon every institution as adapted more to the good of the state than to individual gratification. Thus the young Cretans of mature age were not permitted to marry as they thought fit themselves. They were not left to

the impulse of passion, by which we are so often misled in that engagement. In forming the contract of wedlock, riches and pleasure were not their objects. In short, a Cretan married not for himself, but for the state. The magistrates had the right of choosing the strongest and the best made of the young men, and of marrying them to young women who resembled them in constitution and figure, that a well-proportioned matrimonial union might produce a robust, tall, well-made posterity, whose excellent constitution would do honour to the nation, and defend it; who would strike a terror into strangers by their mere presence; and who would conquer and reduce their enemies to subjection, by their strength and by their valour.

In most of the Grecian states, citizens were required to marry only with citizens; and those who married any other were liable, upon conviction, to be sold for slaves. Cecrops was the first who enjoined that each man should inviolably possess his own wife, and subjected the Athenians to matrimonial obligations. The laws concerning marriage afterwards were improved, and the Athenians were not suffered to intermarry with strangers. Polygamy was only allowed on particular cases. Sons and daughters of the same mother could not marry; but the prohibition did not affect sons and daughters of the same father. The custom of women bringing dowries to their husbands was general throughout Greece, except in Lacedæmon, where it was not received. Before the marriage could be solemnized, the virgins offered presents and sacrifices to Diana, to obtain permission to leave her train, and to change their state of life. The hair of the bride was also cut off, and dedicated to Diana, or to some other divinity, to whom she was supposed to be under peculiar obligations. The bride and bridegroom wore garments dyed of various colours, and were richly adorned according to their rank. Their heads were perfumed, and crowned with garlands of various herbs and flowers. The house in which the nuptials were celebrated was also decorated with garlands, and a pestle was tied upon the door. In the evening the bride was conducted in a chariot, from her own house to that of her husband, by the light of torches, accompanied by bands of musicians and dancers. On their arrival, the axletree of the carriage was burnt, to signify that she was never to return. When the bridegroom entered the house with his bride, figs and other sorts of fruit were poured on their heads,

as a prestage of future plenty. A sumptuous banquet followed, with music, dancing, and songs; which continued during several days. The Grecian women, particularly the unmarried, were kept closely confined in the most remote parts of the house, and narrowly observed. Even newly-married women were under almost as strict a confinement; this was afterwards relaxed, but they were obliged to be veiled whenever they appeared abroad. This was the usual practice in all the states of Greece, except Lacedæmon, where the virgins were obliged, by the laws of Lycurgus, to exercise themselves in all kinds of manly sports.—Marriage among the Spartans was a sort of rape: for the woman was close shaved and dressed in a man's habit by her female friends, and left upon a mattress; then the bridegroom entered in his common clothes, untied the virgin girdle, apparently by force, and took her into his embraces. Having stayed a short time, he again joined his comrades, and never visited her afterwards but by stealth; and often paid her many visits before he saw the face of his wife; nay, the Spartans frequently had children by their wives, before they knew their persons. This kept alive their love, and the difficulty of access continued the ardour of their passion. The laws of Lycurgus suffered neither sex to marry till they were of full age, for fear of weakening the state with a degenerate offspring.

Among the early Romans, marriage was considered highly honourable, and encouraged to the utmost. They not only rewarded those who married, but decreed penalties against men who remained in a state of celibacy. Fines were first levied on unmarried men about the year of Rome 350; and when pecuniary forfeitures failed to ensure their obedience to these connubial edicts, their contumacious neglect of the fair sex was punished by degradation from their tribe. Celibacy continued, however, to gain ground in Rome; and to counteract its effects, we find that, in the year 518 from the foundation of the city, the censors had recourse to the extraordinary measure of obliging all the young unmarried men to pledge themselves on oath to marry within a certain time. No Roman citizen, however, was permitted to marry a slave, a barbarian, or a foreigner, unless by the permission of the people. By the laws of the Decemviri, intermarriages between the patricians and plebeians were prohibited. But this restriction was soon abolished. Afterwards, however, when a patrician lady married a

plebeian, she was said *patribus enubere*, and was excluded from the sacred rites of patrician ladies. When any woman married out of her clan, it was called *gentis enuptio*; which likewise seems anciently to have been forbidden.—When a matrimonial union was determined upon, a contract or engagement, called *ponsalicia*, was drawn up and signed by the parties; after which the man presented his intended bride with a ring, which was generally made of iron without any ornament, and fixed the day for the marriage. The Romans were very superstitious with regard to the particular time of marriage. The kalends, nones, and ides of every month, and the whole of May, were reckoned very unfortunate; the most propitious time was the middle of the month of June. No marriage was celebrated without first taking the omens. There were three different methods of legal marriage among the Romans. The first was by *usus*, or prescription, when a woman lived with her intended husband during a whole year without being absent three nights. The second was by *confarreatio*, when a man and woman were united by the pontifex maximus, or flamen dialis, before ten witnesses: this was the most solemn form of marriage, and was performed by the priests, repeating a set form of words, accompanied with solemn sacrifices, and offerings of burnt cakes, made of salt-water and flour, which had been before tasted by the parties. The third kind of marriage was *coemptio*, a kind of mutual purchase, when the parties were married by giving each other a small piece of money, and repeating a set form of words. On the wedding-day the bride was dressed in a long white robe with a purple fringe, bound with a girdle, which the bridegroom was to untie: her face was covered with a red veil; her hair was divided into six locks with the point of a spear, and crowned with flowers. Thus habited, the bride was led in the evening to the bridegroom's house by three boys whose parents were living; she was lighted by five torches, and maid-servants followed with a distaff, a spindle, and wool. On her arrival at the house she bound woollen fillets round the door-posts, which were adorned with flowers, and anointed them with the fat of swine or wolves, to avert infection and enchantment. This being done, the bride was lifted over the threshold; and, on her entrance, the keys of the house were delivered to her, a sheep's skin was spread under her feet, and both she and her husband touched fire and water. The marriage ceremony was con-

cluded with a feast, at which musicians attended, who sang the nuptial song; and the bridegroom scattered nuts about the room for boys to scramble, intimating that he dropped childish amusements, and thenceforth was to act as a man. — The Roman marriage by *confarreatio* (whence the bride-cake is derived) is denoted in many antiques by a man and woman standing; she gives her right hand to the man, and in her left holds three wheat-ears. The man wears a toga, the woman a stola and peplum thrown over the shoulders. Her hair is rolled, and raised around her head, as in Diana and Victory—a fashion usual with virgins and brides.

Among the ancient Gauls, polygamy appears to have been allowed, especially among the great; though it was not generally encouraged. When a father chose to marry his daughter, he gave a liberal entertainment, to which he invited a great number of people, even strangers. After the entertainment, the daughter was called in, and from among her guests she chose him for her husband to whom she presented water. When the bridegroom received his bride's fortune; he added to it an equal sum of his own. The whole money they employed as advantageously as they could, and laid the profits of it apart. When one of them died, the capital, and all it had yielded, went to the survivor. The husbands had the power of life and death over their wives, and over their children.

The Franks, a northern tribe from Germany, who overran Gaul on the fall of the Roman empire, did not tolerate polygamy; and he was rigorously punished who quitted one to marry another. The tie which connected them was indissoluble; and the wife was inseparable from her husband. She followed him to war; the camp was her country; and from the camp, the armies, at the beginning of their conquests, drew their recruits. Boys, born and bred amid the din of arms, enured to dangers, and already soldiers, replaced the old and the slain. They married in their turn, as we learn from Sidonius Apollinaris; who, in describing the rejoicings that were made in the camp of Clodion, on account of a wedding, tells us, that a fair young man, by whom he means a Frank, had married a fair young woman; and that the soldiers celebrated their nuptials with Scythian and warlike dances. — The Franks were absolute masters in their houses. They could put their wives to death when they departed from their duty: and it is surprising, that if a Frank killed his wife in

a transport of anger, the laws only punished him by prohibiting him for some time to bear arms; by a temporary interdiction of his military character. The Franks, when they were disposed to marry, might be said to buy their wives, as well by the settlement they made on them, which was to descend to their children, as by the presents which they made to them, and to their nearest relations. Thus the wife had her fortune, not from her father, but from her husband. The Salic law obliged him who married the widow of a Frank to give three sous and one denier, to the nearest relation of her deceased husband; or, if none were surviving, to pay that sum to the son of the prince, as the price of his acquisition. The formulæ of Marculphus expressly declared, that he who married a maid was to present to her a sou and a denier, according to the Salic law, and the ancient custom of the nation.

Among the ancient Britons, polygamy was strictly forbidden, and the marriage of one man with one woman was fully established. Their kings and queens were subject to it, as well as the meanest of the people; and when they presumed to violate it, they were hated and abandoned by the world. When a British virgin was marriageable, the lover addressed himself first to the father of the maid, and requested his daughter in marriage; and if he agreed to the overture, he opened "the hall of the maid," (the apartment in which she generally sat, retired from the men of the family,) and introduced the suitor to his daughter. The period of courtship, among the British women, appears to have been generally as short as it was in the patriarchal age. A few days concluded the suit. The absolute authority of the father took away all power of refusal from the daughter; and, if she disliked the lover whom he recommended, she had no other resource than the tears of entreaty, or the dangers of flight. The husband was entitled either corporally to chastise his wife, or to require a legal satisfaction from her, for three crimes, infidelity to his bed, embezzling his goods, or abusing his beard. The British females, after the introduction of spinning, were so constantly employed at the distaff, that the spindle became the symbol of the sex; and still in England, when the banns of matrimony are published, those women who have not been married are called spinsters.

Among our Anglo-Saxon ancestors, polygamy was unknown. The sacred tie of one man with one woman was reli-

giously observed. As among all the northern nations, the bride was purchased by a small present to the father or guardian, called *mundbora*; without whose consent no marriage could be lawful. On the lady agreeing, they were solemnly contracted; and a friend of the bridegroom became surety for the woman's good treatment, maintenance, &c. The dowry was fixed, and all the relatives within the third degree were invited. The marriage was celebrated at the house of the bridegroom; and the day before the wedding, the friends of the bridegroom, who were invited, spent the day in conviviality. Next morning, the bridegroom's friends, armed, and on horseback, proceeded to the house of the bride, under the conduct of the *forewistaman*, or foremost man, to lead the bride to the residence of her intended husband. The bride was led by a matron, called the bride's woman, followed by young women, termed bride's maids, and attended by her *mundbora*, and other male relatives. She was received on her arrival by the bridegroom, and solemnly betrothed by her guardian. The united companies then proceeded to church, attended by musicians, and received the nuptial benediction from the priest. Both parties were then crowned with flowers; after which they returned home to celebrate the nuptial festivities. At night the new-married pair were conducted to their apartment, and placed on the hymeneal couch, where they drank of the marriage-cup with all who were present. Next morning the whole company assembled in their apartment before they arose, to hear the husband declare the *morning-gift*, or what settlement and indulgences he would grant his wife; and, when the gift was declared, a competent number of his relatives became sureties, that he would perform what he promised. The feastings and rejoicings continued several days after the marriage, and seldom ended till all the provisions were consumed. To indemnify the husband, in some degree, for all these expenses, the relatives of both parties made him some presents. — The laws of matrimony were observed with great strictness. Examples of adultery were extremely rare, and punished with much severity. The husband of an adulteress, in the presence of her relatives, cut off her hair, stripped her almost naked, turned her out of his house, and whipped her from one end of the village to the other. A woman, who had been thus exposed, never recovered her character; and neither youth,

beauty, nor riches, could ever procure her another husband.

In the Middle age, before the time of Pope Innocent III., there was no solemnization of marriage in the papal church; but the man came to the house where the woman inhabited, and led her home to his own house, which was all the ceremony then used. Publication of marriage by banns was instituted in 1210, and marriage was first celebrated in churches in 1226. Gregory the Great was the first Pontiff who granted dispensations for marriages.

MARS. For Symbols see GODS.

MARTIALES LUDI, Roman games in honour of Mars, at which martial feats were exhibited.

MARTYROLOGY, (from *μαρτυρ* a witness, and *λογος*, the word,) in church history, a calendar or register kept in religious houses, wherein were inserted the names and donations of their benefactors, and the days of their death, that on every anniversary they might commemorate and pray for them. Several religious benefactors have made it a condition of their beneficence, to be recorded in the Martyrology. The custom of collecting Martyrologies is borrowed from the Romans, who inserted the names of their heroes in their Fasti, to preserve to posterity the memory and example of their noble actions. Baronius gives pope Clement the credit of being the first who introduced the custom of collecting the acts of the martyrs. In the early ages of the church, the Martyrology of Eusebius of Caesarea was the most celebrated. It was translated into Latin by St. Jerome; but is not now extant. That attributed to Beda, in the eighth century, is of very doubtful authority; the names of several saints being there found, who did not live till after the time of Beda. The ninth century was very fertile in Martyrologies. Then appeared that of Florus, subdeacon of the church at Lyons, who, however, only filled up the chasms in Beda. This was published about the year 830; and was followed by that of Waldenbertus, monk of the diocese of Treves, written in verse about the year 848. That of Usuard, a French monk, written by command of Charles the Bold, in 875; which is the Martyrology now ordinarily used in the Romish church. That of Rabanus Maurus, which is an improvement on Beda and Florus, written about the year 845. That of Notker, monk of St. Gal, written about the year 894. The Martyrology

of Ado, monk of Ferrieres, in the diocese of Treves, afterwards archbishop of Vienne, is a descendant of the Roman, if we may so call it; for Du Sollier gives its genealogy thus: The Martyrology of St. Jerome is the great Roman Martyrology; from this was made the little Roman printed by Rosweyd. Of this little Roman Martyrology, with that of Beda, augmented by Florus, Ado compiled his in the year 858. The Martyrology of Nevelon, monk of Corbie, written about the year 1089, is little more than an abridgment of that of Ado. Father Kircher makes mention of a Coptic Martyrology, preserved by the Maronites at Rome. There are also several Protestant Martyrologies, containing the history of the sufferings of the Reformers under the papists; as that of Fox, Clark, Bray, and others.

MASBOTHÆI, the name of two ancient Jewish sects; the one before or at least contemporary with Christ; the other a sect of heretics descended from them, who proved very troublesome to the early Christians.

MASKS. The use of masks, in religious festivals and dramatic representations, is of great antiquity. It is said that masks, made of papyrus, were worn on certain occasions by the kings and queens of Egypt; and that the custom passed to Rome under certain disguises of the priests of Mithras. These masks represented the heads of Isis, hawks, lions, leopards, wolves, &c. Masks were also frequently worn, among the classical ancients, during certain solemnities and festivals; as the feasts of Cybele, Isis, the Saturnalia, triumphs, public pomps, and especially the festivals of Bacchus, which last masks were generally hideous. Clemens Alexandrinus informs us, that masks were mentioned in the poems of Orpheus and Linus, whence we may judge of their antiquity. On the other hand, it is certain that theatrical masks only came into use in the time of Æschylus; that is about the 70th Olympiad, and consequently above seven or eight hundred years later. The first masks, of which Clemens Alexandrinus speaks, were not different from those we now use; whereas the masks for the theatre were a sort of head-pieces that covered the whole head, and represented not only the features of a face, but the beard, ears, hair, and even all the ornaments in a woman's head-dress. At least, this is the account we have of them from Festus, Pollux, Aulus Gellius, and all the authors who mention them. This is likewise

the idea Phædrus gives of them, in his Fable of the Mask and the Fox; and it is moreover a fact which an infinity of bas-reliefs and engraved stones put beyond all doubt. We must not, however, imagine, that the theatrical masks had always the same form; for it is certain they were very gradually brought to this perfection. All writers agree, that at first they were very imperfect. At first the actors only distinguished themselves by bedaubing their faces with the lees of wine; and it was in that manner the pieces of Thespis were acted, "*Qui canerent agerentve, peruncti facibus ora*," (who played and sang their pieces, having their faces stained with lees of wine.)—They continued afterwards to make a sort of masks with the leaves of the arcion, a plant which the Greeks called for that reason *προσωπιον*; and it was likewise called sometimes among the Latins *personata*, as appears from this passage in Pliny,—"*quidam arcion personatam vocant, cujus folio nullum est latius*." In fine, after dramatic poetry was become complete in all its parts, the necessity the actors found of imagining some way of changing their figure and mien in an instant, in order to represent personages of different ages and characters, put them on contriving the masks we are now speaking of. Suidas informs us, it was the poet Phrynichus who first brought a female mask into use; and Neophron of Sicily first introduced one for that kind of domestic among the ancients, who was charged with the care of their children, from whose appellation we have the word *pedagogue*. Athenæus relates, that it was Æschylus who first dared to bring upon the stage drunken personages in his *Καβειροι*: and that it was an actor of Megara, called *Maison*, who invented the comic masks for a valet and a cook. We read in Pausanias, that Æschylus introduced the use of hideous frightful masks in his *Eumenides*: but that it was Euripides who first adventured to add serpents to them. Masks were not always made of the same materials. The first were of the bark of trees, "*Oraque corticibus sumunt horrenda cavatis*," (and put on horrid masks made of barks of trees). *Virg. Geo. ii. 387*. We learn from Pollux, that afterwards some were made of leather lined with linen or some stuff. But these masks being easily spoiled, they came at last, according to Hésychius, to make them wholly of wood; and they were formed by sculptors according to the ideas of the poets, as we may see from the Fable of Phædrus we have al-

ready quoted. Though Pollux enters into a very long detail of the theatrical masks, yet he only distinguishes three sorts, the comic, tragic, and satiric; and in his description he gives to each kind as much deformity as it was possibly susceptible of; that is, features caricatured to the most extravagant pitch of fancy, a hideous absurd air, and a wide extended mouth, ever open to devour the spectators, so to speak. But there are, upon an infinity of ancient monuments, masks of a quite opposite form and character, that is to say, which have natural and agreeable faces, and nothing like that large gaping mouth which renders others so frightful. Pollux not only tells us, in general, that the comic masks were ridiculous, but we learn from the detail of them he has left us, that the greater part of them were extravagant to absurdity. There was hardly any of them which had not distorted eyes, a wry mouth, hanging cheeks, or some such other deformity. With respect to the tragic masks they were yet more hideous: for over and above their enormous size, and that gaping mouth which threatened to devour the spectators, they generally had a furious air, a threatening aspect, the hair standing upright, and a kind of tumour on the forehead, which only served to disfigure them, and render them yet more terrible. The satiric sort was the absurdest of them all; and having no other foundation but the caprice of poets, there were no imaginable odd figures which these masks did not exhibit; for besides fawns and satyrs, whence they had their names, some of them represented Cyclopes, Centaurs, &c. In a word, there is no monster in fable which was not exhibited in some of these pieces by proper masks; and therefore we may say, it was the kind of dramatic entertainments in which the use of masks was most necessary. But what rendered it impossible for the actors to perform their parts without them, was their being obliged to represent personages, not only of different kinds and characters, but likewise of different ages and sexes. There being no actresses among the ancients, the female characters in their pieces were acted by men. From what has been said, it results, that three things made the use of masks absolutely necessary on the theatre. First, the want of actresses to act the parts of women; secondly, that extraordinary size of which tragic personages were in possession; and thirdly, the very nature and genius of the satiric kind. As they used them likewise to resemble the faces of the persons intended to be represented, it was a

method of rendering the representation more natural than it could otherwise have been, especially in pieces where the intrigue turned upon a perfect resemblance of faces, as in the *Amphitryon* and the *Menechmi*. It was with the faces of the actors then, as it is now with respect to the ornaments in our scenes, which must be magnified to have their due effect at a certain distance. — The grotesque visages upon Anglo-Saxon sculptures are apparently masks used in mummeries; for they knew the mask, and called it *ore*. Wearing a mask by officers of justice, or persons so employed, occurs in 1295; and in mummeries it has been common at all times. Black masks were frequently worn by ladies in public in the time of Shakspeare, particularly, and perhaps universally, at the theatres.

MASQUES, in the Middle age, a kind of comic dramatic exhibitions, which, as Warton says, began in the reign of Edward III., and were at their height temp. Henry VIII., when they consisted of music, dancing, gaming, and banqueting, with a display of grotesque characters and fantastic dresses. The gentlemen of the inns of court were great performers in them.—The *Anti-masque*, or *Antic-masque*, was a ridiculous interlude, dividing the parts of the more serious masque. It was usually performed by hired actors from the theatres; the masque being often played by ladies and gentlemen. They resembled the Roman *exodia*; and the characters were fools, satyrs, baboons, wild men, spirits, or witches; but nothing serious or hideous.

MASS PRIESTS, in the Middle age, a name given to the secular priests, to distinguish them from the regulars. They were to officiate at the mass, or in the ordinary service of the church; hence *Messe Preost*, in many of our Saxon canons, for the parochial minister. He was sometimes called *Messe Thegne*, because the dignity of a priest in many cases was thought equal to that of a Thane, or lay lord. But afterwards the term Mass Priest was restrained to stipendiaries retained in chantries, or at particular altars, to say so many masses for the souls of the dead.

MASSALIANS, a set of heretics, sometimes called Euchites, who existed in the fourth and fifth centuries. They affirmed that prayer alone was sufficient instead of all other good works. Their authorities were certain monks of Mesopotamia, who, growing weary of their manual work, which at that time was a considerable part of their discipline, pretended that prayer alone gave them

strength to resist all temptations; that it put the devil to flight, and rooted out sins. They maintained also, that every man had two souls, one of which was celestial, the other a devil, that was forced out by prayer. They pretended they were prophets; that they could see the Trinity with their corporeal eyes; and that they became so far like unto God, that in such condition they did not so much as sin in their thoughts, imagining the Holy Ghost descended visibly upon them, especially at the time of their ordination, when they danced, as they pretended, upon the devil, which occasioned them to be called enthusiasts, or persons possessed. They forbade giving alms to any but their own sect, dissolved marriages, and persuaded children to leave their parents to follow them. The men wore their hair long like women; and went in magnificent robes. The emperor Theodosius published an edict against them; and the bishops in a council, anno 427, ordered, that by reason of their frequent relapses, they should be no more admitted, whatever promises of repentance they should make.

MASSORA, a critical work amongst the Jews, containing remarks on the verses, words, letters and vowel-points, of the Hebrew text of the Bible, and serving to protect the law from any alterations. For it is to be observed that the sacred books were originally written without any breaks or divisions into chapters, or verses, or even words. The Jews therefore found it necessary to establish a canon, to fix and ascertain the reading of the Hebrew text. This rule or canon they call *Mas-sorâ*, or tradition, in which are numbered the verses, letters, words, &c.; and the slightest variations are taken notice of. The Jewish doctors or rabbins who drew it up are called Massorites.

MASTIGOPHŌRI, certain officers amongst the Greeks, who were appointed to preserve the peace, maintain due order, and correct the disorderly at the Olympic games. They were also called Rhabdophori, from bearing in their hands a stick, as the badge of their office. They sometimes had the name of Alytæ amongst the Eleans; and their president was called Alytarcha.

MATHEMATICS. The first who cultivated mathematics after the flood, according to Josephus, were the Assyrians and Chaldeans; from whom, Josephus adds, they were carried by Abraham to the Egyptians, who proved such proficients, that Aristotle assigns to them the origin of mathematics. From Egypt, 584 years before Christ, the science

passed into Greece through the medium of Thales, who, having learnt geometry from the Egyptian priests, taught it in his own country. After Thales came Pythagoras, who, among other mathematical arts, paid a peculiar regard to arithmetic, deriving the greatest part of his philosophy from arithmetical numbers. He was the first, Laertius tells us, who abstracted geometry from matter; and to him we owe the doctrine of incommensurable magnitude, and the five regular bodies, besides the first principles of astronomy. Pythagoras, after he had lived in close community with the Egyptian priests for seven years, and had been initiated into their religion, where he was taught the system of the universe on mathematical principles, passed afterwards into Greece and Italy, where he taught the first elements of that important science. He had made so great a progress in it, that he went further in his discoveries than his masters; for he was the first that placed the sun in the centre of the system, and made the earth and planets to turn round him. Pythagoras was succeeded by Anaxagoras, Ænopides, Briso, Antipho, and Hippocrates of Scio, who all applied themselves particularly to the quadrature of the circle, the duplicature of the cube, &c. Afterwards, mathematics and astronomy sank into comparative neglect, and they continued in a languishing state, till the Ptolemies, kings of Egypt, declared themselves their protectors, by erecting an academy at Alexandria, which produced several eminent mathematicians and astronomers; and, among the rest, Hipparchus, who undertook to number the stars. He foretold the eclipses, both of the sun and moon for six hundred years; and on his observations is founded Ptolemy's *Μεγαλησυναξις*. After this period, the cultivation of mathematics and the higher sciences fell into entire neglect.

MATRALIA, Roman festivals in honor of Ino, or Matuta, at which only matrons and free-born women officiated.—*Varro*.

MATRICULA, a register; as in the papal church there was *Maticula Clericorum*, which was a list or catalogue of the officiating clergy; and *Matricula Pauperum*, a list of the poor to be relieved. Hence to be entered in the register of the universities, is to be matriculated, &c.

MATRŌNA, among the Romans, signified a married woman, as well as the mother of a family; the latter of whom was generally called *mater-familias*.

MATRONALIA, Roman festivals instituted by Romulus in honour of Mars, and celebrated by married women on the

calends of March, in commemoration of the rape of the Sabines. Bachelors were entirely excluded from any share in the solemnity. The men, during this feast, sent presents to the women, for which a return was made by them at the Saturnalia; and the women gave the same indulgence to their servants then, which the men gave to theirs at the feast of Saturn; serving them at table, and treating them as superiors.—*Ovid. Fast. Plut.*

MATTOCK, a classical symbol of the athlete, originating from the sand being levelled with a mattock before combat. On cameos, coins, and marbles, this implement is borne by Loves, youths, &c.—*Winckel.*

MAUSOLEUM, among the classical ancients the name of any superb or magnificent monument of the dead, adorned with rich sculpture, and inscribed with an epitaph; but it properly and literally signified that particular monument built by Artemisia, to the memory of her husband Mausolus, king of Caria, whence it derived its name. This monument was so superb that it was reckoned one of the seven wonders of the world. It was built by four different architects. Scopas had the east side; Timotheus the south; Leochares the west; and Bruxis the north. Over this stately monument was erected a pyramid; the top of which was adorned with a magnificent chariot drawn by four horses. (*Herod. Strabo.*) Osymandias, king of Egypt, had also a magnificent mausoleum erected to his memory. Among other splendid decorations, it was encompassed with a circle of gold, a cubit in breadth, and 385 cubits in circumference; each of which shewed the rising and setting of the sun, moon, and planets; which proved that the ancient Egyptians understood the division of the year into twelve months.—*Diod. l. i.*

MAVORTIUM, a loose shawl worn by the Egyptian monks, to cover the neck and shoulders, between the tunic and the melotes, or sheep-skin cloak. Strutt makes it a mourning costume.

MAY, the third month of Romulus's year, but the fifth of the year as reformed by Numa and Julius Cæsar. In this month were held the festivals of the Bona Dea, and the ceremony of the Regifugium. On the 9th was the feast of the Lemures, ghosts or spectres, which were believed to be the souls of deceased friends; to these, sacred rites were performed for three nights, not successively, but alternately. On the 13th was the festival of merchants. — The ancients represented this month by a youth with a lovely countenance, in a robe of white

and green, embroidered with daffodils, haw-thorns, and blue bottles; on his head a garland of white and damask roses; with a lute in one hand, and a nightingale on the fore finger of the other.

MAY-DAY. On May-eve the Druids made large fires on eminences, in honour of Beal, or Bealan, the Irish and Celtic word for the sun. Two of these fires were kindled on May-eve, in every village of the nation, between which the men and beast, devoted to sacrifice, were compelled to pass; one of them being killed on the cairn, and the other on the ground; hence the Irish proverb applied to a person in a dilemma, "Itter dha teine Bheil," between Bel's two fires.

MAYORS. For the origin of, see **MAIRE**.

MAZA, among the Athenians, a sort of cake made of flour boiled with water and oil, and set, as the common fare, before such as were entertained at the public expence in the common hall or prytaneum. Maza was also a coarse kind of food made of the meal of parched barley, sprinkled with some liquid, and eaten with honey or defrutum. Hippocrates advises the use of it in spring, as preferable, on account of its moisture, to common bread. — *Mazonomus* was a large wooden dish in which the ancients served up the maza.

MEALS. In the early stages of society, the meals were simple and the food plain; and in the heroic ages, even kings and heroes were frequently their own butchers and their own cooks; as we read in many parts of Homer. Thus we find that the wisest legislators of antiquity prescribed frugality and temperance among the community; and it was only in later and more corrupt times that these maxims were violated by the introduction of luxury and intemperance. Minos, the ancient law-giver of Crete, thought it good policy to establish a community of tables and of meals. Besides many great advantages which he found in this institution — such as the introducing into his state a kind of equality; the rich and the poor eating the same food; the inuring of his subjects to a sober and frugal life; the cementing of friendship and union among the citizens, by the familiarity and gaiety of the table; — besides these advantages, he had in view the custom of war, in which the soldiers are obliged to eat together. The public furnished the expences of the table. Thus women, children, persons of every age, were maintained in the name and at the expence of the republic. When they had finished their meal, the old men discussed affairs

of state. The conversation most commonly turned to the history of the country, to the actions and virtues of their great men, who had distinguished themselves by their courage in war, or by their wisdom in government: and the young men, who were always present on these occasions, took those patriots and heroes for models, by which they formed their manners, and regulated their conduct.

The celebrated Spartan legislator, Lycurgus, imitated the system of public meals, which existed at Crete, with some modifications. In order to suppress the magnificence and expense of public tables, he enacted that all should eat together of the same common diet, as prescribed by law, and expressly forbade all private meals. The poor and the rich ate together in the same place, and none were allowed to appear at the public eating-rooms, after having taken care to fill themselves with other diet; because every body present took particular notice of any one that did not eat and drink, and the whole company were sure to reproach him with the delicacy and intemperance that made him despise the common food and public table. The tables consisted of about fifteen persons each; where none could be admitted without the consent of the whole company. Every one, without exception of persons, was obliged to be at the common meal; and a long time after the making of these regulations, king Agis, at his return from a glorious expedition, having taken the liberty to dispense with that law, in order to eat with the queen his wife, was reprimanded and punished. The very children were present at these public tables, and were carried thither as to a school of wisdom and temperance. Here their children were likewise trained up and accustomed to great secrecy. As soon as a young man came into the dining room, the oldest person used to say to him, pointing to the door, "Nothing spoken here must ever go out there." The most exquisite of all their dishes was what they called their black broth; and the old men preferred it to every thing that was set upon the table. Dionysius the tyrant, when he was at one of these meals, was not of the same opinion; and what was a ragout to them, was to him very insipid. "I do not wonder at it," said the cook, "for the seasoning is wanting." "What seasoning," replied the tyrant. "Running, sweating, fatigue, hunger and thirst; these are the ingredients," says the cook, "with which we season all our food."

In the early ages, the food of the Greeks

consisted of the simplest fruits of the earth, and their drink was water. When agriculture had made some progress, the use of bread, made of barley, was introduced: but this became afterwards in use only among the poor. In the states of Lacedæmon and Athens, frugality was much longer maintained than in any other Grecian states: the former having a peculiar manner of living. The flesh of animals was introduced at a later period, and although at first only roasted, it brought on by degrees the luxuries of the table, and some of the cities of Greece became renowned for producing excellent cooks. In later times, the Greeks made three and sometimes four meals a day; the morning meal, which was taken about the rising of the sun: the next at mid-day; the afternoon repast; and the supper, which was the principal meal, called *Δειπνον*. It answered to the Cena of the Jews and Romans, and was taken after the business of the day was over. The poor sometimes fed on grasshoppers and the extremities of leaves; or excavated their bread, and filled the hollow with sauce. The Greeks, in general, were great lovers of fish. The usual drink of the Greeks was water, either hot or cold, but most commonly the latter, which was sometimes cooled with ice; but wines were very generally used, and even perfumed wines were introduced at the tables of the rich. Before the Greeks went to an entertainment, they washed and anointed themselves, and wore garments proper for the occasion. When they arrived, the entertainer either took them by the hand, or kissed their lips, hands, knees, or feet, as they deserved more or less respect. The table was placed in the middle; round which were placed couches covered with tapestry, upon which the guests reclined at full length, leaning on their left arms, with their heads raised up, and their backs supported with pillows. As soon as the provisions were set on the table, and before the guests began to eat, a part was offered as a sort of first fruits to the gods. The Grecian entertainments usually consisted of three courses: the first was of such things as were supposed to create an appetite; the second was the principal; after which followed the third, which was furnished with a great profusion of sweetmeats, &c. To preserve harmony at entertainments the Greeks used to appoint a Basileus, or king, whose business it was to determine the laws of good fellowship, and to observe that every man drank his proportion. The Greeks had a custom similar to ours, of drinking healths, not

only to those present but to their absent friends; and at every name they poured a little wine on the ground, which was called a libation. The entertainment being ended, a libation with a prayer was offered, and a hymn sung to the gods. After this the company was amused with music, dancing, mimicry, or whatever could tend to excite mirth and cheerfulness. It must be observed, concerning the guests, that men and women were never invited together.

It was a religious custom among the ancient Jews never to eat with any persons of a different religion, or of a profession that was odious to them, as publicans, &c. The ancient Hebrews had each a separate table when they eat; this appears to have been the case when Joseph entertained his brethren. Homer alludes to the same custom, *Odys. xiv.*, which obtains yet in China and several other places in the East. The chief respect and honour the Jews paid their guests consisted in serving them in a most plentiful manner: thus Benjamin's mess was the largest. Their seasonings were salt, honey, oil, and cream. The spices used amongst us were unknown to them. Singing, dancing, and perfumes were admitted at their entertainments. The Hebrews of old sat at table as we do; but in process of time they adopted the fashion of the Persians, Chaldeans, Greeks, and Romans. They had not only their *cana*, or principal meal, but had table couches to lie upon. This custom of lying upon couches at their entertainments, prevailed amongst the Jews in our Saviour's time; for having been lately conquered by Pompey, they conformed in this, and many other respects, to the example of their masters. The manner of lying at meat was this. The table was placed in the middle, round which stood three beds covered with cloth or tapestry, according to the quality of the master of the house. Upon these they lay, inclining the superior part of their bodies upon their left arms, the lower part being stretched out at full length, or a little bent. Their heads were supported and raised up with pillows. The first man lay at the head of the bed; the next man lay with his head towards the feet of the other, from which he was defended by the bolster which supported his own back, commonly reaching over to the middle of the first man; and the rest after the same manner. The most honourable place was the middle bed—and the middle of that. Favourites commonly lay in the bosom of their friends; that is, they were placed next below them. See John xiii.

23, where St. John is said to have lain in our Saviour's bosom. So *Juv. Sat. ii. 120*:

"*Cæna sedet, gremio jacuit nova nupta mariti.*"

Amongst the Jews, several kinds of animals were forbidden to be used as food. The flesh with the blood, and the blood without the flesh, were prohibited. The fat also of sacrificed animals was not to be eaten. Roast meat, boiled meat, and ragouts were in use amongst the Hebrews; but we meet with no kind of seasoning except salt, bitter herbs, and honey. They never mingled milk in any ragout or hash, and never eat at the same meal both meat and milk, butter or cheese. The daily provision of Solomon's table was 30 measures of fine wheat flour, 60 of common flour, 20 stalls of oxen, 20 pasture oxen, 100 sheep, besides venison and wild-fowl.

Among the early Romans the diet consisted wholly of milk, herbs, and roots, which they cultivated and dressed with their own hands. They also had a kind of gruel, or coarse pap, composed of meal and boiling water, which served for bread; and when they began to use bread, they had none for a great while but of unmixed rye. Barley-meal was eaten by them, which they called *polenta*. When they began to eat animal food, it was esteemed a piece of luxury, and an indulgence not to be justified but by some particular occasion. After animal food had grown into common use, the meat which they most frequently produced upon their tables was pork. How much the Romans departed from their original simplicity will shortly be seen. In later times they had but one stated meal, called *cana*, which was generally taken about three o'clock in the afternoon in summer, and about four in winter; but it was usual to take in the morning a *jentaculum*, or breakfast, consisting of a few raisins or nuts, or a little honey. Some also took a little light food between the breakfast and supper, without any formality; persons either sitting or standing, alone or in company. The entertainment commenced with prayers and libations to the gods, and the table was consecrated by setting on it the images of the household gods and the salt-cellars. The tables of the Romans were not covered with cloths, but were wiped with a sponge, or with a coarse cloth. Every guest brought with him from home a table-napkin, which he used, while eating, to wipe his hands and mouth. Their drink was

wine, mixed with water; and in after ages with aromatics and spices. Their cups were sometimes crowned with flowers. They had the custom of drinking to each other's health in these words: "Bene tibi, bene vobis." The repast terminated in the same manner in which it was begun, by libations and prayers. It was usual to bathe before supper; and after that to put on the *synthesis*, a robe peculiar to entertainments, and their slippers; these last being taken off when they reclined on the couch. The Romans originally sat at their meals, as we do at present, making use of a long table; but they afterwards adopted the custom of lying on couches, placed round square or circular tables. Three usually reclined on one couch. They lay with the upper part of their body resting upon their left arm, while their back was supported by pillows. The legs of the first were behind the back of the second, whose head was opposite the breast of the first, and the same with the third. This custom of lying they took from Asia. The ladies anciently sat; but from the time of the Cæsars, till the year 320, they lay along like the men. The young people sat at the end of the bed of their nearest relative. Each table was furnished with three beds, agreeable to the number of the Graces, and each bed accommodated three guests; so that nine was a complete party, corresponding with the number of the Muses; but it is not to be conceived that they scrupulously adhered to this punctilio. The three beds were at last exchanged for the *stibadium*, which was a single large couch of the shape of a half-moon. The children of princes and noblemen used to sit at the backs of the couches, that they might, after a dish or two, withdraw without disturbing the rest of the company. In great feasts, the room was strewn with lilies and roses. The guests, and even the slaves, had crowns of flowers or ivy. A fish or rare bird was introduced by music, and received with the clapping of hands and acclamations. Wine and water, mingled in large vases, was poured into a crater, or bowl, and drawn from thence by ladies into *cyathi*, or small cups, containing one ounce and a half. Women even piqued themselves upon bearing much wine, and passed whole nights at table. After the dessert, if any spectacle which decency prevented was to follow, the women and children departed.—During the time of the emperors, the luxuries of the table prevailed among the Romans more than any other nation; notwithstanding there were se-

veral laws existing or enacted for their suppression; such as the *Lex Orchia*, *Fannia*, *Didia*, *Licinia*, *Cornelia*, &c. The extravagance of the table began about the time of the battle of Actium, and continued in great excess till the reign of Galba. Peacocks, cranes of Malta, nightingales, venison, wild and tame fowl, were considered as delicacies. A profusion of provisions was the reigning taste. Whole wild boars were often served up; and sometimes they were filled with various small animals, and birds of different kinds, which dish they called the Trojan horse, in allusion to the wooden horse filled with soldiers. Fowls and game of all sorts were served up, in whole pyramids, piled up in dishes as broad as moderate tables. Lucullus had a particular name for each apartment, and in whatever room he ordered his servants to prepare the entertainment, they knew by the direction the expense to which they were to go. When he supped in the Apollo, the expense was fixed at 50,000 drachmæ, that is, 1250*l*. M. Antony provided eight boars for twelve guests. Vitellius had a large silver platter, said to have cost a million of sesterces, called *Minerva's buckler*. In this he blended together the livers of gilt-heads, the brains of pheasants and peacocks, the tongues of phenicopters, and the milts of lampreys. Caligula served up to his guests pearls of great value, dissolved in vinegar; the same was done also by Clodius, the son of Æsop the tragedian. Apicius laid aside ninety millions of sesterces, besides a mighty revenue, for no other purpose but to be sacrificed to luxury. Finding himself involved in debt, he looked over his accounts; and though he had the sum of ten millions of sesterces still left, he poisoned himself for fear of being starved to death. Nero, in his *Domus Aurea*, had halls ceiled with ivory plates, which turning upon swivels made changing pictures. By pipes, contrived to traverse this ceiling, flowers and perfumes were showered upon the guests. The halls of *Heliogabalus* were hung with cloth of gold and silver, enriched with jewels. His couches were of massy silver. The mattresses were covered with carpets of cloth of gold, stuffed with hare down, or that down which is found under the wings of partridges.

Among the ancient Celts, their meals were of the simplest food, and their ceremonies but few. During their repasts they usually sat on hay; and their meat was served on low wooden tables. Their repast consisted of a little bread and wine;

and of a great quantity of flesh meat, boiled, or broiled, or roasted. All was served with neatness : but as soon as it was set upon the table, like lions, they took great pieces of meat with both their hands, and began to devour them. When they found a part difficult to separate, they cut it with a little knife, which hung in a sheath by the scabbard of their sword.

When many guests were met, they sat in a circle, and placed in the middle the most illustrious person of the company ; i. e. him who was the richest, or the noblest, or the most heroic. Next to him sat the master of the house ; and the rest, according to their rank. Their attendants served them with drink in vessels of earth or silver. Their dishes likewise were of the one metal or of the other. Sometimes, indeed, they were of copper, or of willow-tree. The rich drank wine of Italy, or of Marseilles. They commonly drank it pure ; but sometimes mixed with water. The drink of the poor people was termed *zythus* ; it was made of honey and barley ; sometimes it was without honey ; it was then called *corma*. They all drank out of the same vessel, but a moderate quantity at a time ; but that quantity was often repeated. They often fought at their entertainments. At first the fight was only play or wantonness ; but it soon became serious ; and if they were not separated, they butchered one another. In early times the thigh of the animals which were served at table, was the portion of the most distinguished person in company. If any other person thought himself as well entitled to it, and presumed to claim it, the two rivals fought till the one killed the other.

The Gauls did not eat seated on chairs, but lying on the ground, upon carpets of the skins of wolves and dogs. They were served by their younger children of both sexes. They had near them great fires, with large pots and spits, the choice pieces of which were set before the most distinguished persons. Their common food was milk, and all kinds of meat, especially fresh and salted pork. They had great appetites, and were lovers of wine. Their ordinary drink was hydromel ; they had another impregnated with barley, which they termed *Zythus*.

Like the Gauls, the Britons, says Diodorus Siculus, made their table on the ground, on which they spread the skins of wolves and dogs. The guests sat round, the food was placed before them, and every one took his part. They were waited upon by the younger people of both sexes ; they who had not skins were

contented with a little hay or straw, which was laid under them. The British bill of fare, however, was greatly enlarged by the Romans. The decline of the Druidical religion removed the restraints which the prejudices of natural faith imposed upon their palates ; and geese, hares, and hens, were no more prohibited to be eaten. Nor were the original prohibitions of the Britons confined entirely to these. They extended also to the fish of the sea, and of the rivers, which had been before considered too sacred. But the Romans increased the variety of the British provisions, not only by the introduction of forbidden animals to the table, but by the importation of foreign ones into the island. These seem to have been rabbits, pheasants, cuckoos, pigeons, partridges, plovers, turtles, and peacocks. The peacock was a dish of considerable repute among the Romans, and was first placed upon the table by Hortensius the orator, about seventy years before Christ, in a supper which he gave to the sacerdotal college. The rabbit was originally a native of Spain, and began to be brought into Italy in the days of Augustus. But hares had always been here ; and though they were only used for the purposes of divination, yet they were kept about the courts of the chiefs, from the delight in which they took in breeding them. The idea of a hare-warren, and the model of a park, were originally derived to us from the primeval Britons. The cuckoo just fledged, was reckoned, by the Romans of the first century, to excel every other species of birds in the taste of its flesh.—After the introduction of commerce, the side-tables of the old Britons were decorated with considerable splendour. On them were to be seen drinking cups of various sizes, and in number equal to those who sat at table. One cup was generally of silver, while the rest were made of wood, horn, or earth. Persons of the higher class sat at a table in the centre of the great hall. Their dependants, completely armed, as if on guard, formed a wider circle, and regaled themselves at the same time on long benches very little raised from the ground. When they had finished the substantial meal, the most honourable man at the feast called for a cup of ale, and drank to the next on his right hand ; and the same cup, being filled to the brim to each person, went round the whole circle. The guests brought along with them their own knives and forks, which hung from the girdle in the same sheath with the dagger. On some particular occasions, the hospitable chief placed parties of men

on the bye-roads of the country, to bring passengers, by a kind of friendly compulsion, to his table.

In the Middle age, although the tables of our ancestors were generally frugal, we have instances on record of the most boundless extravagance amongst the nobility; but this extravagance was of a nature different from that of the Romans. It did not, like theirs, consist of epicurean rarities, precious gems, and costly perfumes, but of the coarser though more substantial realities of gastronomy. In the 10th year of the reign of Edward the Fourth, 1470, George Nevill, brother to the Earl of Warwick, at his instalment into the archiepiscopal see of York, entertained most of the nobility and principal clergy; when his bill of fare was 300 quarters of wheat, 350 tuns of ale, 104 tuns of wine, a pipe of spiced wine, 80 fat oxen, 6 wild bulls, 1004 wethers, 300 hogs, 300 calves, 3000 geese, 3000 capons, 300 pigs, 100 peacocks, 200 cranes, 200 kids, 2000 chickens, 4000 pigeons, 4000 rabbits, 204 bitterns, 4000 ducks, 200 pheasants, 500 partridges, 2000 woodcocks, 400 plovers, 100 curlews, 100 quails, 1000 egrets, 200 rees, 400 bucks, does, and roebucks, 1506 hot venison pasties, 4000 cold ditto, 1000 dishes of jelly parted, 4000 dishes of jelly plain, 4000 cold custards, 2000 hot custards, 300 pikes, 300 breams, 8 seals, 4 porpuses, 400 tarts. At this feast the Earl of Warwick was steward, the Earl of Bedford treasurer, and Lord Hastings comptroller, with many more noble officers, 1000 servitors, 62 cooks, and 515 menial apparitors in the kitchen.

MEASURES. Among the different nations of antiquity there appears to have been no universal standard by which each country regulated its measures, either of length or capacity. Every nation, however, appears to have derived its standard of length from the commonest objects in nature. Thus the foundation of the Jewish measure was the *barley corn*, and that of the Greeks and Romans the *δακτυλος*; and *digitus*, or finger. — Among the Jews, six of their barley corns were considered as equal to a digit, or finger's breadth in their standard of length. Four of their digits were three inches. Superior measures were the smaller *palm* and the greater. The smaller was the breadth of four fingers; and the greater, otherwise called a *span*, was the space between the thumb and the little finger extended. The foot was twelve inches. The greater measures, among the Jews, were the *cubit*, the *line*, and the *reed*. Of the

cubit there were four kinds: the common cubit, reaching from the elbow to the end of the finger, was equal to 18 inches; the king's cubit was three fingers more; the yard, or holy cubit, was equal to two of the common; and the geometrical cubit was six common cubits. The line was used to measure land; but its length is not ascertained. The reed, employed in the measurement of houses, was six cubits and a hand breadth. It is thought that the king's cubits are intended. For measuring roads the Jews employed the *pace*, the *furlong*, and the *mile*. The furlong, as with us, contained 125 paces; but the Jewish mile was much more than ours. — That the measures of Capacity might be accurately regulated, the principle was, that they should be able to hold a certain number of hens' eggs moderately sized. The *kab* contained twenty-four eggs, and was equal to our quart; the *omer* was three and three-fifth pints; the *seah* was six kabs, or one and a half gallon; the *ephah* was three seahs; the *lethech* fifteen seahs, or two bushels six gallons one pottle; the *homer* or *cor* was ten ephahs, or five bushels five gallons. These measures were used for dry articles. — For Liquids the Jews used the *log*, containing six eggs, that is, the fourth of a kab, or half a pint: the *hin*, containing three quarts; and the *bath*, which was equal to the ephah. The measures enumerated were all that were peculiar to the Jews; but in the New Testament we find some which they adopted from other nations. The measures mentioned in the New Testament are the *sestos*, the *chœnix*, and the *metretres*. The first occurs, Mark vii. 4, and is translated pot. It means, probably, the Roman sectarius, equal to half a pint. The chœnix, translated measure, occurs, Rev. vi. 6. It was the daily allowance granted as sufficient for the maintenance of servants, and was equal to a quart. The metretres is translated firkin, John ii. 6, and was equivalent to the ancient bath.

The following synoptical summaries of the different Jewish measures mentioned in Scripture, (with the precise decimal quantities), reduced to the English standard, according to the learned calculations of Dr. Arbuthnot, will be found extremely useful to biblical students.

Scripture Measures of Length.

	feet.	inches.
Digit	0	0.912
Palm	0	3.648
Span	0	10.944
Cubit	1	9.888
Fathom	7	3.552

	<i>feet. inches.</i>	
Ezekiel's Reed	10	11.328
Arabian Pole	14	7.104
Schænus, or measuring line	145	11.04

Longer Scripture Measures.

	<i>miles. paces. feet.</i>		
Cubit	0	0	1.824
Stadium	0	145	4.6
Sab. Day's Journey	0	729	3
Eastern Mile	1	403	1
Parasang	4	153	3
Day's Journey	33	172	4

Scripture Dry Measures of Capacity.

	<i>pecks. gal. pnts. inch.</i>			
Gachal	0	0	0 ¹⁷ / ₂₀	0.31
Cab	0	0	2 ¹ / ₂	0.073
Gomor	0	0	5 ¹ / ₁₀	1.211
Seah	1	0	1	4.036
Epha	3	0	3	12.107
Leteeh	16	0	0	26.5
Chomer, or Coron ...	32	0	1	18.969

Scripture Liquid Measures.

	<i>gal. pints. inch.</i>		
Caph (<i>wine measure</i>) ..	0	0 ¹ / ₂	0.177
Log	0	0	0.211
Cab	0	3 ¹ / ₂	0.844
Hin	1	2	2.533
Seah	2	4	5.067
Bath, or Epha	7	4	15.2
Coron chomer	75	5	7.625

The Greeks and Romans measured distances chiefly by *feet*, *cubits*, *paces*, *stadia*, and *miles*. The Grecian foot was equal to 1 f. 0.786 in. The Greeks had different kinds of *stadia*; but the most common were known by the name of the Olympian *stadia*, the exact length of which, in English measure, was 201.4278 yards. The Grecian square measures were the *plethion*, or acre, and the *aroura*, or half acre. The following are synoptical views, reduced to the English standards, agreeably to Dr. Arbuthnot's calculations.

Grecian Measures of Length.

	<i>paces. feet. inches.</i>	
Dactylus	0	0 0.7554 ¹¹ / ₁₆
Doron	0	0 3.0218 ¹ / ₂
Lichas	0	0 7.5546 ⁷ / ₁₆
Orthodoron	0	0 8.3101 ⁹ / ₁₆
Spithame	0	0 9.0656 ¹ / ₁₆
Foot	0	1 0.0875
Cubit (<i>πυγμα</i>)	0	1 1.5984 ³ / ₈
Pygon	0	1 3.109 ³ / ₈
Cubit larger	0	1 6.13125
Pace	0	6 0.525
Furlong, or Stadium ..	100	4 4.5
Mile, or Million	805	5 0

Attic Dry Measures of Capacity.

	<i>pecks. pints. inches.</i>		
Cochlearion (<i>corn meas.</i>)	0	0	0.276 ⁷ / ₁₀
Cyathus	0	0	2.763 ¹ / ₄
Oxybaphon	0	0	4.144 ¹ / ₄
Cotyle	0	0	16.579
Xestes	0	0	33.158
Choenix	0	1	15.705 ¹ / ₄
Medimnos	4	6	3.501

Attic Liquid Measures.

	<i>gals. pints. inches.</i>		
Cochlearion (<i>wine meas.</i>)	0	1 ¹ / ₂₀	0.356 ⁵ / ₁₂
Cheme	0	1 ¹ / ₆₀	0.712 ⁵ / ₈
Mystron	0	1 ¹ / ₄₈	0.089 ¹¹ / ₁₆
Conche	0	1 ¹ / ₂₄	0.178 ¹¹ / ₁₆
Cyathos	0	1 ¹ / ₁₂	0.356 ¹¹ / ₁₂
Oxybaphon	0	1 ¹ / ₁₂	0.535 ¹ / ₂
Cotyle	0	1 ¹ / ₄	2.141 ¹ / ₃
Xestes	0	1	4.283
Chous	0	6	25.698
Metretes ..	10	2	15.629

Among the Romans, the foot was the same as ours, and divided into 12 inches or 16 digits; the cubit was equal to a foot and a half; a pace was reckoned equal to five feet; 125 paces, or 625-feet, made a *stadium* or furlong; and eight *stadia* 1,000 paces, or 5,000 feet a mile. — *Modius* was the chief measure for things dry, which was somewhat more than a peck English. Six *modii* were called *medimnus*. Their chief measure for Liquids was the *amphora*, nearly equal to 9 gallons English; 20 of which went to their greatest measure, called *culeus*. There were also the *congius*, the eighth of an amphora; the *sextarius*, equal to one pint and a half English; and the *cyathus*, which was as much as one could easily swallow at once. The following are tabular synopses of the different measures.

Roman Measures of Length.

	<i>paces. feet. inch.</i>		
Digitus (<i>transversus</i>) ..	0	0	0.725 ¹ / ₄
Uncia	0	0	0.967
Palmus minor	0	0	2.901
Pes	0	0	11.604
Palmpes	0	1	2.505
Cubitus	0	1	5.406
Gradus	0	2	5.01
Passus	0	4	10.02
Stadium	120	4	4.5
Milliare			967

Roman Dry Measures of Capacity.

	<i>pecks. gals. pints. inch.</i>		
Ligula	0	0	0 ¹ / ₁₆ 0.01
Cyathus	0	0	0 ¹ / ₁₂ 0.04

	pecks.	gals.	pints.	inch.
Acetabulum	0	0	0 $\frac{1}{2}$	0.06
Hemina	0	0	0 $\frac{1}{2}$	0.24
Sextarius	0	0	1	0.48
Semimodius	0	1	0	3.84
Modius	1	0	0	7.68

Roman Liquid Measures.

	gals.	pints.	inch.
Ligula (wine measure). 0	0	0	0.117 $\frac{5}{12}$
Cyathus. 0	0 $\frac{1}{12}$	0.469 $\frac{1}{2}$	
Acetabulum..... 0	0 $\frac{1}{2}$	0.704 $\frac{1}{2}$	
Quartarius	0	0 $\frac{1}{2}$	1.409
Hemina..... 0	0 $\frac{1}{2}$	2.818	
Sextarius	0	1	5.636
Congius	0	7	4.942
Urna	3	4 $\frac{1}{2}$	5.33
Amphora	7	1	10.66
Culeus..... 143	3		11.095

The Roman square measure was the *jugerum* or acre, which, like the *libra* or *as*, was divided into twelve parts or *uncia*, which *uncia* was equal to twenty-four *scrupula* or scruples. The following is the usual division of the *jugerum*, or acre.

	scruples.	sq. feet.
Jugerum, or As	288 or	28880
Deunx	264	26400
Dextans	240	24000
Dodrans	216	21600
Bes	192	19200
Septunx	168	16800
Semis	144	14400
Quincunx..... 120		12000
Triens	96	9600
Quadrans..... 72		7200
Sextans	48	4800
Uncia	24	2400

It is to be remarked, that *actus major* was 14,400 square feet, equal to a *semis*; *clima* was 3600 square feet, equal to *sexcuncia*; and *actus minimus* was equal to a *sextans*.

The statute of Magna Charta, c. 25, ordains, that there shall be but one measure throughout England, according to the standard in the Exchequer; which standard was formerly kept in the king's palace, and in all cities, market-towns, and villages. It was kept in the churches. —4 *Inst.* 272.

MEDALS, (from *μεταλλον*, or *metallum*, metal,) may be strictly defined as small pieces of metal in the shape of coins, but not intended as a circulating medium, containing certain figures or inscriptions destined to preserve the portrait of some distinguished individual, or transmit to posterity the memory of some illustrious action or important event:—the one side, containing the figure, being the obverse;

the other the reverse. On each side is the area or field, which makes the middle of the medal; the rim or border; and the exergum, which is beneath the ground, whereon the figures represented are placed. On the two sides are distinguished the type, and the inscription or legend. The types are the figures represented; the legend is the writing, especially that around the medal; though in the Greek medals the inscription is frequently in the area.—All the lovers of antiquity have been admirers of medals, because either from the legend round or under it, the figures, &c., they frequently arrive at the explanation of what they otherwise would have been ignorant of; though to conclude what the physiognomy of the party was from the old medals, is very uncertain; few having been done by excellent artists, and most of them after the death of the persons represented, by the descendants of the parties, or by states in honour of the hero. Of this sort there are a great many Greek, Sicilian, and Italian or Roman medals still remaining, no less remarkable for their curiosity than age.—Medals would be well worthy of attention, were it only that they have been admired by many of the wisest and best men of ancient and modern times, by Pliny, Alfred, Petrarch, Camden, Selden, &c. But they do not require the approbation of the illustrious to recommend them to admiration. It is the thirst for information that makes the mind so eager in its researches into antiquity, and hence arises a great part of the pleasure which is derived from ancient medals, displaying, as they do, the visages and forms of persons with whose minds history has made us so acquainted, that we long to see the shapes and aspects of the bodies they inhabited, and of the faces on which their minds and characters were impressed. From a similar feeling we are delighted with their exhibiting the battles, honours, dresses, edifices, deities, religious rites, and innumerable other interesting circumstances belonging to them. The beauty, and sometimes the sublimity, of these objects gave additional zest to the pleasure afforded by medals—a pleasure which is the more relished in proportion as the mind and imagination are refined and vigorous. Hence the noblest people and states in ancient times, those of Greece and Rome, have been most distinguished for their attachment to and production of coins and medals, a vast number of these having been spared by the destroyer Time, to attest the pains and success with which they were exe-

cuted, while the circumstances they designated shew the importance they attached to them. — Medals were most commonly formed of gold, silver, and copper; but there are some of iron, tin, and even lead. Connoisseurs also pretend that there are some of Corinthian brass. On the copper medals is found an antique rust, resembling a varnish, which is of a variable colour between green and black. It prevents the rust from eating any further, and is what the moderns have not yet been able to imitate. With regard to the methods which the ancients made use of, in forming or coining their monies or medals, opinions differ widely. Ottavio Ligorio, an Italian antiquary, imagines they drew the design on the medal first, and afterwards graved it in relief. The coins of the ancients were different from their medals; but, as the money of antiquity can no longer pass amongst us, on account of the small quantity that remains, and of the difference in the value of the gold and silver, such coins are now become precious medals. This is particularly the case with respect to those of the Jews, there being no medals amongst them excepting a few shekels of copper and silver, and one of gold, in the king of Denmark's cabinet. Egyptian medals are the most ancient; and the Grecians had beautiful money in gold, silver, and copper, before the building of Rome. Their medals far excel all others in design, attitude, strength, and delicacy. Those of the Romans are beautiful, the engraving fine, the invention simple, and the taste exquisite. The medals of the Romans are distinguished into consular and imperial. The consular medals are the most ancient, though the copper and silver ones do not go farther back than the 484th year of Rome, and those of gold extend not beyond the year 546. Among the imperial medals, a distinction is made between those of the upper and lower empire. The first commenced under Julius Cæsar, and continued till A. D. 260. The lower empire includes a space of nearly 1208 years, and ends with the taking of Constantinople. The most beautiful of the Roman medals began about the reign of Augustus, and continued till about the time of Severus, in which period they were wrought in all kinds of metals, and finished with wonderful strokes of art; and then as the empire declined, so did the excellency of their coin and medals.—The learned have made the use of medals so extensive, as by the legends to know the characters in use at the time of their stamping, and from thence to judge of the antiquity and

genuineness of manuscripts. From hence may be discovered the agreement between the Greek and Roman characters, and how far the latter sprang from the former, the several mutations and alterations that have been made therein from time to time, &c. Hence may also be learned the abbreviations and orthography practised by the ancients, by which the several alterations in the Roman language in particular may be reduced to their proper periods of time. Upon the whole, nothing can better fix the chronological eras and periods of time than coins and medals, which were struck by public authority, and upon solemn occasions, especially among the Romans, where the most remarkable things of that vast empire are explained. Hence we learn the figure of their ancient galleys and other vessels, with the manner of their engaging at sea, and unquestionable records of the actions of their greatest generals, their military expeditions, legions, discipline, encampments, victories, triumphs, of the public bounties of their emperors, either in giving largesses or in relaxing taxes, their alliances and truces, the dignity and habit of their magistracy, the titles and dates of their laws, &c. By this we see their temples and public courts of judicature, their theatres and amphitheatres. This gives us a view of their solemn processions, religious postures, and what belongs to their sacrifices, their emperors haranguing their troops, giving audience to ambassadors, bestowing crowns upon eastern princes, and receiving the submissions of conquered nations. Since, then, so much benefit may accrue from true medals, the discovery of counterfeit ones may be of use. The first of this kind may be some made by the moderns, that never had any being among the ancients; such as those of Priam, Æneas, Tully, Virgil, the wise men of Greece, &c.; others with reverses unknown to the ancients, &c. These being modern may be perceived by their being either not so bold as those of a real antiquity, or not so soft. Another way of discovery is by perceiving the sand, &c. in those that have been cast from real originals, and then repaired. Either the field or the edges will not be sufficiently round and polished, as the hammered ones are. The weight is also another method of discovering the falsification. It is not either the metal or the size, which makes a medal valuable, but the scarcity of the head, or of the reverse, or the legend. Some medals are common in gold, which yet are very rare in copper; and others very rare in silver, which in copper and

gold are very common. The reverse is sometimes common, where the head is singular; and some heads are common, whose reverses are very scarce. There are also medals very scarce in some sets, and yet very common in others. For instance, there is no Antonia in the sets of large copper; and the middle copper is forced to supply its place. The Otho is very rare in all the copper sets, and yet common in the silver ones. Othos of the large copper are held at an immense price; and those of the middle copper, at forty or fifty pistoles. The Gordianus Afric. are rated nearly as high. Unique medals are invaluable. When a medal exceeds the value of ten or twelve pistoles, it is worth what the owner pleases. The Pescennius Niger and Pertinax are very rare in all metals. The Didius Julianus is hardly found any where but in large copper. M. Vaillant has collected all the medals struck by the Roman colonies: F. Hardouin those of the Greek and Latin cities: and F. Noris those of Syria. —Antiquaries arrange their medals into series or sets, according to the different metals; that of gold is the least numerous, and contains about 1200 imperials; that of silver contains about 3000 imperials; and that of copper (of the three several sizes, viz. the great, the middle, and the smaller) consists of 6 or 7000, all imperial. A cabinet of medals properly arranged constitutes a body of history; and certainly it was the best way in the world to perpetuate the memory of great actions, to put every exploit to the mint, and coin out the life of an emperor. Medals formed a sort of printed history before the art of printing, and have this advantage over books, that they tell their story quicker, and sum up a whole volume in twenty or thirty reverses. The most noted Medallists, or authors on Medals, are Antonius Augustinus, Wolf. Lazius, Ful. Ursinus, Goltzius, Vicus, Oiselius, Seguin, Hardouin, Tristan, Vaillant, Spanheim, Morel, Joubert, Noris, Beger, Patin, Pinkerton, &c. (See MONEY.)

Medalets were a kind of small Roman medals or counters, struck for the slaves at the Saturnalia; and sometimes scattered among the people on festive occasions. They were also private counters for gaming; tickets for baths and feasts; tokens in copper and lead, and the like.

Medallions were medals of a size much larger than ordinary, usually intended as presents from the emperor to his friends, and by the mint-masters to the emperor, as specimens of fine workmanship. They were struck on the commencement of

the reign of a new emperor, and other solemn occasions, and frequently as monuments of gratitude or flattery. The brass medallions, as they are the largest, so they are commonly of exquisite workmanship and singular device. Sometimes they were merely trial or pattern-pieces; and these abounded after the reign of Maximian, with *tres monetae* on the reverse.

MEDIASTINI, certain servants and attendants at the baths, and in the temples of the Romans; so called, because *medio stant*, they stood in the midst of the company, waiting their commands, and ready to execute them upon the slightest notice.

MEDICINE. See **PHYSICIANS**.

MEDIMNUS, or **MEDIMNUM**, a Grecian measure of capacity, containing six Roman modii or pecks.

MEDITRINALIA, a Roman festival in honour of the goddess Meditrina, kept on the 30th of September. Both the deity and the festival were so called a *medendo*, because on this day they began to drink new wine mixed with old by way of medicine. The mixture of wines, on this festival, was drunk with much form and solemn ceremony.

MEGARIZI, priests who officiated in the temple of Diana at Ephesus.—*Quintil. v. c. 12*.

MEGALESIA, or **MEGALENSIA**, (from *μεγαλη* great), games celebrated by the Phrygians in honour of Cybele. In the second Punic war they were adopted at Rome, and celebrated on the 12th of April, with great rejoicings and diversions of various sorts. The Galli carried the image of the goddess along the city, with sound of drums and other music, in imitation of the noise they made to prevent Saturn from hearing the cries of his infant son Jupiter, when he was disposed to devour him.

MELDFEOTH, (*Sax.*), the recompence due and given to him that made the discovery of any breach of penal laws, committed by another person, called the promoter or informer's fee.—*Leg. Inæ*.

MEMNON, **STATUE OF**; a mysterious kind of statue in Egypt, which, according to Strabo, uttered certain sounds, particularly at the rising of the morning sun, like those which are heard at the breaking of the string of a harp when wound up. This was effected by the rays of the sun, when they fell upon it. At the setting of the sun, and in the night, the sound was lugubrious. Strabo confesses himself ignorant whether the sounds proceeded from the basis of the statue,

or the people that were then around it. The Ethiopians, or Egyptians, over whom Memnon reigned, erected this statue to the honour of their monarch. Memnon was the inventor of the alphabet according to Anticlide, a writer mentioned by Pliny, vii. 56. The statue was dismantled by order of Cambyzes when he conquered Egypt; but its ruins have astonished modern travellers by their grandeur.

MENI, the name of a goddess, worshipped by the ancient Jews, which the prophets Isaiah and Jeremiah reprove them for, the one under the name of queen of heaven or the moon, and the other by Meni, which is supposed to be the same with Astarta and Venus Coelestis. Jeremiah reproaches them with honouring the queen of heaven so far, that the fathers lighted the fire, the mothers kneaded the cake, and the children gathered the wood; and they, in return for his rebuke, assure him that they would worship her as their fathers had done before them; because that from the time of their ceasing to sacrifice to her they had been afflicted with sword and famine.

MENIPPEAN, a kind of Greek satire, consisting of a mixture of prose and verse; so called from Menippus, a Cynic philosopher. The *Satiræ Menippeæ* of Varro, were an imitation of the Greek compositions.

MENSÆ, oblong quadrangular stones, placed on Roman tombs, for inferior individuals. The phrase *ponere mensam* frequently occurs in classical inscriptions.

MENSALIA, in church history, such parsonages or spiritual livings, as were united to the tables of religious houses, and called mensal benefices among the canonists. And in this sense it is taken, where mention is made of appropriations, "ad mensam suam."—*Blount*.

MENSARII, Roman officers appointed to manage the public treasury. There was not always the same number, sometimes three and sometimes five being appointed.

MENSORES, among the Romans, were harbingers, whose business it was to go before the emperor, and fix upon lodgings for him when he travelled into any of the provinces. They also marked out encampments, and assigned every regiment its post. Mensores were also land-surveyors, architects, or appraisers of houses and public buildings. The distributors of provisions in the army were called "Mensores frumentarii."—Mensores was also an appellation given to servants who waited at table.

MER, or **MERE**, (*Sax.*) Places begin-

ning or ending with these words, signify a fenny country.

MERCATORUM FESTUM, a festival kept by the Roman merchants on the 15th of May, in honour of Mercury, who presided over merchandise. A sow was sacrificed on the occasion, and the people present sprinkled themselves with water fetched from the fountain called *Aqua Mercurii*; the whole concluding with prayers to the god for the prosperity of trade. The Roman Mercatores lived constantly at Rome; the Negotiaries, or traffickers, in the provinces. Commerce had been originally confined to slaves; and by their means masters used to carry on a large trade.

MERCHENLAGE, an Anglo-Saxon law peculiar to the Mercians. Camden, in his *Britannia*, says, that in the year 1016 England was divided into three parts. The West Saxons had one, which was governed by the laws called West Saxonlage, and contained nine Shires, viz. Kent, Sussex, Surrey, Berks, Hampshire, Wilts, Somerset, Dorset, and Devon. The Danes had the second part, containing fifteen Shires, viz. York, Derby, Nottingham, Leicester, Lincoln, Northampton, Bedford, Bucks, Hertford, Essex, Middlesex, Norfolk, Suffolk, Cambridge, and Huntingdon; which was governed by the laws called Danelage. The third part was in the possession of the Mercians, whose law was called Merchenlage, and contained eight Shires, viz. Gloucester, Worcester, Hereford, Warwick, Oxford, Chester, Salop, and Stafford. From these three, Will. I. chose the best; and with other laws ordained them to be the laws of the kingdom.

MERCURY. For Symbols, see **GODS**.

MERCY-SEAT, in the Jewish church, the covering of the ark of the covenant, or of the holy chest, in which the tables of the law were deposited, made of gold; at the two ends whereof were fixed the two cherubims of the same metal, which by their wings extending forwards, seemed to form a throne for the Majesty of God, who in Scripture is represented to us as sitting between the cherubims; and the ark itself was as it were his foot-stool. It was from this place that Moses received the oracles from God.

MERETRICES, among the Romans, differed from the prostibula. The prostibulae were common courtezans with bills over their doors, signifying their profession, and were ready at all times to entertain customers; whereas the meretrices entertained none but at night. The meretrices differed in their dress from the

matrons; the former wore the toga and short tunics, like those of the men; the latter wore the palla and the stola, of such a length as to reach to their feet.

MERIDIANI, the name given to certain gladiators, who after having been exposed in the morning to fight with wild beasts, against which they had combated with success, were again, about noon, obliged to fight with one another for the further entertainment of the people.

MESCHÖRI, (from μέσος and χορός, middle of the choir,) musicians, among the classical ancients, who presided in concerts, and by beating a wooden desk regularly with their feet, directed the measure of the music. For the purpose of beating time they wore wooden clogs, called by the ancients *crupedia*, which occasioned the sound to be better heard. Among the Romans, Mesochorus was a person appointed in public assemblies to give the signal for acclamation, that all might join in at the same time.

MESOPORPHYRON, (from μέσος and πορφύρα, middle purple,) the Greek name of the Roman laticlave; because that garment, being edged on each side where it opened before, with purple, appeared when closed with two purple stripes down the middle. The same term was also applied to the angusticlave.

MESSIAH, an ancient Hebrew word, signifying the anointed or sacred, corresponding with the Greek word *χριστός*, and in this sense applied to the Saviour, as it was anciently applied by the Jews to their kings, priests, and prophets, because it was customary to anoint kings, high-priests, and sometimes prophets, when they entered upon the office.

META, in the Roman circus, a pile of stones of a pyramidal form, intended as a boundary of the stadium, or chariot-course. When the meta was passed the seventh time, the race was concluded. The greatest art and management were required in avoiding the meta, and yet going as near it as possible. If they went too near, they were in the greatest danger of breaking the chariot to pieces; and if they took too large a circuit in the turn, they gave their rivals an opportunity of getting within them, besides losing a great deal of ground. The boundary of the Grecian stadium or course, was called τέλος, τέρμα, γραμμή, and ἀκρὰ γραμμή; to which last name Horace probably alludes in calling death "ultima linea rerum." The metæ at Rome were first of wood, afterwards of stone; but the emperor Claudius made them of gold, or rather gilded them. In the Roman circus there were two metæ, one nigh the Carceres,

at the entrance of the course, and the other at the end of it. An egg was placed upon the top of the metæ.

METAGITNION, the second month of the Athenian year, answering to the latter part of our July, and the beginning of August; and so called from Metagitnia, a festival in honour of Apollo, which was kept in it. The Boeotians called this month Panemus, and the Syracusans, Carneus.

METALLICI, a name given by the Romans to such wretches as were condemned to the mines.

METATÖRES, those individuals in the Roman armies, who, like the quartermasters-general of modern times, were selected to measure and plan the ground for the army. Thus a tribune and some centurions, out of every legion, went before the army, in this capacity, to choose proper ground for a camp, and assign and mark out quarters to each legion.

METEGAVEL, (*Sax.*), a feudal tribute or rent paid in victuals, which was a usual custom among our ancestors till the reign of Henry I.

METEMPSYCHI, a sort of heretics, who, in imitation of Pythagoras and the Egyptians, held a transmigration of souls; this error spread very much in the first ages of the Christian church.

METEMPSYCHÖSIS, (from μετα and ἐμψυχωω to animate,) the doctrine of the transmigration of souls, promulgated by Pythagoras, who, in all probability, borrowed it from Egypt; for the Egyptians believed, that at the death of men their souls transmigrated into other human bodies; and that, if they had been vicious, they were imprisoned in the bodies of unclean or ill-conditioned beasts, to expiate in them their past transgressions; and that after a revolution of some centuries, they again animated other human bodies. Pythagoras, in the same manner, acknowledging souls to be immortal, asserted that they were pre-existent to bodies; that there were an innumerable company of them; that those which transgress were sent down into bodies by way of punishment; that, being purified by such discipline they returned to their own place; that those which, whilst they were in bodies, lead a wicked life, were sent down farther into irrational creatures to continue their punishment and complete their expiation; that the angry and malicious transmigrated into serpents, the ravenous into wolves, the audacious into lions, the fraudulent into foxes, and the like. Ovid, in the 15th Book of his *Metamorphoses*, has given a complete view of the Pythagorean system of philosophy.

METHEGLIN, an old British drink made of honey, &c.

METHODICI, or **METHODISTS**; a sect of ancient physicians, who pretended to reduce the whole of the healing art to a few leading principles. Their founder was Thessalus; whence they were sometimes called *Thessalici*. They were strenuously opposed by Galen, who denounced their principles as being contrary to nature and art.

METŒCI, a name given by the Athenians to such as had their fixed habitations in Attica, though foreigners by birth. The Metœci were admitted by the council of Areopagus, and entered in the public register. They differed both from the Πολῖται and Ἕνοι, because the Politæ or citizens were freemen of Athens, and the Xenî or strangers had lodgings only for a short time; whereas the Metœci, though not freemen of Athens, constantly resided upon the spot whither they had removed.—*Metœcia* were festivities instituted by Theseus, in commemoration of the people of Attica having removed to Athens.

METRÈTES, a Grecian measure, containing something more than ten English gallons.

METRONŌMI, the name given by the Athenians to five officers in the city and ten in the Piræus, whose duty it was to inspect all sorts of measures, except those of corn. The Piræus was the greatest mart in Attica.

METROPOLITAN, (from *μητηρ* and *πολις*, the mother city,) in early church history, a title applied to the archbishop, or chief ecclesiastical dignitary resident in a city; and sometimes it signified the principal or mother church of a city. The establishment of metropolitans took place at the end of the third century, and was confirmed by the council of Nice. The Roman empire having been divided into thirteen dioceses, and one hundred and twenty provinces, each diocese and each province had its metropolis, or capital city, where the pro-consul, or the vicar of the empire, had his residence. To this civil division, the ecclesiastical was afterwards adapted; and the bishop of the capital city had the direction of affairs, and the pre-eminence over all the bishops of the province. His residence in the metropolis gave him the title of metropolitan. Though the ecclesiastical government was modelled on the political; yet in Gaul, and some other countries, the distinctions of metropolitan and primate were not observed till very late. As the præfectus Gallix resided by turns at Trevoux, Vienne, Arles, and Lyons,

he communicated the rank and dignity of metropolitan and primate to each of them in their turn; and yet none of the Gallican bishops assumed to themselves the rights, or even the precedence, of metropolitans. The episcopate levelled them all; and they had no regard but to the privileges of seniority. This equality lasted till the fifth century, when the contest between the bishops of Vienne and Arles was set on foot. In Asia there were metropolises merely nominal, that is, which had no suffragan, nor any rights of metropolitans. The bishops of Nice, Chalcedon, and Berytus, had the precedence of the other bishops, and the title of metropolitans, without any other prerogative besides the honour of the appellation; they themselves being subject to their metropolitans.

METTESHEP, in the feudal ages, an acknowledgment paid in a certain measure of corn; or a fine or penalty imposed on tenants, for their defaults in not doing their customary services of cutting the Lord's corn.—*Kennet*.

MEZUZOTH, a name given by the ancient Jews to certain pieces of parchment that they fixed to the door-posts of their houses, according to Deut. vi. 9, and xi. 13. They rolled up the parchment, and put it into a case, and wrote on the end of it Shadai, which is one of the names of God. They put it at the doors of their houses, chambers, and all places most frequented. They fixed it to the knockers of the doors on the right side, and every time they went in and out they touched it with the end of one of their fingers, which they afterwards kissed devoutly.

MICATIO, a game among the Romans, in which two adverse parties each held up a certain number of fingers. Both named a number, and he who guessed right won the game. It was said to have been invented by Helen of Troy, who played at it with Paris, and was a favourite game with the Lacedæmonians. It is the modern Italian *mora*, and still used in Holland.

MICEL-GEOTE, among the Saxons, the general assembly and great council of the king, noblemen, &c. They were first called *Wittena-Gemotes*, and afterwards *Micel-Gemotes*.—*Jacob*.

MICHAEL, ST., KNIGHTS OF; a military order of knighthood, instituted by Louis II. king of France, at Amboise, in 1469. He ordered the knights to wear every day a golden collar of shell work, one within another, laid on a gold chain, to which hung a medal of St. Michael the archangel, the supposed ancient protector of France. The statutes of the orders were contained

in sixty-five chapters, whereof the first prescribed that there should be thirty-six knights, of whom the king was head or chief, and that they should forsake all other orders, unless they were emperors, kings, or dukes. Their motto was, "immensi tremor oceani." This order was much esteemed and honoured under four kings; but the women favourites made it cheap by selling it; and queen Catherine of Medicis gave it to any one, on which the nobility despised and rejected it.

MIDWIVES. Among the ancient Jews, none but women performed the duties of midwifery; or assisted at the labours of parturition; whereas, among the early Athenians, none but men were tolerated in this duty, the laws forbidding women and slaves to have any concern with the study or practice of physic. This proving fatal to many women, whose modesty would not submit to the prevailing practice, one Agnodice disguised herself in man's clothes, and attained, under Herophilus, a competent skill in that necessary art. She then revealed herself to her own sex, who agreed to employ none besides her. The physicians were enraged, and indicted her at the court of Areopagus, as a corrupter of men's wives. By way of defence against this charge, she discovered her sex. They then prosecuted her for violating the law which confined the practice of physic to the men only; but to prevent her ruin the principal matrons of the city interfered, telling the judges, that the person they were going to condemn, was one to whom they owed their lives, and that by passing sentence upon her, they would prove themselves not husbands, but enemies. Upon this the old law was repealed, and free women permitted to undertake this employment. The midwife stayed with the woman, to whose assistance she had been called, till the fifth day. She then delivered the child to the care of the nurse, and gave directions about the mother; after which she washed her hands and was dismissed with presents. — Men-midwives were used at Rome for a considerable time, but delicacy at last prevailed, and females were preferred; a certain number of whom were permitted to live in what part of the city they pleased.

MILIARIUM, the name of a long narrow vessel used by the Romans in bathing to heat water to any degree required, in order to give the necessary warmth to the rest.

MILITARY SERVICE, in the feudal ages, a tenure of lands by knight's service, according to which the tenant was bound to perform service in war unto the king, or the mesne lord of whom he held by

that tenure. For the better understanding of this tenure, it must be observed, that there was no land but was holden mediately or immediately of the crown by some service; and therefore all hereditary freeholds were called *Feuda* or *Feoda*, (Fees), as proceeding from the king, for some small yearly rent, and the performance of such services as were originally laid upon the land at its first donation. As the king gave to the great nobles, his immediate tenants, large possessions for ever, to hold of him for this or that service or rent, so they in time parcelled out to such others, as they liked, the same lands, for rents and services, as they thought good. And these services were by Littleton divided into two sorts, Chivalry and Socage; the first whereof was martial and military, the other rustic. Chivalry therefore was a tenure of service, whereby the tenant was obliged to perform some noble or military office unto his lord, being of two kinds; either regal, that his, held only of the king; or common, where held of a common person. That which was held only of the king, was called *servitium* or *serjeantia*, and was again divided into grand and petit serjeanty. The grand serjeanty was where one held lands of the king by service, which he ought to do in his own person, as to bear the king's banner or spear, to lead his host, or to find a man at arms to fight, &c. Petit serjeanty was when a man held lands of the king, to yield him annually some small thing towards his wars, as a sword, dagger, bow, &c. Chivalry that might be holden of a common person, was termed *scutagium*, or *escuage*; that is, service of the shield, which was either uncertain or certain. *Escuage uncertain* was likewise two-fold; first, where the tenant was bound to follow his lord, by going in person to the king's wars, or sending a sufficient man in his place, there to be maintained at his cost so long as was agreed upon between the lord and his first tenant, at the granting of the fee. The days of such service seem to have been rated by the quantity of land so holden; as if it extended to a whole knight's fee, then the tenant was to follow his lord forty days; if but to half a knight's fee, then twenty days; and if a fourth part, then ten days, &c. The other kind of this escuage was called *castleward*, where the tenant was obliged by himself, or some other, to defend a castle, as often as it should come to his turn. These conditions were called *escuage uncertain*; because it was uncertain how often a man should be called

to follow his lord to the wars, or to defend a castle, and what his charge would be therein.—*Escuage certain* was where the tenant was set at a certain sum of money to be paid in lieu of such service; as that a man should pay yearly for every knight's fee twenty shillings; for half a knight's fee ten shillings; or some like rate.—*Littleton*.

MILLENNARIANS, a sect amongst the primitive Christians, who held that Jesus Christ was to come and reign upon earth for a thousand years, during which time the faithful were to enjoy all manner of temporal blessings; and that, at the expiration of this term, the day of judgment was to take place. This sect was supposed to be as old as the second century, and that it was introduced by Papias, bishop of Hierapolis, who was disciple to St. John the Evangelist, through his mistaking some passages of the Revelation.

MILLIARIUM, a Roman mile, which consisted of 1000 paces, *mille passus*; hence the name. — *Milliarium aureum* was a gilded pillar in the forum of Rome, at which all the highways of Italy met, as one common centre. From this pillar the miles were counted, and at the end of every mile a stone was put down. This milliary column was erected by Augustus Cæsar. These millaria, or milliaries, were not uncommon in the Roman provinces. Like the direction posts of modern times, they were placed in the crossways, and indicated the different roads by inscriptions engraved upon the faces. They also placed them from mile to mile, with the distances of different places from the towns where the road commenced. Those found in that part of Gaul, not conquered by Cæsar, have the distances expressed by leagues (*leugæ*). In the others are milliary columns. Sometimes, in the same country, the distance of one station from another is marked both in the Roman and Gaulish fashion; i. e. in miles or in leagues, not once only upon the same, but upon different columns.

MILLS. In the remote ages of antiquity corn was rather pounded than ground; and the hand-mills of which we read in the Scriptures were, probably, not very different from the pestle and mortar still in use. They required so little strength and management, that grinding was then the occupation of women; but afterwards, when they were enlarged, and improved by the addition of a cross handle to the pestle, by means of which it was turned, they were worked by bondsmen, around whose necks was fixed a piece of wood, so constructed as to prevent them from putting their hands to their mouths, and con-

sequently from eating the meal. In process of time shafts were added to these machines, and they were driven by cattle. There are various passages in ancient authors, in which hand and cattle mills are spoken of; but the first certain information we have of the invention of water mills, is not older than the time of Julius Cæsar; and that the first of these was erected on the Tiber, a short time previous to the reign of the Emperor Augustus. Cattle mills, however, continued in such general use, that near three centuries afterwards, there were more than 300 at Rome; many of which were driven by asses. The first mention of public mills, which occurs in the Roman laws, dates them in the year 398, when some enactments were made, which show that they were even then considered as a new establishment. These mills were situated on the aqueducts which supplied Rome with water; and as these were cut off when the city was besieged by the Goths in 536, Belisarius, who commanded the garrison, caused boats to be moored in the Tiber, on which he erected mills, which were driven by the current. To this experiment therefore is to be attributed the origin of tide mills. — It has been generally supposed that wind mills were invented in the East, and introduced into Europe by the Crusaders: but this is so far from probable, that, even at the present day, mills of that kind are rarely found in either Persia, Palestine, or Arabia; and besides, wind-mills of that kind were in use on the continent as early as the time of the first Crusade, and were common in the twelfth century. — In the feudal ages mills were common appendages to the ancient manors, and are frequently mentioned in Domesday, as being of prime importance. Among the many rights enjoyed by the feudal lords, was that of ban-mills; that is, of mills at which the vassals were obliged to grind their corn, for which they paid toll in kind. The oldest mention of these occurs in the eleventh century. The old author of "Surveyings," generally printed with Fitzherbert's "Husbandry," says: "It is to the most part custom of the tenants to grind their corn at the lord's mill, and that as to me seemeth, all such corn as groweth upon the lord's ground, that they spend in their houses. And if they grind not at their lord's mill, the lord may amerce them in his court; or else he may sue them at the common law, "de sectâ molendini faciendâ." We must not, however, attribute the exercise of this right wholly to oppression: the building of mills was always expensive, and was then considered an undertaking of such magnitude, that those who erected

them stipulated with the neighbourhood for their exclusive privilege of grinding, as an indemnification; but it cannot be denied that it was often unjustly exacted, and it is to this day a subject of grievance on many parts of the continent. — The protection which society demands for property, rendered it necessary that enactments should be framed to prevent such use of common streams as might impede their general utility: wherefore individuals were restrained from erecting water-mills, until it should have been declared, upon proper investigation, that they were not injurious. But the cupidity of some governments converted this equitable regulation into a monopoly; and not only were these mills included among the regalia, or rights of the crown, but they were extended over the air; of which the following whimsical instance is recorded in the Chronicles of the monastery of Augustines, at Weindsheim, in the province of Overysel. The monks, it seems, were desirous of erecting a wind-mill in the neighbourhood of Zwoil; but the lord of the soil opposed their intention, on the ground that the wind in that district belonged to him! Upon this the monks had recourse to the bishop of Utrecht, who decided, "in a great passion," that no one had power over the wind in his diocese but himself! and he, accordingly, granted letters patent to the holy fathers.

MIMALLONES, Bacchanals who celebrated the orgies of Bacchus, with horns on their heads.—*Stat. Theb.*

MIMI, or MIMES, (from *μιμῶμαι* to imitate), among the Greek and Roman comedians, were buffoons or mimics, (sometimes called *Pantomimes*,) who amused the spectators by imitating or burlesquing certain characters, and using such gestures as suited the persons or subjects they portrayed. Scaliger supposes that they were first introduced upon the stage at Athens, to succeed the chorus and comedies, and divert the audience with apish postures and antic tricks. Some of the Mimi acted their parts to the sound of the tibia; those they called *mimauli*. Mimi were also a kind of farce or ludicrous comedy, generally performed by one person. They had no acts, nor any exordium. — The Mimi were introduced upon the Roman stage long after comedy and tragedy had arrived at their full perfection. The actor wore no mask, but smeared his face with soot, was dressed in lambskin, wore garlands of ivy, and carried a basket of flowers and herbs, in honour of Bacchus, and diverted the

audience with apish tricks and ridiculous dances.

MINA, called also *mina*, was a Grecian coin worth 100 drachmæ, or somewhat more than three pounds sterling. Sixty minæ made an Attic talent.

MINERVA. For Symbols, see GODS.

MINERVALIA, Roman festivals celebrated in January and March, in honour of Minerva, sometimes called Quinquatria. During this period scholars obtained relaxation from their studies, and generally gave presents to their tutors, which were called *minervales*, in honour of Minerva, the patroness of literature.—*Varro.*

MINES. Diodorus justly remarks, that the gold and silver mines found by the Charthaginians in Spain, were an inexhaustible fund of wealth, that enabled them to sustain such long wars against the Romans. The natives had long been ignorant of these treasures that lay concealed in the bowels of the earth, at least of their use and value. The Phœnicians took advantage of this ignorance; and, by bartering some wares of little value for this precious metal, they amassed infinite wealth. When the Carthaginians had made themselves masters of the country, they dug much deeper into the earth than the old inhabitants of Spain had done, who probably were content with what they could collect on the surface; and the Romans, when they had dispossessed the Carthaginians of Spain, profited by their example, and drew an immense revenue from these mines of gold and silver. The labour employed to come at these mines, and to dig the gold and silver out of them, was incredible; for the veins of these metals rarely appeared on the surface; they were to be sought for and traced through frightful depths, where often floods of water stopped the miners, and seemed to defeat all further pursuit. But avarice is no less patient in undergoing fatigues, than ingenious in finding expedients. By pumps, which Archimedes had invented when in Egypt, the Romans afterwards threw up the water of these pits, and quite drained them. Numberless multitudes of slaves perished in these mines, which were dug to enrich their masters; who treated them with the utmost barbarity, forced them by heavy stripes to labour, and gave them no respite either day or night. Polybius, as quoted by Strabo, says, that in his time upwards of thirty thousand men were employed in the mines near Nova Carthago; and furnished the Romans every day with twenty-

five thousand drachmas, or eight hundred and fifty-nine pounds, seven shillings and sixpence.

MINORS, an appellation assumed by the order of Franciscan friars to evince their assumed humility. There was also an order of religious, instituted in the 15th century by S. Francis de Paulo, who called themselves *Minims*, or *Minimi*, to shew their extreme humility.

MINOTAUR, a fabled monster of classical antiquity, half man, and half bull, frequently mentioned by the poets. It is related that the Minotaur was brought forth by Pasiphae, wife of Minos, king of Crete. It was shut up in the labyrinth of that island; and at last killed by Theseus. Servius gives us the explanation of this fable. He says, that a secretary of king Minos, named Taurus, or bull, had an intrigue with the queen Pasiphae in the chamber of Dædalus; and that she was at length delivered of twins, one of which resembled Minos, and the other Taurus. This occasioned the production to be reputed monstrous.

MINSTRELS, in the Middle age, a licensed body of musicians, or poets, similar to the Bards of the Gauls and Britons. They were the immediate successors of the Anglo-Saxon harpers, gleemen, &c. (the Norman rhymers of the Scandinavian scalds,) and were called minstrels soon after the Conquest. Some of them composed their own songs, as the Troubadours and Conteurs. They were originally natives of the south of France, who travelled from castle to castle singing and making love. Some minstrels used the compositions of others, as the Juggleurs and Chanteurs. It was usual for these minstrels, not only to divert princes and the nobility with musical instruments and flattering songs, in praise of them and their ancestors, but also with various sports, &c. Among them were jesters, who related tales of mirth and glee; players upon the harp; and others of inferior kind, seated below, who mimicked the performances, like apes, to excite laughter. Behind them, at a distance, was a number of others, with cornets, flutes, horns, and pipes of various kinds. Apart from these were stationed the trumpeters and players on the clarion, magicians, and jugglers. Contours and Jestours recited tales and jokes, without any restraint from propriety or decency. The minstrels usually began their songs with an address to the people; and these songs, through want of the *cæsura* usual in modern versification, chimed like a ring of bells. Vestments, gold and silver chains, and richly harnessed horses, were

given to them. Being generally retainers to the nobility, they wore their lord's livery or badge upon their sleeves. They received, temp. Edward I. 40s. for attendance on a marriage. The monks often wrote for them, admitted them to their festivals, and sometimes maintained them on purpose. The king of the minstrels was changed into Marshal temp. Edw. IV. (*Strutt's Sports*). In the county of Chester, the ancient family of the Duttons had the licensing of minstrels; and those are excepted out of the vagrant act, 39 Eliz.

MIRACULA, a kind of superstitious play, formerly acted by the Romish clergy.

MIRRORS. There is reason to believe that artificial mirrors were made, almost as soon as the ingenuity of man was exerted on mechanical objects; and as every solid body capable of receiving a fine polish would suit this purpose, we find that the oldest mirrors mentioned in history were of metal. Thus Moses relates that the brazen laver of the tabernacle was made from the mirrors of the women; and similar allusions are to be found in other parts of the Old Testament. (Exod. xxxviii. 8.) Some have ascribed the invention of mirrors to Æsculapius; and Cicero has been quoted as authority for the supposition; but it would appear, from the passage in his writings, that he alluded to the more probable instrument, a probe. The great number of the ancient mirrors were made of silver; not so much, however, with a view to magnificence, as because silver is the fittest of the unmixed metals for that purpose. When silver plate is mentioned in the Roman laws, in allusion to heirships, mirrors of this description are rarely omitted; and the satirists of the latter ages of the republic describe them as being so common, that no young woman was without one. At first, only the finest silver was employed; but it was afterwards used of an inferior quality, and, what must now appear singular, the presence of the alloy was discovered by the smell. Pliny tells us that Praxiteles invented silver mirrors in the time of Pompey the Great; but, unless he merely alluded to their introduction among the Romans, the correctness of his assertion is disproved by a passage in Plautus, from which it appears that they were in use at a much earlier period in Greece. They were often so large as to reflect the entire figure, and were formed of thin plates, or of coarser metal silvered over. Mirrors were also formed of a mixture of copper and tin; and the best, as Pliny informs us, were made at Brun-

dusium. Mention is also made, in various ancient authors, of mirrors formed of obsidian stone, or, as it is now commonly termed, Icelandic agate; but they seem to have been rather for ornament than use, and were chiefly employed for panels in the walls of splendid apartments. We also learn that Domitian caused a gallery, in which he used to walk, to be lined with a substance termed *phengites*, which reflected whatever passed before it, and which probably was a calcareous or gypseous spar, or selenite. The black marble of Chio was also used for a similar purpose. It is a curious fact, that mirrors, both plane, convex, and concave, were found among the Peruvians, on the first discovery of America. Some of them were made of a black vitrified lava, called by the Spaniards *gallinazo*, which is similar to the obsidian stone of the Romans. — The date of the invention of glass mirrors has long been a subject of discussion among antiquaries. The authority of Pliny has been adduced to prove that they were formed in the ancient glass-houses of Tyre, and his language is so clear, that no doubt can be entertained of some attempts of the kind having been made. But, although glass was held in the highest estimation at Rome, and although it is often mentioned by ancient writers amongst the most costly pieces of household furniture, yet mirrors are only alluded to among articles of plate. It is probable that the first glass mirrors were made of some dark coloured glass resembling the obsidian stone, and that a long time elapsed ere the idea occurred of covering the back part with some opaque substance. There is no positive evidence of its having been known sooner than about the year 1279. At that time an English Franciscan monk, named John Peckham, wrote a work on optics, that has been since printed, in which he not only speaks of glass mirrors, but also mentions that they were covered on the back with lead. We may, indeed, conclude that this invention cannot be much older, from the circumstance that glass mirrors were scarce in France even in the fourteen century, while mirrors of metal continued in common use; and we are expressly told that Anne de Bretagne, wife of Louis XII., used one of the latter description. Of the progress of the art little more is known, except that, at first, melted lead was poured over the glass plate while yet hot as it came out of the furnace, and that afterwards an amalgam of tin was applied. The method which approaches the nearest to that still in use, seems to have been first practised in the

sixteenth century at Murano, in the Venetian territory, the glass works at which place for a long time furnished all Europe with the largest and finest mirrors. The first attempts to establish a manufactory of mirrors in France, were made towards the middle of the sixteenth century. One Eustache Grandmont first obtained a patent for that purpose in the 1634, but his undertaking failed; and it was not until 1665 that the project, being patronized by Colbert, was attended with success.

MISES, in the feudal ages, certain honorary gifts or customary presents from the people of Wales to every new king and prince of Wales; anciently given in cattle, wine, and corn. Thus was the usual tribute or fine of 3000 marks, paid by the inhabitants of the county Palatine of Chester, at the change of every owner of the said earldom, for the enjoying of their liberties. At Chester they had a mise-book, wherein every town and village in the county was rated what to pay towards the mise. The 27 Hen. VIII., c.26, ordains, that lords shall have all such mises and profits of their lands as they had in times past, &c.

MISLETOE. Cutting the misletoe was an ancient superstition of the Druids. During the ceremony the bards walked first, singing canticles and hymns. Afterwards came a herald, the caduceus in his hand, followed by three Druids, who walked in front, carrying the things necessary for the sacrifice. Afterwards appeared the prince of the Druids, accompanied by all the people. He mounted upon the oak, and cut the misletoe with a golden sickle. The other Druids received it with respect, and upon the first day of the year distributed it to the people as a holy thing, crying, "The Misletoe for the new year." Vestiges of this custom still remain in some parts of France.

MISNA, or **MISCHNA**; the ancient code or body of the Jewish civil and common law, or an explication of the law of Moses. The Jews believed, that when God gave the written law to Moses, he also gave him an unwritten one, which was preserved among the doctors of the synagogue to the time of the famous rabbi Judas the Holy, who wrote the Misna, about the year of Christ 180, that it might no longer be trusted to the memories of those to whom it was communicated. It is divided into six parts; the first is conversant about the distinctions of seeds in a field, the trees, fruits, tithes, &c.; the second regulates the manner of observing the festivals; the third treats

of women and matrimonial cases; the fourth is upon the subject of law-suits arising upon account of trade; the fifth is concerning obligations, sacrifices, and every thing that had any relation thereto; the sixth treats of the various sorts of purifications.

MISRULE. See **LORD** of.

MISSAL, of the Romish church, was first compiled by pope Zachary, and afterwards reduced into better order by Gregory the Great, who called it the Book of Sacraments. In the Middle age, missals were adorned with pictures, and letters of divers colours by the monks,—a branch of miniature painting practised by them with much success. The figures were wrought with wonderful exactness of finishing, and the materials used were so durable, that their missals still dazzle the eye by the brightness of their colour and the splendour of the gilding. Portraits of kings, views of buildings, and the customs and manners of our ancestors, were represented. Skill in illumination was considered a necessary qualification for an abbot of the Benedictine order in the thirteenth century.

MISSILIA, a certain kind of largesses, thrown amongst the Roman people, such as small coins of gold or silver, sweetmeats, &c. Sometimes animals, as sheep, goats, oxen, deer, &c. were let loose to be caught and carried off by the populace.

MISSIO, among the Romans, a full discharge given to a soldier after twenty years' service. It differed from the *exauctoratio*, which was a discharge from duty after seventeen years' service. Every soldier had a right to claim his *missio* at the end of twenty years. *Missio* also signified a rescue sent by the emperor, or person who exhibited the games, to a wounded gladiator. Favourite gladiators were rescued either by the people, or by the *munerarii*. This favour they signified *pollice presso*, with the thumb hid in the palm of the hand. By this means, however, the gladiator was only saved for the present, whereas the *rudis* entitled him to a full discharge.

MISSUS, in the Circensian games, were the matches in horse or chariot races. The usual number of *missus* or matches in one day, was twenty-four; though the emperor Domitian presented the people with a hundred. The last match was generally made at the expense of the people, who made a collection for the purpose; hence it was called *missus ærarius*, a subscription plate.

MITE, a small piece of money mentioned Luke xii. 59, and xxi. 2. In the

Greek it is *χόδρανς*, i. e. *quadrans*, or a quarter of the Roman denarius; so that the mite was worth about seven farthings, or two-pence of our money.

MITELLA, among the classical ancients, a kind of mitre, of oriental fashion, which inclosed the hair, covered the cheeks, and was fastened under the chin. The Greek women, especially those in years (says Winckelman) wore such caps; and such a costume is the Graia Mitella of Virgil. The effeminate Romans used it, as well as the women.

MITHRAS, the deity of the Persians, supposed to be the sun, or the god of fire, to which they paid divine adoration, as the purest emblem of the divine essence. The Romans raised him altars, on which was this inscription, "*Deo Soli Mithræ*," or "*Soli Deo invicto Mithræ*." He is generally represented as a young man whose head is covered with a turban, after the manner of the Persians. He supports his knee upon a bull that lies on the ground, and one of whose horns he holds in one hand, while with the other he plunges a dagger in his neck.—*Stat. Theb.* i. 720.

MITHRIDATIC WAR, the name of the celebrated contest, which was begun B.C. 89, and carried on for a long series of years by the Romans against Mithridates VII., king of Pontus. The cruelties and ambition of this monarch were the cause. His views upon the kingdom of Cappadocia, of which he was stripped by the Romans, first induced him to take up arms against the Roman republic. Mithridates, never losing an opportunity by which he might lessen the influence of his adversaries, and effectually destroy their power in Asia, ordered all the Romans in his dominions to be massacred. This was done in one night; and no less than 150,000 Romans, according to Plutarch, fell victims to his cruelty. This horrible massacre called aloud for vengeance; and the Romans immediately prepared for hostilities, by marching a large army against Mithridates. Three Roman officers, L. Cassius, the pro-consul, M. Aquilius, and Q. Oppius, opposed him with the troops of Bithynia, Cappadocia, Paphlagonia, and Gallo-Græcia. The army of these provinces, together with the Roman soldiers in Asia, amounted to 70,000 men, and 6,000 horse. The forces of the king of Pontus were greatly superior to these; he led 250,000 foot, 40,000 horse, and 130 armed chariots, into the field of battle, under the command of Neoptolemus and Archelaus. His fleet consisted of 400 ships of war, well manned and provisioned. In an engagement, the king of

Pontus obtained the victory, and dispersed the Roman forces in Asia. He became master of the greatest part of Asia, and the Hellespont submitted to his power. Two of the Roman generals were taken, and M. Aquilius, who was the principal cause of the war, was carried about in Asia, and exposed to the ridicule and insults of the populace, and at last put to death by Mithridates, who ordered melted gold to be poured down his throat, as a slur upon the avidity of the Romans. The conqueror took every possible advantage; he conquered all the islands of the Ægean Sea, and, though Rhodes refused to submit to his power, yet all Greece was soon over-run by his general Archelaus, and made tributary to the kingdom of Pontus. Meanwhile the Romans, incensed against Mithridates, on account of his perfidy, and of his cruelty in massacring their countrymen, appointed Sylla to march into the east. Sylla landed in Greece, where the inhabitants readily acknowledged his power; but Athens shut her gates against the Roman commander; and Archelaus, who defended it, defeated, with the greatest courage, all the efforts and operations of the enemy. This spirited defence was of short duration. Archelaus retreated into Boeotia, where Sylla soon followed him. The two hostile armies drew up in a line of battle near Charonea, and the Romans obtained the victory; and, of the almost innumerable forces of the Asiatics, no more than 10,000 escaped. Another battle in Thessaly, near Orchomenos, proved equally fatal to the king of Pontus. Dorylaeus, one of his generals, was defeated, and he soon after sued for peace. Sylla listened to the terms of accommodation, as his presence at Rome was now become necessary to quell the commotions and cabals which his enemies had raised against him. He pledged himself to the king of Pontus to confirm him in the possession of his dominions, and to procure him the title of friend and ally of Rome; and Mithridates consented to relinquish Asia and Paphlagonia, to deliver Cappadocia to Ariobarzanes, and Bithynia to Nicomedes, and to pay to the Romans 2,000 talents to defray the expences of the war, and to deliver into their hands 70 galleys with all their rigging. Though Mithridates seemed to have re-established peace in his dominions, yet Fimbria, whose sentiments were contrary to those of Sylla, and who made himself master of an army by intrigue and oppression, kept him under continual alarms, and rendered the existence of his power precarious. Sylla, who had re-

turned from Greece to ratify the treaty which had been made with Mithridates, rid the world of the tyrannical Fimbria; and the king of Pontus, awed by the resolution and determined firmness of his adversary, agreed to the conditions, though with reluctance. The hostile preparations of Mithridates, which continued in the time of peace, became suspected by the Romans; and Muræna, who was left as governor of Asia in Sylla's absence, and who wished to make himself known by some conspicuous action, began hostilities by taking Comana and plundering the temple of Bellona. Mithridates did not oppose him, but he complained of the breach of peace before the Roman senate. Muræna was publicly reprimanded; but, as he did not cease from hostilities, it was easily understood that he acted by the private directions of the Roman people. The king upon this marched against him, and a battle was fought, in which both the adversaries claimed the victory. This was the last blow which the king of Pontus received in this war, which is called the second Mithridatic war, and which continued for about three years. Sylla, at that time, was made perpetual dictator at Rome, and he commanded Muræna to retire from the kingdom of Mithridates. The death of Sylla changed the face of affairs. The treaty of peace between the king of Pontus and the Romans, which had never been committed to writing, demanded frequent explanations, and Mithridates at last threw off the mask of friendship, and declared war. Nicomedes, at his death, left his kingdom to the Romans; but Mithridates disputed their right to the possessions of the deceased monarch, and entered the field with 120,000 men, besides a fleet of 400 ships in his ports, 16,000 horsemen to follow him, and 100 chariots armed with scithes. Lucullus was appointed over Asia, and entrusted with the care of the Mithridatic war. His valour and prudence showed his merit, and Mithridates, in his vain attempts to take Cyzicum, lost no less than 300,000 men. Success continually attended the Roman arms. The king of Pontus was defeated in several bloody engagements, and with difficulty saved his life, and retired to his son-in-law Tigranes, king of Armenia. Lucullus pursued him, and, when his applications for the person of the fugitive monarch had been despised by Tigranes, he marched to the capital of Armenia, and terrified, by his sudden approach, the numerous forces of the enemy. A battle ensued. The Romans obtained an easy victory, and no less than

100,000 foot of the Armenians perished, and only five men of the Romans were killed. Tigranocerta, the rich capital of the country, fell into the conqueror's hands. After such signal victories, Lucullus had the mortification to see his own troops mutiny, and to be dispossessed of the command by the arrival of Pompey. The new general showed himself worthy to succeed Lucullus. He defeated Mithridates, and rendered his affairs so desperate, that the monarch fled for safety into the country of the Scythians, where, for a while, he meditated the ruin of the Roman empire, and, with more wildness than prudence, secretly resolved to invade Italy by land, and march an army across the northern wilds of Asia and Europe to the Apennines. Not only the kingdom of Mithridates had fallen into the enemy's hands, but also all the neighbouring kings and princes were subdued, and Pompey saw prostrate at his feet Tigranes himself, that king of kings, who had lately treated the Romans with such contempt. Meantime the wild projects of Mithridates terrified his subjects, and they, fearful to accompany him in a march of above 2,000 miles across a barren and uncultivated country, revolted and made his son king. The monarch, forsaken in his old age even by his own children, put an end to his life, and gave the Romans cause to rejoice; as the third Mithridatic war was ended in his fall, B.C. 63. Such were the unsuccessful struggles of Mithridates against the power of Rome. He was always full of resources, and the Romans had never a greater or more dangerous war to sustain. The duration of the Mithridatic war is not precisely known. According to Justin, Orosius, Florus, and Eutropius, it lasted forty years; but by proper calculation there elapsed no more than twenty-six years from the time that Mithridates first entered the field against the Romans till the time of his death.

MITHRIDATUM, the name of a poison, frequently mentioned by the Roman writers, which received its name from the inventor, Mithridates king of Pontus, who is said to have so fortified his body against poisons with antidotes and preservatives, that when he had a mind to dispatch himself, he could not find any poison that would take effect. The receipt of it was found in his cabinet, written by his own hand, and was carried to Rome by Pompey. It was translated into verse by Damocrates, a famous physician, and was afterwards translated by Galen, from whom we have it.

MITRA, or **MITRE** (Gr. *μῖτρα*.) The

mitra, like the *cidaris*, or the *tia*, appears to have been a regal or hierarchal head-covering, from the earliest ages of antiquity. Pellerin says, it was that worn by the sovereign pontiffs of the Hebrews; and was afterwards used, under the name of *cidaris*, by the Oriental kings and the pontiffs in paganism, with some small difference. The *mitre*, properly so called, had below a flat border which surrounded it and covered a part of the forehead, whence it was elevated in form of a cone, and ended in a point. Among the Romans it was worn by ladies, and sometimes by the men; but it was looked upon as a mark of effeminacy in them, especially when it was tied upon their heads. It differed little from the *pileus*, *cucullus*, *galerus*, and *palliolum*.—In the papal ages the *mitre* was generally adopted by the hierarchal dignitaries, partly in imitation of the Greek emperors. Though the use of the *mitre* was not common to all the bishops of the west, from the eleventh century, popes Alexander II. and Urban II. granted the privilege of wearing it to various abbots. It even passed to canons of churches and secular princes. The ancient papal *mitres* are round, pyramidal, and in the form of a sugar-loaf.—The *Μίτρα*, among the Greeks, was a piece of defensive armour, made of brass, lined with wool, and worn next to the skin, under the coat of mail.

MITRED ABBOTS, in the papal ages, those governors of religious houses, who had obtained from the pope the privilege of wearing the *mitre*, ring, gloves, and crosier of a bishop. The *mitred abbots*, says Cowel, were not the same with the conventual prelates, who were summoned to parliament as spiritual lords, though it hath been commonly so held; for the summons to parliament did not any way depend on their *mitres*, but upon their receiving their temporals from the hands of the king. See **ABBOTS**.

MITRA, an ancient Saxon measure, mentioned in Domesday, said to be ten bushels. Besides being a sort of measure for salt and corn, it was used for the place where the caldrons were put to boil salt.

MNEVIS, the name of a sacred bull, which was worshipped by the Heliopolitans of Egypt, with the same superstitious ceremonies as *Apis*; and after death received divine honours. He was the emblem of Osiris.—*Diod. i.*

MODIUS, a Roman dry measure, for all sorts of grain, containing thirty-two heminae or sixteen sextarii, or one-third of the amphora, amounting to an English peck. — *Modius terræ et agri*, was a

phrase often used in the ancient charters of the British kings, and probably signified the same quantity of ground as with the Romans, viz. 100 feet square.

MÆRIS, LAKE OF; one of the most wonderful of all the structures or works of the Egyptian kings. As Egypt was more or less fruitful in proportion to the inundations of the Nile; and as in these floods, the too great or too little rise of the waters was equally fatal to the lands, king Mœris, to prevent these two inconveniences, and to correct, as far as lay in his power, the irregularities of the Nile, thought proper to call art to the assistance of nature; and so caused the lake to be dug, which afterwards went by his name. This lake was in circumference about three thousand six hundred stadia.—(*Herod. l. ii. Strab. l. xvii.*) Two pyramids, on each of which was placed a colossal statue, seated on a throne, raised their heads to the height of three hundred feet in the midst of the lake, whilst their foundations took up the same space under the water; a proof that they were erected before the cavity was filled, and a demonstration that a lake of such vast extent was the work of man's hands, in one prince's reign. This lake had a communication with the Nile, by a great canal, more than four leagues long, and fifty feet broad. Great sluices either opened or shut the canal and lake, as there was occasion. The charge of opening and shutting them amounted to fifty talents, (11,250*l.*) The fishing of this lake brought the monarch immense sums; but its chief utility related to the overflowing of the Nile. When it rose too high, and was likely to be attended with fatal consequences, the sluices were opened; and the waters, having a free passage into the lake, covered the lands no longer than was necessary to enrich them. On the contrary, when the inundation was too low, and threatened a famine, a sufficient quantity of water, by the help of drains, was let out of the lake, to water the lands. In this manner the irregularities of the Nile were corrected; and Strabo remarks, that, in his time, under Petronius, a governor of Egypt, when the inundation of the Nile was twelve cubits, a very great plenty ensued; and even when it rose but to eight cubits, the dearth was scarce felt in the country; doubtless because the waters of the lake made up for those of the inundation, by the help of canals and drains.

MOLA SALSA, barley parched, and afterwards ground to meal or flour, then mixed with salt and frankincense, with

the addition of a little water. Thus prepared it was sprinkled between the horns of the victim, before it was killed in sacrifice. This act was called *immolatio*, and was common to the Greeks as well as Romans.

MOLMUTIAN LAWS, the laws of Dunwallo Molmutius, sixteenth king of the Britons, who began his reign, it is said, about 400 years B.C. They were in use till the time of the Conqueror. This British king was the first who published laws in Britain; and his laws, with those of Queen Mercia, were translated by Gildas out of the British into the Latin tongue.—*Usher's Primord.* 126.

MOLOCH, the name of the god of the Phœnicians, frequently mentioned in Scripture as the god of the Ammonites, and probably the same as the Saturn of the Tyrians and Carthaginians. Moses, in several places, forbids the Israelites to dedicate their children to Moloch, by making them pass through the fire in honour of that god. It was chiefly in the valley of Tophet and Hinnom, to the east of Jerusalem, that this idolatry was committed. The statue of Moloch was brass, hollow within, with its arms extended, and stooping a little forward. They lighted a great fire within the statue, and another before it. They put the child intended to be sacrificed upon one of its arms, which soon fell down into the fire at the foot of the statue, whose shrieks and cries were drowned by the rattling of drums, and the sound of other musical instruments. This was also the practice of the Carthaginians, who were the descendants of the Phœnicians. Solomon built a temple to Moloch upon the Mount of Olives, and Manasseh long after imitated his impiety, by making his son pass through the fire.

MONASTERIES, and MONKS. (Lat. *monasterium*; and Gr. *μοναχ* alone, or solitary.) The first monks endeavoured to imitate the manners and habits of St. John the Baptist, under the idea of devoting themselves entirely to the service of God, by solitude, prayer, and self-denial; and therefore they lived alone in the wilderness. Afterwards they became divided into three ranks—1. Cœnobitæ, or those who lived in common in a monastery, under the government of a single person; and from living under certain rules, called Regulars—2. Anachoretæ, or Eremitæ; or those monks who lived in the wilderness on bread and water—3. Sarabaitæ, or monks living under no rule, but wandering in the world. St. Jerome tells us, that of the Anachoretæ “Paulus fuit Auctor, Antonius illustrator, Johan-

nes Baptista princeps." The first association of monks was founded A. D. 320. The first in France was founded near Poitiers, by St. Martin, in 360; and the first in Britain, in 596. In England they at first married, and supported their families with decency, until the reign of Edgar, when Dunstan introduced celibacy, and tore their wives and children from such priests, styling them harlots and bastards. Those monks who quitted both their wives and children were styled Regulars; and those who were willing to retain them were termed Secular Priests. — Monasteries, as houses for religious fraternities, were first introduced into great cities in the west by Eusebius bishop of Vercelles. St. Basil, in the fourth century, laid down regulations for those societies in the east; and St. Bennet, in the sixth century, in the west; which order was subdivided into a great many branches. At first monasteries were places of strict discipline and austerity, and public schools for the instruction and education of youth. Formerly the bishop's palaces were called Monasteries, into which the people sometimes retired from the world, that they might have the better opportunities to read and expound the Scriptures, and instruct young people in piety and good principles. During the ravages of the Goths and Vandals, the Huns, Franks, and Almain, monasteries were the only sanctuaries for all sorts of learning and learned men, from whence issued forth great numbers of persons excellently qualified both to govern and convert, which as necessarily gained them the esteem of all ranks and degrees of people. Princes gave them great indulgences and privileges; they, as well as their subjects, receiving their education from them; till about the year one thousand, when universities and colleges for learning the sciences only were erected, and the monasteries were more confined to religious observations and restrictions than formerly; so that somewhat of their esteem was eclipsed, till about the thirteenth century, when the mendicant friars endeavoured to restore their former reputation, by mixing philosophy and school-divinity along with their other performances. Some were called monasteries royal, upon account of their being endowed by the munificence of kings, which by degrees grew so extensive, as to be exempt both from episcopal and patriarchal jurisdiction, and subject only to royal or imperial visitations. The abbots or heads being formerly chosen by kings or emperors, or at least by their direction, and being immediately endowed out of the crown-lands,

were obliged to serve the prince in his wars. (See ABBEYS.) — To the monasteries were several appendages, frequently mentioned by ecclesiastical writers; the principal of which were Chapter-rooms, Refectories, and Cloisters. Chapter-rooms consisted of rows of stone-benches, one above another, a crucifix, a reading-desk and bench, and higher seat for the abbot. Refectories, or Fratries, were large wainscoted halls, with a crucifixion above the boards, a dresser, almories, or cupboards, windows opening into the kitchen, through which the meal was served, and desk with a bible for reading during the dinner. The Cloisters were square galleries, or corridors, with a little flower-garden in the middle. They were sometimes used as schools for the instruction of youth; and were many of them well endowed, and allowed several privileges; among others, that they should be a safe shelter for those that came thither. Princes looked on them as secure prisons, which made the Greek emperors confine their rebellious sons, or any else they suspected, within them; and history furnishes us with instances of children confining their fathers in them likewise. There were other minor appendages to the monasteries; such as the—Guest-halls, large rooms with columns, having on both sides bed-rooms, to each a privy and clothes closet, a parlour before it, and passages leading to staircases, cellars, and the buttery—Infirmaries for the sick, with a chapel, a lobby, or gallery for the sick to walk in, and gardens or courts for their recreation—Chambers provided with chimneys, and other offices and apartments; among them the prison for offending monks—Dormitories, long rooms with wainscoted partitions for each bed, to every one a window, and in each window a desk to support their books—Libraries, with a closet fenced off like the bar of a coffee-room—Museums, Scriptoria, or writing-rooms—Misericords, halls with tables and a dresser—Exchequers, or counting-houses—Locutories, or parlours—Almonries, sometimes stone-houses, near the church, or by the gate, with various offices—Bake-houses, dove-cotes, cow-houses, and other offices. To these are to be added the lodgings of the Abbots or Priors, which were constructed upon the plan of inferior castellated mansions; namely, with a great hall, a large dining-chamber adjoining for the Abbot himself; at one end of it a chapel and oratory, at the other his bed-room; and near the great hall a buttery, pantry, auditor's chamber, parlours for summer below, with chambers above, and kitchen with room over it.—

The monks being thus settled in most cathedrals of England, in the 14th and 15th centuries, gave themselves up to idleness and pleasure, which had been long complained of; but then, as learning began to be restored, they were looked upon by men of literature with an evil eye, as having in their hands the chief encouragements of learning, and yet doing nothing towards it; they, on the contrary, decrying and disparaging it, by saying it would bring in heresy and a great deal of mischief. The restorers of learning, such as Erasmus, Vives, and others, did not spare them, but exposed their ignorance to the world. In the 16th century, king Henry VIII. (say the records of the Patent Rolls office) naturally loved learning, and therefore cardinal Wolsey, either to do a thing which he knew would be acceptable to the king, or that it was also agreeable to his own inclinations, resolved to set up some colleges, in which there should be both great encouragement for eminent scholars to prosecute their studies, and good schools for the teaching and training up of youth. This he knew would be a great honour to him, to be looked upon as a patron of learning; and therefore he set his heart much upon it, to have two colleges, (the one at Oxford, the other at Ipswich, the place of his birth,) well constituted, and nobly endowed. But towards this, it was necessary to suppress some monasteries, which was thought equally as justifiable and lawful, as it had been many ages before to change secular prebends into canons regular; the endowed goods being still applied to a religious use. It was thought hard to say, that if the pope had the absolute power of dispensing the spiritual treasures of the church, and to translate the merits of one man, and apply them to another, that he had not a much more absolute power over the temporal treasures of the church, to translate churchlands from one use, and apply them to another. Indeed, the cardinal was then so much considered at Rome, as a pope of another world, that whatever he designed he easily obtained; therefore, on the 3rd of April, 1524, pope Clement, by a bull, gave him authority to suppress the monastery of St. Fridiswide's, in Oxford, and in the diocese of Lincoln, and to carry the monks elsewhere, with a very full *non obstante*. To this the king gave his assent the 19th of April following. After this, there followed many other bulls for other religious houses and rectories that were impropriated. These houses being thus suppressed by the law, they belonged

to the king; who thereupon made them over to the cardinal by new and special grants, which are all enrolled. And so he went on with these great foundations, and brought them to perfection:—that at Oxford in the 18th year, and that at Ipswich in the 20th year of the king's reign; as appears by the dates of the king's patents for founding them. Here then commenced the first dissolution of monasteries, which paved the way to an era so important in British history, the Reformation. The cardinal had laid out his plan, for which end he procured a bull from Rome, which enabled him to visit all the monasteries of England, that so discovering their corruptions, he might the better justify the design he had to suppress most of them, and convert them into bishoprics, cathedrals, collegiate churches, and colleges. The bull he was diverted from making use of by some who advised him rather to suppress monasteries by the pope's authority, than proceed in a method which would raise great hatred against himself, cast foul aspersions on religious orders, and give the enemies of the church great advantages against it. Yet he had communicated his design to the king; and his secretary Cromwell understanding it, was thereby instructed how to proceed afterwards, when they went about the total suppression of monasteries.—The following is a list of the monasteries which were suppressed by Wolsey, by permission of pope Clement VII., in the 17th and 20th years of Henry VIII., for the purpose of founding the two colleges at Ipswich and Oxford. They were chiefly of the Canons of St. Augustine and the Cluniac Friars:—S. Fridiswide's Oxford, Blackmore, Stanesgate, Thoby, Typtre, Wykes, Dodenash, Snape, Beigham, De Calceto juxta Arundel, Canwell, Sandwell, Daventre, Littlemore, Leisnes, Tunbridge, Poghley, Raveston, Tykford, Bradwell, Horkesley, Eipeswick, De la Vray, Walingford, Bromhill, Flixstow, and Rombergh.—On the dissolution of the monasteries, which immediately followed the Reformation in 1549, there were suppressed 640; besides 90 colleges, and 2374 churches and chapels, and 110 hospitals.

MONETAGIUM. In the feudal ages, when it was lawful for great men to coin money current in their territories, Monetagium was a tribute paid by tenants to their lord every third year, that he should not change the money which he had coined. The word Monetagium was likewise used for a mintage, and the right of coining or minting money.

MONEY. In all the civilized nations of antiquity, Money has been the representative of value, and the medium of circulation, by which the transactions of commerce have been carried on, and the interchange of commodities effected. In the earliest ages, it is certain that all commerce was managed by way of barter. There was, however, always a necessity for a sort of common measure, by which to estimate the value of commodities. The first inhabitants of the earth were nearly all shepherds and husbandmen. They therefore made that common measure to consist of a certain portion of their flocks; and any commodity was said to be worth so many sheep, oxen, &c. It was afterwards found more expedient to express the value of most commodities by bits of leather, which by their marks shewed the number of beasts they were worth. This was the first money, and the origin of all coins. When metals were first used as money, and made the common price of all commodities, their value was determined only by their weight. The seller having agreed to accept a certain quantity of gold, silver, or brass, for his goods, the buyer cut off that quantity from the plate or ingot of that metal in his possession; and, having weighed it, delivered it to the seller, and received the goods. But this method of transacting business was attended with much trouble, and was liable to various frauds, both in the weight and fineness of the metals used in commerce. It was therefore ordained, by the laws of several ancient nations, that all the metal used as money should be divided into small pieces, and stamped with certain marks. When sovereigns became sensible of the great importance of money, and took the fabrication of it under their own direction, they ordered their own heads to be stamped on one side of their coins, while the figures of animals or other objects still continued to be impressed on the other side.

The original invention of coined money is not easy to determine. The first we hear of it is in the time of Abraham, who paid 400 shekels for a burying place. It is therefore generally believed that the Jews were the first who made impressions on money. We find Jewish shekels in the cabinets of antiquaries, one side of which is stamped with the golden pot, containing the manna, and the other with Aaron's rod; but we know not precisely the time when those shekels were stamped: though we have reason to suppose that the shekel was their first coin, which

had been perpetuated among them ever since Abraham, and consequently that they were the first nation known to have used a regular coin. Besides the shekel, the Jews had, in process of time, several other coins of gold, silver, and copper. Of gold coins they had the *zahab* or *shekel* of gold, and the *adarchon* or *drachmon*; each of these was of the same value, and equal to fifteen shillings. The silver coins were the *gerah*, *bekah*, *shekel*, *maneh*, or *mina hebraica*, and *talent*. Ten *gerahs* made a *bekah*, and two *bekahs* a *shekel*, fifty *shekels* a *maneh*, or *mina hebraica*, and sixty *manehs* a *talent* of silver. There were also the *drachme*, the *didrachmon*, and the *stater*, severally equal to 7½d., 1s. 3d., and 2s. 6d. The *keshitah* was a small piece of money, with the figure of a lamb, and is supposed to have been of the same value as the *gerah*. In copper, were the *depton* or *mite*, the *quadrans*, and *assarium*; the highest of which was rather less than one farthing.—The first coined money regularly minted, and properly so called amongst the Jews, was in the time of Judas Maccabæus, who had leave given him, by Antiochus Sidetes, to coin money of his own in Judea. Payments, before this, had always been made by weight; hence the correspondence between the names of their sums and the names of their weights. Among the Jews some pieces were either common, or of the sanctuary; the common, or king's kind, was used in ordinary transactions. The penny and the *shekel* were either common or of the sanctuary. The common *denarius*, or penny, was worth 7½d.; that of the sanctuary, the common shekel, was worth a denarius of the sanctuary; and that of the sanctuary was double the other. There were also half and quarter shekels. On the king's shekel, in the reign of Solomon, was marked a tower, with the words, "Jerusalem the city of holiness;" on the reverse was the inscription, "David king, and his son Solomon king." The shekel of the sanctuary is said to have borne the pot of manna; and on the other side Aaron's rod, which budded.—The sums which the Jews used in reckoning were the *maneh* or *mina*, and the *ciar* or *talent*. The *maneh* of silver was equal to 60 shekels of silver, and the *maneh* of gold to 100 shekels of gold; the *talent* of silver was worth 3,000 shekels of silver, or 375l.; and the *talent* of gold was worth 4,500l. Dr. Arbuthnot, in his valuable numismatic tables, has given the following calculations of Jewish coins in English money.

Value of Jewish Coins.

	£	s.	d.
Gerah	0	0	1 ⁵⁹ / ₁₀₀
Bekah	0	1	1 ¹¹ / ₁₆
Shekel	0	2	3 ³ / ₈
Maneh or Mina Hebraica	5	14	0 ³ / ₄
Talent.....	342	3	9
Solidus Aureus, or Sextula	0	12	0 ¹ / ₂
Siclus Aureus.....	1	16	6
A Talent of Gold	5475	6	0

The money chiefly used by the Persians, was of gold, and called *darics*, from the name of Darius, who first caused them to be coined, with his image on one side, and an archer on the reverse. The *daric* is sometimes also called *stater aureus*, because the weight of it, like that of the *attic stater*, was two drachms of gold, which were equivalent to twenty drachms of silver.

The early Egyptians cut and weighed their money from the metal. We do not hear of any thing like a regular coinage before the period of Aryandes, in the time of Cambyses; and all the coins found do not ascend higher than the time of Alexander. The eagle was almost always the reverse of Egyptian kings. The silver *tetradrachms* have commonly the date; the brass seldom, whence the latter coins are not easily ascertained, and are frequently of very little value. The following table of the names and value of Egyptian coins, is copied from the work of M. Pautou's "Evaluation des Monnoies de l'Egypte et de l'Asie."

Perutah, peuta, cepton, minutum, semuna	1 ²³ / ₆₄ d.
Kodrantès, quadrans, tetarton ..	1 ²⁹ / ₉₆ d.
Phollis, assar, assarian, tessagon, chalcons	5 ²¹ / ₂₄ d.
Pondion, dipondion, hemidankion	10 ⁵ / ₁₂ d.
Mehah, mea, maa, danacon	1s. 8 ⁸ / ₁₆ d.
Garah, agorah, obole	2s. 1d.
Rebite, denidenier	1s. 2 ¹ / ₂ d.
Drachme denier	1.5208l.
Didrachme	1 ¹ / ₂ liv.
Drachme	1 ¹ / ₆
Tetradrachme, statere, scile, petit, ceseph	2 ¹ / ₂
Hexadrachme	3 ¹ / ₂
Distatere once d'argent pur....	4 ¹ / ₆
Tetrastere setrastaterion.....	8 ¹ / ₆
Darique, cyzicene, chrysos	25
Once d'or, livre d'argent	50
Grand ceseph, grand argyde....	52 ¹ / ₂
Mine de Moyse	125
Cintar	5000
Talent de Moyse	6 ² / ₅₀
Talent Babylonian	7500

The first fabrication of silver money
282

in Greece has been ascribed to Phedon or Phidon; but according to Aglaosthenes, Argeus, or the Naxians, first made money of that metal, gold, brass, and iron. The first coinage at Athens is attributed to Erectheus. The Athenians stamped on their money an owl, or an ox; whence the proverb on bribed lawyers, "Bos in lingua." The inhabitants of Ægina stamped a tortoise; whence the proverb, "Virtutem sapientum vincunt testudines."

The following symbols are seen upon the coins of Alexander; viz. the sphinx, which designated the Isle of Chios; the griffin, the Isle of Teos, and town of Abdera; the lion's-head in profile, Cizycus and Gnidus; the horse's-head, Egea of Cilicia; the bee, Ephesus; the rose, Rhodes; the anchor, Anyra; the double hatchet, the Isle of Tenedos; the lighted torch, Amphipolis of Macedonia, &c. The earliest Greek coins have only the initials of the city or prince, ΑΘΕ Athens, and even Α for Archelaus. At length the name was put in full, and in process of time, the Syrian and Egyptian kings, successors of Alexander, added a laudatory epithet. The civic coins seldom expressed more than the bare name of the town, and that generally contracted, till the Roman times.

The money of the Athenians was of three sorts. Silver was first coined, and afterwards gold and copper; the most common coins were those of silver, which were of different value. Above the *drachma*, (nine-pence in English) consisting of six oboli, were the *didrachma* or double drachma, the *tetradrachma* or quadruple drachma; below it, were the pieces of four, three, and two oboli; after which were the *obolus*, and the *semi-obolus*,—six-pence, four-pence half-penny, three-pence, three half-pence, and three farthings, in English. (*Pollux*, l. ix.) The latter being found inconvenient for common uses, copper money was introduced; and pieces of that metal were struck, which were not worth more than the eighth part of an obolus; (three-fourths of a farthing in English.) The largest piece of gold weighed two drachmas, and was worth twenty silver drachmas. Gold was scarce in Greece; it was brought from Lydia, and from Macedonia, where the peasants collected the small pieces, which the rains washed down from the neighbouring mountains. Sometimes they used also silver coins, called *tetradrachms*, which were equal to about four drachmas. The more ancient tetradrachms were struck till the time of the Peloponnesian war. They bore on one side the head of Minerva, and an owl

on the reverse. They were of rude workmanship. On those of less ancient times, the owl stands on a vase; they also bore names or monograms upon them. These were current during four or five centuries, and were of superior shape and ornaments. (*Pausan.* l. i.) The Athenian tetradrachms have no date. The obolus was sometimes divided into chalci, and smaller proportions. The following is a summary of the value and proportions of Grecian coins.

	s.	d.	q.
Lepton	0	0	0 ³³ ₃₃₆
Chalcus	0	0	0 ³³ ₄₈
Dichalcus	0	0	1 ³³ ₂₄
Hemiobolus	0	0	2 ⁷ ₁₃
Obolus	0	1	1 ¹ ₂
Diobolus	0	2	2 ¹ ₃
Tetربولus	0	5	0 ³ ₃
Drachma	0	7	3
Didrachmon	1	3	2
Tetradrachmon stater	2	7	0
Pentadrachmon	3	2	3

These coins were generally of brass, except the drachma and the didrachmon, which were of silver. The gold coin was the *stater aureus*, which weighed two Attic drachmæ, or half the stater argenteus, and was worth 25 Attic drachmæ of silver, or in English money, 1*l.* 0*s.* 9*d.* The *stater Cyzicenus*, exchanged for 28 drachmæ, the *stater Philippi*, and *stater Alexandri*, were of the value in English money of 18*s.* 1*d.* The *stater Daricus* was worth 50 Attic drachmæ, and the *stater Cræsi* was in value 1*l.* 12*s.* 3¹₂*d.* The *mina* was of the value of 60 drachmas, or 3*l.* 15*s.*; and the *talent* was worth 60 minæ, or 225*l.*

The Greek towns and others, after they became Roman colonies, with the exception of Berytus, Corinth, and Patras, never struck coins without the head of the emperor; and Antioch and Neapolis in Palestine are the only exceptions in their ceasing to issue Greek Imperial coins. The names of Roman colonies are always expressed by the last of the initials upon their coins. These coins are the most curious of Roman remains; and are the most rarely counterfeited. They refer to Roman colonies, and are distinguished from the Imperial, by the omission of the bust; or its appearance on the reverse only. The legends of the Imperial Greek are as remarkable for length as they were before for brevity. The emperors' titles are as literally translated from the Latin as possible; and they use *κ* for *q*, *Ϟ* for *v*, *κ* for *c*, and *Γ* for *g*. The legends on the reverse allude to games, privileges, alliances, titles, &c.

Under the Roman emperors, the legend of the reverse is indicative of the name of the magistrate under whom the money was struck, of some treaty, river, deity represented, &c.; still they almost universally put for the legend of the reverse the name of the city, often adding that of the magistrate.

The Romans, like other barbarous nations, had at first no coined money, but either bartered their commodities, or gave a certain weight of uncoined metal. Numa Pompilius made money of wood and leather. The first coin which they had was of copper, and was stamped by Servius Tullius. It had on it the image of *pecus*, or small cattle, from whence it derived the name of *pecunia*. Afterwards it had on one side the beak of a ship, and on the other the figure of Janus. They also called it *moneta*, à *monendo*, as Suidas observes; because, when the Romans were in want of money, Juno admonished them to use justice, and there should be no want of money. From this she was surnamed Juno Moneta, and money was coined in her temple.—Silver was not coined in Rome till 484 years after the building of the city, and gold sixty-two years later. But foreign coins of these metals seem to have been in use before that time. The first brass coin was called *as*, and originally weighed a pound; but it was reduced by degrees to half an ounce, and thus continued. Its value was about three farthings of our money. The *semissis* was half an *as*, the *triens* one-third, and the *quadrans*, or *teruncius*, one-fourth. The silver coins were the *denarius*, *quinarius*, *sestertius*, and *centussis*. The *denarius* was of the value of ten asses, or 7¹₂*d.*; it was marked *X.*, and bore on the reverse the figures of Castor and Pollux; the *quinarius* was worth five asses, and was marked *V.*; the *sestertius*, worth two asses and a half, was marked *H. S.*; and a *centussis* was of the value of ten *denarii*. — The first gold coin that was struck in Rome was called *aureus*, and was equal in value to twenty-five *denarii*, or one hundred *sestertii*. At first it was made of pure gold, and was worth 16*s.* 1¹₂*d.*; but it was afterwards debased, and the *aureus* struck under the latter emperors was only worth 15*s.* — The sums chiefly mentioned by Roman authors, not coins, are the *sestertium*, *libra*, and *talentum*. The *sestertium* was equivalent to a thousand *sestertii*, or about 8*l.* 1*s.* 5¹₂*d.*; the *libra*, which contained twelve ounces of silver, was worth 3*l.*; and the *talent* about 193*l.* — As Roman money, however, is a subject of great importance in the reading of Latin

authors, and the study of numismatics, we shall enter more diffusely upon it.

In the first Punic war, on account of the scarcity of money, *asses* were struck weighing only the sixth part of a pound, or two ounces, which passed for the same value as those of a pound weight had done; whence, says Pliny, the republic gained five-sixths, and thus discharged its debt. In the second Punic war, while Fabius was dictator, the asses were made to weigh only one ounce; and afterwards, by the law of Papirius, 563, half an ounce. The impression on silver coins was usually, on one side, carriages drawn by two or four beasts; whence they are called *bigati* and *quadrigati*, sc. nummi, and on the reverse, the head of Roma with a helmet. On some silver coins were marked the figure of Victory, hence called *victoriati*, stamped by the Clodian law, of the same value with the *quinarii*. From every pound of silver were anciently coined 100 *denarii*; so that at first a pound of silver was equal in value to a thousand pounds of brass. Whence we may judge of the scarcity of silver at that time in Rome. But afterwards the case was altered. For when the weight of the *as* was diminished, it bore the same proportion to the *denarius* as before, till it was reduced to one ounce; and then a *denarius* passed for sixteen asses (except in the military pay, in which it continued to pass for ten asses at least under the republic, for in the time of Tiberius, it appears, no such exception was made), a *quinarius* for eight asses, and a *sestertius* for four; which proportion continued when the *as* was reduced to half an ounce. Hence "*argentum ære solutum*," i. e. an *as* for a *sestertius*, or the fourth part. But the weight of the silver money also varied, and was different under the emperors from what it had been under the republic. Varro mentions silver coins of less value; *libella*, worth an *as*, or the tenth part of a *denarius*; *semibella* (quasi *semilibella*), worth half a pound of brass, or the twentieth part of a *denarius*, and *teruncius*, the fortieth part of a *denarius*. But Cicero puts the *libella* for the smallest silver coin, as well as the *teruncius*. — The common rate of gold to silver under the republic was tenfold. But Julius Cæsar got so much gold by plundering, that he exchanged it for 3000 *sestertii* or 750 *denarii* the pound; i. e. a pound of gold for 7½ pounds of silver. The aureus in later ages was called *solidus*, but then greatly inferior, both in weight and beauty, to the golden coins struck under the republic and first emperors. At first forty aurei were made

from a pound of gold, with much the same images as the silver coins. But under the late emperors they were mixed with alloy; and thus their intrinsic value was diminished. Hence a different number of aurei were made from a pound of gold at different times; under Nero 45, but under Constantine 72.—The emperors usually impressed on their coins their own image. This was first done by Julius Cæsar, according to a decree of the senate. — The Romans usually computed sums of money by *sestertii* or *sestertia*. When a numeral noun is joined with *sestertii*, it means just so many *sesterces*; thus, *decem sestertii*, ten *sesterces*; but when it is joined with *sestertia*, it means so many thousand *sestertii*; thus *decem sestertia*, ten thousand *sesterces*. When a numeral adverb is joined to *sestertium*, it means so many hundred thousand *sestertii*; thus *quadragies sestertium* is the same with *quadragies centena millia sestertiorum nummorum*, or *quater millies mille sestertii*, four millions of *sestertii*. Sometimes the adverb stands by itself, and denotes the same thing; thus, *decies, vicies, vel vigesies*, sc. *sestertium*; expressed more fully, *decies centena*, sc. *millia sestertium*; and completely. (*Verr.* i. 10; and *Juv.* iii. 70.) So also in sums of brass, *decies æris*, sc. *centena millia assium*. For when we say *deni æris, centum æris*, &c. *asses* is always to be supplied. When sums are marked by letters, if the letters have a line over them, *centena millia* is understood, as in the case of the numeral adverbs. When the numbers are distinguished by points in two or three orders, the first towards the right hand signifies units, the second thousands, and the third hundred thousands; thus, III. XII. DC. HS. denotes 300,000, 12,000, and 600 H.S., in all making 312,600 *sesterti*, 5047l. 3s. 9d. The Romans sometimes expressed sums by talents; thus, *decem millia talentum*, and *sestertium bis millies et quadringenties*, are equivalent. So 100 talents and 600,000 *denarii*; or by pounds, *libræ pondo*, i. e. *pondere* in the ablative, for these words are often joined, as we say, pounds in weight; and when *pondo* is put by itself, as an indeclinable noun, for a pound or pounds, it is supposed even then, by the best critics, to be in the ablative, and to have *libra* or *libræ* understood. But the common computation was by *sestertii* or *nummi*. A *sestertius* is reckoned to have been worth of our money one penny 3¼ farthings; a *quinarius* or *victoriatus* 3d. 3¼g.; a *denarius*, 7d. 3g.; the aureus, or gold coin, 16s. 1¼d.; a *sestertium*, or a thousand ses-

tertiū, 8l. Is. 5d.—ten sestertii, 1s. 7d. 1½q.—a hundred sestertii, 16s. 1d. 3q.—ten sestertia, or 10,000 sestertii, 80l. 14s. 7d.—a hundred sestertia, or 100,000 sestertii, 807l. 5s. 10d.—1000 sestertia, or decies sestertium, or decies centena millia sestertium, vel nummum, or 1,000,000 sestertii, 8,072l. 18s. 4d. sterl.—centies, vel centies H. s., vel centies centum millia sestertiorum, or 10,000,000 sestertii, 80,729l. 3s. 4d. sterl.—millies, vel millies H. s. 107,291l. 13s. 4d. sterl.—millies centies H. s. 888,020l. 16s. 8d. ster. Hence we may form some notion of certain instances on record of Roman wealth and luxury. Crassus is said to have possessed in lands his millies, i. e. 1,614,583l. 6d. 8d., besides money, slaves, and household furniture, which may be estimated at as much more. In the opinion of Crassus, no one deserved to be called rich who could not maintain an army, or a legion.—Seneca, ter millies, 2,421,875l.—Pallas, the freedman of Claudius, an equal sum.—Lentulus the augur, quater millies, 3,229,166l. 13s. 4d.—C. Cæcilius Claudius Isidorus, although he had lost a great part of his fortune in the civil war, left by his will 4,116 slaves, 3,600 yoke of oxen, 257,000 of other cattle; in ready money, H. s. sexcenties, 484,375l. Augustus received, by the testaments of his friends, quater decies millies, 32,291,666l. 13s. 4d. Tiberius left at his death vigesies ac septies millies, 21,796,875l., which Caligula lavished away in less than one year. Vespasian, at his accession to the empire, said, that to support the commonwealth, there was need of quadringenties millies, 322,916,666l. 13s. 4d. — The interest of money was called *fenus*, vel *fenus*; or *usura*, *fructus*, *merces*, vel *impendium*; the capital, *caput*, or *sors*; also *fenus*, which is put for the principal as well as the interest. When one *as* was paid monthly for the use of a hundred, it was called *usura centesima*, because in a hundred months the interest equalled the capital; or asses *usura*. This we call 12 per cent. per annum, which was usually the legal interest at Rome; at least towards the end of the republic, and under the first emperors. Sometimes the double of this was exacted, binæ centesimæ, 24 per cent., and even 48 per cent., quaternæ centesimæ. Horace mentions one who demanded 60 per cent.; quinas hic capiti mercedes exsecat, i. e. quintuplices *usuras* exigit, vel quinis centesimis *fœnerat*, (he deducts from the capital sum five common interests.) When the interest at the end of the year was added to the capital, and likewise yielded interest, it was called *centesimæ renovatæ*, or *anato-*

cismus anniversarius, compound interest; if not, *centesimæ perpetuæ*; or *fœnus perpetuum*. *Usuræ semisses*, six per cent.; *trientes*, four per cent.; *quadrantes*, three per cent.; *besses*, eight per cent., &c.; *usura legitima* vel *licita*, legal interest; *illicita* vel *illegitima*, illegal. After the death of Antony and Cleopatra, A. U. 725, the interest of money at Rome fell from 12 to 4 per cent. Professed bankers or money-lenders were also called *mensarii*, vel *trapezitæ*, *argentarii*, *nummularii*, vel *collybistæ*, sometimes appointed by the public. As the interest of money was usually paid on the Kalends, (hence called *tristes*, and *celerēs*), a book in which the sums to be demanded were marked was called *Calendarium*.

With respect to engraving of coins, among the Romans, Pinkerton says, that the engravers of dies were called *celatores*; the assayers of the metal, *spectatores*, *expectatores*, or *nummularii*; the refiners, *cænarii*; the melters, *fusarii* and *flatuarii*. The *equatores monetarum* were those who adjusted the weight; the *suppositores* put the pieces in the die; and the *malleatores* struck it. The *primicerius* was at the head of each office, and there was a foreman called *optio*, or *exactor*. The metal, when assayed and refined, was cast by the melters in the shape of bullets, (an operation denoted by *flando*), in order to assist the high relief. These bullets were then put into the die, and received the impression by repeated strokes of the hammer, *feriundo*.

Among the ancient Britons, iron rings, or as some say iron plates, were used for money. Ruding says, that brass and iron were the first materials; and that Segonax, a petty British king, under Cassivelaun, is the first who appears on coins. Gold, silver, and copper, were first struck in the time of Cunobelin, which is the latest British money. Chamberlayn and others say that it was the Romans who first brought the use of gold, silver, and brass coins into Great Britain, when Julius Cæsar invaded the island; that soon after, the Britons imitated them, coining both gold and silver, with the images of their kings stamped on them. When the Romans had subdued the kings of the Britons, they also suppressed their coins, and brought in their own, which were current here from the time of Claudius to that of Valentinian the younger, about the space of 500 years.

The Anglo-Saxon *sceatæ* appear as early as the sixth century, and were probably brought with them from the continent. Camden, however, observes, that the most ancient English coin he had

known, was that of Ethelbert, king of Kent, the first Christian king in the island, in whose time all money accounts began to pass by the names of pounds, shillings, pence, and mancuses. *Pence* seems borrowed from the Latin *pecunia*, or rather from *pendo*, on account of its just weight, which was about three pence of the present money; these were coarsely stamped with the king's image on the one side, and either the master of the mint, or the city where it was coined, on the other. Five of these pence made a *scilling*, probably so called from *scillingus*, which the Romans used for the fourth part of an ounce. Forty of these scillings made their *pound*, and 400 of these pounds were a legacy, or a portion for a king's daughter; as appears by the last will of king Alfred. By these names they translated all sums of money in their old English Testaments: talents, by pounds; Judas's thirty pieces of silver, by thirty scillings; tribute money, by *penining*; the mite by *furthling*. But it must be observed, that they had no real money but pence, the rest being imaginary moneys; i. e. names of numbers or weights. Thirty of these pence made a *mancus*, which some take to be the same with a mark. *Manca*, as appears by an old manuscript, was "quinta pars uncie." These mancas or mancuses were reckoned both in gold and silver; for in the year 680, we read, that Ina, king of the west Saxons, obliged the Kentish men to buy their peace at the price of 30,000 manca's of gold. In the notes of king Canute's laws we find this distinction, that *man-cusa* was as much as a mark of silver; and *manca* a square piece of gold, valued at thirty pence.

The Danes introduced a way of reckoning money by *ores*, *per oras*, mentioned in Domesday-book; but whether they were several coins, or a certain sum, does not appear. This, however, may be gathered from the abbey-book of Burton, that twenty ores were equivalent to two marks. They had also a gold coin called *bizantine*, or *bezant*, as being coined at Constantinople, then called Byzantium; the value of which coin is not only now lost, but was so entirely forgot, even in the time of king Edw. III., that whereas the bishop of Norwich was fined a *bizantine* of gold, to be paid to the abbot of St. Edmundsbury, for infringing his liberties, (as it had been enacted by parliament in the time of the Conqueror,) no man then living could tell how much it was. It was therefore referred to the king how much he should pay. This is the more unaccountable, because but a

hundred years before, two hundred thousand besants were exacted by the Soldan of Egypt for the ransom of St. Louis, king of France, which were then valued at one hundred thousand livres.

Though the coining of money was always a special prerogative of the kings of England, yet the ancient Saxon princes communicated it to their subjects; so that in every town there was at least one mint; but in London there were eight, at Canterbury four for the king, and two for the archbishop; one for the abbot of Winchester; six at Rochester; two at Hastings; and so on. Athelstan appears to have been the first monarch who enacted any regulations for the government of the mints. In his laws, which were promulgated about the year 928, he provided that one sort of coin only should be current throughout the kingdom, and granted to various towns, by name, a number of moneyers proportionate to their size and consequence, and to all boroughs of inferior rank one moneyer each. These mints were under the control of that within the Tower of London; from whence, as paramount, the dies were issued; for which the moneyers paid a regular fee upon every alteration of the coins. They also paid an annual rent, which in the city of Lincoln amounted to 75*l*. (according to the statement in Domesday Book)—a very considerable sum at that time. The rents of the other mints were, however, much inferior to this.

The Norman kings continued the custom of coining only pence, with the king's image on one side, and on the other the name of the city where it was coined, with a cross so deeply impressed, that it might be easily parted, and broken into two halves, which so broken they called *half-pence*; or into four parts, which they called *fourthings*, or farthings.

During the Middle age, there were other mints, besides the subordinate ones belonging to the crown, of which it is necessary that some account should be given. They were founded either upon usurpation, or upon grants from the sovereign to individuals, or to bodies of men, on account of the offices held by them. Of the first kind were those unauthorized mints, which abounded in the turbulent reign of Stephen, when every temporal and spiritual baron considered himself as the king of his peculiar district; and presuming upon the weakness of the executive government, assumed all the prerogatives of royalty, and especially that valuable one of striking money. From

the accounts given by historians, it would seem that immense quantities of these coins must have been struck, and it is therefore difficult to conceive in what manner they have been so effectually destroyed, as that not one of them should have reached to our times. The grants from the crown, which authorized individuals to coin for their own profit, were confined solely to ecclesiastics;—to archbishops and bishops, and also to some abbots of the higher order. The dies which they were permitted to use were at first for pennies only; for Edw. III. granted to the abbot of Reading power to coin half-pence and farthings, as well as pennies which had been usual. In later times, half-groats were struck by the archbishops of Canterbury and York; and some groats by the latter archbishop. The series of metropolitan and other ecclesiastical coins, terminates in the reign of king Henry VIII.; Cranmer, archbishop of Canterbury, and Lee, archbishop of York, being the last who exercised the privilege of striking money. But it was not until the reign of Mary that the custom of coining in the subordinate royal mints entirely ceased. The whole of her money was struck in the Tower, where the coinage was afterwards exclusively conducted, except for a short period during the troublesome reign of Charles I. and a small portion of that of his son; and likewise during the great re-coinage in the reign of William III., when mints were opened in York, Chester, Exeter, Bristol, and Norwich, for the more speedy circulation of the new money in the counties distant from the metropolis. — For the system of weighing money in the Middle age, see *LIBRA PENSA*.

MONKS. See *MONASTERIES*.

MONOCHORDUM, an instrument made use of by ancient musicians, to try the variety and proportion of musical sounds. Pythagoras is said to have been the inventor of it. It consisted of a rule, divided and subdivided into many parts, and a string pretty well stretched at the ends of it, over two bridges, having a moveable bridge in the middle, by means of which, in the application of it to different divisions of the line, the sounds were found to have the same proportion to one another as the divisions cut by the bridge had.

MONOTHELITES, a sect of heretics of the seventh century, who sprang from the Eutychians. They admitted of two wills in Christ, as regarded the two natures; but reduced them to one, by reason of

the union of the two natures. They were condemned by the sixth general Council.

MONTANISTS, a sect of heretics of the second century; so called from their founder Montanus, who so deceived the world by his hypocrisies, that he was reputed to have the gift of prophecy and miracles. He proclaimed himself the Comforter promised by Christ, condemned second marriages as fornication, permitted the dissolution of marriage, forbade to avoid martyrdom, and ordered a severe fast of three Lents. He hanged himself with Maximilla, one of his women-scholars. His disciples said that God the Father, designing to save the world by the law and the prophets, and not being able to perform it, assumed flesh in the Virgin's womb, preached in Jesus Christ, and suffered death in his shape, and afterwards taught by the Holy Ghost in Montanus and his followers.

MONTHS. This important but very natural division of time, has existed from the remotest periods of antiquity. There can be no doubt of its having first suggested itself by the phases or periodical changes of the moon; whence the name was evidently derived. Consequently, in all ancient computations, the months were invariably lunar. The difficulty, however, of adjusting this month to the annual revolution of the earth, led, with the improvement of astronomy, to the invention of other divisions under this name. Months then became divided into astronomical and civil. The astronomical months were measured by the revolutions of the moon, and were either periodical or synodical. The periodical lunar month was composed of the time which elapsed between the departure of the moon from any part of her orbit, or her return to the same point, which is 27 days, 7 hours, and 43 minutes. The synodical lunar month was reckoned from one conjunction of the sun with the moon to another. This period was not always the same, being subject to the variation occasioned by the motion of the sun eastward on the ecliptic; a mean lunation thus consisting of 29 days, 12 hours, and 44 minutes. This was the lunar month mostly in use in ancient times. The civil month was that artificial space of time, by means of which the solar year was divided into twelve parts; consisting of thirty, or thirty-one days each, with the exception of February. — The ancient Hebrews had at first no particular names for their months, but called them the first, second, third, &c.; though Moses uses the name *Abib*, or the month of the new ears of corn, or of the

new fruits; this the Jews afterwards called *Nisan*, which was the first of the holy year. In Solomon's time, the second month was called *Sio* or *Zif*, which was afterwards called *Jiar*; but these names were afterwards all lost; and after the captivity of Babylon they took the names of the months as they found them among the Chaldeans and Persians. They had two kinds of reckoning. One contained the names of the Hebrew months, according to the order of the holy year, thus; 1. *Nisan*, answering to our March; 2. *Jiar*, April; 3. *Swan*, May; 4. *Thammuz*, June; 5. *Ab*, July; 6. *Elul*, August; 7. *Tizri*, September; 8. *Marschevan*, October; 9. *Casleu*, November; 10. *Thebet*, December; 11. *Sebut*, January; 12. *Adar*, February. The other was according to the civil year, thus; 1. *Tizri*, answering to our September; 2. *Marschevan*, October; 3. *Casleu*, November; 4. *Thebet*, December; 5. *Sebat*, January; 6. *Adar*, February; 7. *Nisan*, March; 8. *Jiar*, April; 9. *Swan*, May; 10. *Thammuz*, June; 11. *Ab*, July; 12. *Elul*, August. The months were lunar, though the year was solar; that is, the first was of thirty days, and the second of twenty-nine, and so alternately. They made the month to begin at the time when the moon began to appear; for which purpose people were kept to watch its first appearance, which was proclaimed by the sound of the trumpet. To make the time of the months agree with the year, every three years a month was added, called the second *Adar*.—In the heroic ages of Greece, the years were numbered by the return of seed-time and harvest. In the time of Homer, lunar months were in use; but they had no settled form of years and months, until Thales the Milesian observed, that the lunar revolution never exceeded thirty days, and appointed twelve months of thirty days each, by which the year was made to consist of 360 days. To reduce these months to an agreement with the revolution of the sun, he intercalated thirty days at the end of every two years. Afterwards Solon observed that the course of the moon was finished in twenty-nine days and a half, and appointed that the months should alternately consist of 29 and of 30 days. Thus a year of twelve months was reduced to 354 days, which fell short of the solar year eleven days and one-fourth part of a day. To reconcile this difference, *τετραετηρίς*, a cycle of four years, was invented. After the two first of these, they seemed to have added

an intercalated month of twenty-two days; and after the expiration of the two following years, another month was intercalated, consisting of twenty-three days. It was afterwards considered that the forty-five days added by Solon to his period of four years, and containing a full lunar month and a half, would occasion the cycle to end in the midst of a lunar month. To remedy this inconvenience, *δυσετηρίς*, a term of eight years, was instituted, instead of the former cycle of four years; to which three entire lunar months were added at several times. After the cycle of eight years, no alteration was made till the time of Meton, who having observed that the motions of the sun and moon fell short of each other by some hours, invented a cycle of nineteen years, termed *ἑννεακαιδεκαετηρίς*; in which term, the sun, having finished nineteen periods, and the moon completed 235, both returned to the same position in which they had been nineteen years before. It was afterwards observed, that in the revolution of every cycle, the moon outwent the sun about seven hours. A new cycle was therefore contrived by Calippus, which contained four of Meton's, or 76 years. At the end of this, Hipparchus devised another cycle, which contained four of those of Calippus. Others say, one of Meton's cycles contained eight *ἑννεακαιδεκαετηρίδες*, or 152 years. This was afterwards divided into two equal parts, and from each part one day was taken away.—The Athenians, after their calendar was reformed by Meton, began their year upon the first new moon after the summer solstice. Their year was divided into twelve months, which contained, alternately, thirty and twenty-nine days. The months of the thirty days preceded those of twenty-nine. Every month was divided into three decades of days. The first day of the first decade was called *νεομηνία*, as happening upon the new moon; the second, *δευτέρα ἱσταμένου*; the third, *τρίτη ἱσταμένου*, &c. The Athenian months were; 1. *Ἐκατομβαιων*, which was *πληρὴς* or *δεκαθῆνος*, thirty days. It began on the first new moon after the summer solstice, which answered to the latter part of the Roman June, and the first part of July. It derived its name from the hecatombs usually sacrificed in this month. Its ancient name was *Κρονίος* or *Κρονίων*, from *Κρόνος*, the festival of Saturn, which was kept in this month. 2. *Μεταγιστιών*, a month of twenty-nine days; so called from *Metagitnia*, one of Apollo's festivals. 3. *Βοηδρομιων*, thirty days, so called from

the festival Boedromia. 4. *Μαιμακτηριων*, twenty-nine days, from the festival Mæmacteria. 5. *Πυανεσιων*, thirty days, in which the Pyanepsia were celebrated. 6. *Ανθεστηριων*, twenty-nine days; from the festival Anthesteria. 7. *Ποσειδεων*, thirty days, in which the festival Posidonia was observed. 8. *Γαμηλιων*, twenty-nine days, sacred to Juno *γαμηλιος*, the goddess of marriage. 9. *Ελαφβολιων*, thirty days, from the festival Elaphebolia. 10. *Μουνυχιων*, twenty-nine days, in which the Munychia were kept. 11. *Θαργηλιων*, thirty days, from the festival Thargelia. 12. *Σκιρροφοριων*, twenty-nine days, from the festival Scirrophoria. (*Harpocraton*. *Gyrald. de Mensib. Pollux*, i.—The Roman year, under Romulus, consisted of ten months only, and began with March, which contained thirty-one days; then followed April which had thirty, May thirty-one, June thirty, Quintilis thirty-one, Sextilis thirty, September thirty, October thirty-one, November thirty, December thirty. These ten months containing no more than 304 days, this account was in a short time found to be deficient. Numa Pompilius therefore took away one day from each of these six months, April, June, Sextilis, September, November, and December. To the six days then obtained he added fifty-one, which was the number that Romulus's year, in his opinion, wanted to make it perfect. Numa had now fifty-seven days to dispose of; he therefore divided them, and constituted two other months, January and February; the former consisting of twenty-nine, and the latter of twenty-eight days. The month of January, which he placed at the winter solstice, he made instead of March to begin the year. Thus Numa's year consisted of 355 days; but this being found eleven days six hours short of the solar year, he made use of the intercalation of ninety days at the expiration of eight years perpetually; which number, being made up of the eleven days and a quarter, kept the year nearly to its place. The beginning of the year, in Julius Cæsar's time, had anticipated its true place sixty-seven whole days. These he intercalated between November and December; so that the year consisted, for this one time, of fifteen months, or 445 days. This reformation was called the Julian correction, and this year the year of confusion. At the end of twelve years, by the ignorance of priests, who did not understand intercalation, twelve days had been intercalated for nine. This was observed by Augustus Cæsar, and rectified, by order-

ing twelve years to pass without any intercalary days. The order and succession of months was the same as that of Numa; but January, March, May, Quintilis, Sextilis, October, and December, had each thirty-one days; April, June, September, thirty; and February, in common years, twenty-eight; but every fourth year, or bissextile, twenty-nine. This, with a very little difference, is the account observed at present. Quintilis, in compliment to Julius Cæsar, was called July, because in this month he was born; and Sextilis, in honour of Augustus, was called August, both which names are still continued. Each month by the Romans was divided into calends, nones, and ides, all of which were reckoned backwards. (See *CALENDAR*.)—Among our Anglo-Saxon ancestors, the months were named from the peculiarity of the season in which they occurred; or some particular circumstance connected therewith. Thus January was called *Walse-Monath*, or Wolf-Month, because in that month the wolves were most mischievous and ravenous. February was named *Sprout-Kele*; that is, Cole-wort, or Spring Wort, because then worts began to sprout. March was called *Leng-Monath*, or the Lengthening Month, because then the days began in length to exceed the nights. April was termed *Eastre-Monath*, because their Easter generally fell in April. May was named *Thri-Meelci*; that is three milkings. June was *Mede-Monath*, or Meadow-Month, because then the cattle were turned out to feed in the meadows. July was *Hey-Monath*, or Hay-Month, because then they generally cut their hay. August was called *Bern-Monath*, or Barn-Month, because they then filled their barns. September was the *Grist-Monath*, or Grist-Month. October was the *Win-Monath*, or Wine-Month, because then grapes were usually pressed to make wines. November was named *Winde-Monath*, or Windy-Month, because of the high winds happening commonly in this month. December was called the *Winter-Monath*, because of the cold then growing intense; and afterwards *Palig-Monath*, or Holy-Month, on account of the nativity of Christ.

MONTJOYES, in the Middle age, heaps of stones or little hills, frequently called *cairns*. They consisted of heaps of stones, where saints had suffered martyrdom, on which crosses were erected, and laid together by pilgrims when they came within view of the end of their journey. In the same manner the classical ancients erected heaps of stones, which they called

thermula, in cross-ways; and every traveller augmented the heap by adding a stone.

MONUMENTUM, or MONUMENT; among the Romans, the name given to some splendid structure, erected to preserve the memory of an illustrious individual. A monument differed from a sepulchre; for the sepulchre was the grave or receptacle of the ashes or the corpse of the dead; whereas a monument was some building or erection designed to preserve the memory of the deceased. The first monuments which the ancients erected were the stones which they laid over their tombs, whereon they wrote the names and actions of the deceased. These stones were distinguished by various names, according as their figures were different. The Greeks gave the name of *steles* to such as were square in their base, and preserved the same depth throughout their whole length; whence were derived our square pilasters, or Attic columns. Those called *styles* were round at their base, and ended in a point at the top, from which originated the introduction of diminished columns. The name of *pyramid* was given to those which were square at the foot, and terminated in a point, in the manner of a funeral pile; and the name of *obelisk* was given to those whose bases were wider than the rest of the column; and which rose, gradually lessening, to a great height, and resembled the figure of the spits or instruments used by the ancients in roasting the flesh of their sacrifices, called *obeli*.

MORÆ, one of the divisions of the Spartan people, who were distinguished into six *Moræ*, composed of such persons as were of proper age for military service.

MORGANGINA, (*Sax.*), that gift which the husband presented to his wife on the wedding day, which we now call dowry money, and was usually among the Lombards the fourth part of his personal estate. It signifies literally *donum matutinale*. (*Leg. Canut.*)

MORISCO, or MORRIS DANCE; in the Middle age, a peculiar kind of dance, supposed to have been first brought into England 6th Edward III., when John of Gaunt returned from Spain; but few traces of it are found earlier than Henry VII.; so that it is more probable that we had it from our Gallic neighbours, or even from the Flemings. It made a considerable figure in the parochial festivals, temp. Henry VIII. In the earliest Morisco dance, a boy came into the hall when supper was finished, with his face blackened,

his forehead bound with white or yellow taffeta, and bells tied to his legs. He then proceeded to dance the Morisco the whole length of the hall, backwards and forwards. The more modern Morris consisted in striking the ground with the fore part of the feet or the heel, the toes being kept firm, by which means the dancer contrived to rattle his bells with more effect.

MORPHASMUS, a kind of dance among the ancients, wherein, by a great many figures and postures, they imitated the metamorphoses of Proteus.

MORTARIUM, in the Middle age, a light or taper set in churches to burn over the graves or shrines of the dead.

MORTUARY, (from *mortuaria*, funeral rites), in papal history, a gift left by a man at his death to his parish church, presumed to be a kind of recompence for offerings, or personal tithes, not duly paid during his life-time. To such an extent did this custom prevail during the Middle age, that in the thirteenth century ladies were in the habit of giving their beds, completely furnished, to the church in which they were buried; and their husbands, in the same manner, gave the arms, horse, or other warlike accoutrements. This custom so prevailed that ecclesiastics often demanded it as a right; hence the beds were often redeemed for money. (*Du Cange.*) Sometimes a horse or cow was led before the corpse at the funeral, for the purpose of paying oblations.

MOAIC WORK. See **TESSELLATED PAVEMENTS**.

MOTES, among the Anglo-Saxons, public courts or conventions of the people, assembled for municipal or legislative purposes. They were of various kinds; as Wittenagemote, Folcmote, Schiregemote, Hundredgemote, Burgemote, Wardegemote, Hallgemote, &c. &c.; the principal of which are described under their respective heads. — *Moteer* was a customary service or payment at the Mote or court of the lord, from which some persons were exempted by charter, or other privilege. — *Mote-bell* was the bell which was used by the Saxons to call people together to the court.

MOTHERING SUNDAY, a papal festival taken from the Roman Hilaria, or feast in honour of the mother of the gods on the 8 id. of March, which mother of the gods was converted into the mother church.

MOURNING. In all nations, whether civilized or barbarian, some outward signs, or peculiar indications of grief, have been generally in use for the manifestation of feeling on the death of near rela-

tions or friends. Rending the tunic, putting on sack-cloth (a black cloth made of hair), defiling the person with dust and ashes, shaving even the eye-brows, going bare-foot, &c., were usual among the Asiatics. — Among the ancient Jews, mourning was signified by weeping, tearing their clothes, smiting their breasts, or tearing them with their nails, pulling or cutting off their hair and beards, walking bare-foot, fasting, or eating upon the ground. They kept themselves close shut up in their houses, covered their faces, and abstained from all work, even reading the law, and saying their usual prayers. They neither dressed themselves, nor made their beds, nor shaved themselves, nor cut their nails, nor went into the bath, nor saluted any body; so that sullenness seems to have been an indication of sorrow, and dirtiness of distress. The time of mourning among the Jews was generally seven days; yet this was lengthened or shortened according to circumstances; but thirty days were thought sufficient upon the severest occasions. The different periods of the time of mourning required different degrees of grief, and different tokens of it.

The Greeks, on the death of friends, usually expressed their sorrow by abstaining from banquets and festivals, by banishing from their houses all musical instruments, and, as much as possible, absenting themselves from places of gaiety and mirth. (*Hom. Od. A. 101.*) They avoided society and conversation, and frequented dark and solitary places, which they thought bore some resemblance to their misfortunes. (*Plutarch.*) Hence it was deemed an omen of death for any one to dream that a fire was extinguished during the sickness of any in the same family. They laid aside their jewels, and whatever was costly and ornamental in their apparel. This custom also prevailed at the time of any great calamity. Their mourning garments were always black, and of a coarse and cheap kind. They were accustomed to tear, cut off, and sometimes to shave their hair, which was usually thrown upon the dead body, as a mark of affection (*Homer Il. φ.*); or to cast it into the funeral pile, to be consumed with the body; it was sometimes laid upon the grave. Upon the death of men of eminence and valour, it was not unusual for whole cities and countries to be shaved. This ceremony was observed, because, as long hair was considered very becoming, they might appear careless and negligent of their beauty, and to render the ghost of the dead person propitious, by throwing the

hair, together with the body, into the fire. In times of public mourning they extended this custom even to their beasts; and the battlements were removed from the walls of the city, that even towns might seem to mourn. The practice of shaving the head was, at some times, a sign of joy, as when mariners shaved upon their deliverance from shipwreck. (*Juven. Sat. xii.*) It is also said, that the practice of shaving was observed only by the women, and that the men let their hair grow. On the contrary, it seemed the most prevailing custom for women to wear long hair, as a token of sorrow, and for the men to cut it off. This difference may be reconciled, by considering the manner in which they were shaved, whether by themselves or others, and the peculiar custom of different nations. (*Herodot. lib. i.*) Persons in affliction sometimes expressed their grief by rolling their bodies in the dust, or by covering their head with ashes. When they went abroad, they muffled their heads. They sometimes leaned their head upon their hands, as a token of sorrow; and moved along with a slow and languid pace. They beat their breasts and thighs, and tore their flesh with their nails, which was a practice more usual among women, and was afterwards forbidden. — The Spartans bore the death of their relations with great moderation, but bewailed the loss of great men with tearing their flesh with pins and needles. They solemnly cursed and accused their gods; inasmuch that they sometimes pulled down their altars, and sacked their temples. They sometimes muttered the interjection *ι, ι, ι*; hence, it is said, funeral lamentations were called *ιλεγειαι*, or elegies. When any public magistrate or person of eminence died, the schools of exercise, the baths, shops, temples, and places of entertainment were shut, and all public meetings suspended. (*Diogen. Laert.*) Mourners and musicians were employed to add to the solemnity, who were called *θρηνων ιεραρχους*, because they tried to excite sorrow, by beating their breasts, and counterfeiting grief. They were also called *αιδοι*, *προσωδοι*, &c. from the songs they sang at funerals. One song seems to have been sung in the procession, another at the funeral pile, and a third at the grave. They were also called *ταλαιοι*, hence *τηλεμετριαι* is a name for mourning women. They were chiefly mean and inelegant compositions. Musical instruments seem to have been used to excite sorrow; for which reason the *λυρα*, a cheerful instrument, was never used at these solemnities. The *αυλος*, a

kind of Phrygian flute, was commonly used at these times, as well as the Carian flute; hence the musicians and mourners were called *καρῖναι*, and the funeral song *καρικὴ μουσα*. The Mysian and Lydian flutes were also used as instruments of sorrow. (*Plutarch*.) — As to the tokens of grief among the Romans, they were nearly the same as those of the Greeks. The men let their hair and beards grow, and wore no wreaths of flowers on their heads while the days of mourning continued. The longest time of mourning was ten months; this was Numa's establishment, and took in his whole year. It was afterwards extended to twelve. For a widow to marry during this time was infamous. Mourning was not used for children who died under three years of age. From this age to ten they mourned as many months as the child was years old. A remarkable victory, or other happy event, occasioned the shortening of the time of mourning. The birth of a child, or the attainment of any remarkable honour in the family, certain feasts in honour of the gods, or the consecration of a temple, had the same effect. After the battle of Cannæ, the commonwealth decreed that mourning should not be worn for more than thirty days, that the loss might be forgot as soon as possible. When public magistrates died, or persons of great note, or when any remarkable calamity happened, all public meetings were intermitted, the schools of exercise, baths, shops, temples, and all places of concourse were shut up, and the whole city put on a face of sorrow; the senators laid aside the laticlave, and the consuls sat in a lower seat than ordinary. Black or dark-brown were the colours of the mourning habits worn by the men; they were also common to the women. The mourning of the emperors at first was black. In the time of Augustus the women wore white veils, and the rest of their dress black. From the time of Domitian they wore nothing but white habits, without any ornaments of gold, jewels, or pearls. The *amiculum*, or short cloak, was the peculiar mark of mourning, provided it was of the *pallus* colour. — The ancient Franks, Sicambrians, and Swedes, had their hair dishevelled in mourning. Gildas mentions torn vestments, and heads covered with dust, as mourning tokens of the Britons.

In the twelfth century, the hood without fur, thrown behind upon the back, was a token of mourning. The clothes were cut and rent in the thirteenth century. It was also usual to wear suitable clothes, to cut the ears and tails of the

horses, and let the hair, beard, and nails grow. — *Strutt*.

MOUTON, a French gold coin, brought into Scotland temp. Dav. II. It had the impression of an Agnus Dei, which the vulgar French mistook for a sheep, hence it got the ridiculous name of mouton. — *Haile's Annals*, ii.

MUGILIS, among the Romans, a kind of fish made use of as an instrument of punishment on such persons as were caught in the act of adultery. This mode of punishment Juvenal alludes to, Sat. x. 317, "*Quosdam mæchos et mugilis intrat*."

MULTA EPISCŌPI, (from *multa*), a fine or satisfaction given to the king by the bishops, that they might have power to make their last wills and testaments, and also to have the probate of other men's, and the granting of administration. — 2 *Inst.* 491.

MULTŌNES AURI, an old coin of gold, current in France and England during the Middle age. It was called Multones from having an Agnus Dei on one side. — *Pat.* 33 *Edw.* I.

MUMMERIES, in the Middle age, certain farcical amusements, not unlike the Saturnalia of the Romans, in which the mummers were disguised in masks, like bears, unicorns, &c. They were the common holiday amusements of young people of both sexes. *Strutt* enters into long details of these pageants. Sometimes they were very splendid; with grand processions, music, &c. In the Christmas mummeries the chief aim was to surprise by the oddity of the masks, and singularity and splendour of the dresses. It was an old custom also to have mummeries on Twelfth Day. By stat. 6 *Edw.* III., the mummers, or masqueraders, were ordered to be whipped out of London.

MUMMIES, among the ancient Ethiopians and Egyptians, were the bodies of deceased persons, embalmed or swathed in certain linen cloths impregnated with gums, wax, &c., to prevent them from corrupting. It is generally believed that the Ethiopians were the original inventors of embalming. They wrapped their most precious mummies in a diaphanous substance, which seems to have been a transparent resin; though Herodotus, Diodorus, Strabo, and Lucian, have taken it for glass. The Egyptians having no such gum, were obliged to have wooden cases; upon which afterwards they copied the first statues, which are all formed like swathed figures. Many of the mummies brought to Europe, and

supposed to be 3000 years old, have been discovered in northern Egypt, about the village of Sakara, a small distance from Cairo. The ground where they have been found is like a vast burying-place, adorned in divers places with many pyramids. There are under the ground many vaulted rooms, cut in quarries of white stone, with a hole like the mouth of a well, to descend into them. These wells are square, built with good stones, and filled with sand to close the grotto, which sand is taken out when people are desirous to go in and see them. The visitants are let down by ropes properly applied, to the bottom, where the door is; the rooms are commonly square, and contain many bye places, where the mummies are deposited; some in stone tombs, others in chests or coffins made of sycamore wood, with many other ornaments. The dead bodies are wrapped up with rollers, or fillets of linen cloth dipped in a composition fit to preserve from corruption. These fillets are so often wrapped about, that there are sometimes more than a thousand ells going in length from head to foot, which are often adorned with many hieroglyphics painted in gold, representing the qualities and brave actions of the deceased. Some have a golden leaf delicately set on the face; others have a kind of a head-piece made of cloth, and prepared with mortar, on which the face of the person is represented in gold. In unwrapping them, small metal idols are sometimes found, curiously wrought, and some have a little piece of gold under their tongue. Some mummies are shut up in chests made up of many cloths pasted together, which are as strong as wooden ones, and never rot. The balm that preserves these bodies is black, hard, and shining like pitch, and smells pleasantly. — Most of the mummies now in Europe are females, because they have been found in the souterrains of Sakara and Busiris, where many of that sex were interred. Various mummies, however, have of late years been discovered in the catacombs and pyramids of various parts of Egypt, by Belzoni, Salt, Athanasi, and others. Captain Light penetrated into a newly discovered mummy cavern near Thebes; and found thousands of dead bodies placed in regular horizontal layers, side by side. These he conceived to be the mummies of the lower order of people, as they were covered only with simple teguments, and smeared over with a composition that preserved the muscles from corruption.

The innumerable number of mummies which have been thus discovered, after

the lapse of so many ages, must suffice to convince us of the high attainments of the Egyptians in the secrets of nature; as such a variety of operations was requisite, of which we are still in great part uninformed, notwithstanding the attempts of the most able modern professors to revive the art. The practice of it upon the immense scale of the population of a country such as Egypt, involves a problem of the highest interest; if to those numberless pits and catacombs of human corpses, are also conjoined the mummies of the ibis, dog, ape, cat, and crocodile; the bull Mnevis, Apis, and Isis; the ram, the fox, and horned asp; in short, of every reptile of the land; we are lost in surprise and amazement how such a process could be established; and if by resins, drugs, or spices, from whence such profuse quantities could be procured and supplied. These bodies, also, are often enveloped in silks and bandages of stained linen, of surprising brightness; they are ornamented with gilding as fresh as when first laid on; with pieces of coloured glass, imitative of the finest gems, evidencing their knowledge of staining and cutting them in a manner which merits notice, as well as their enamels also. All these ornaments found around the mummies, are highly preserved, and, as well as the sycamore chests, resist all the injuries of time, and subsist fresh and perfect for the examination of the curious. They usually have the Nubian cast of countenance, the outline figure traced in black, and the colours, four in number, blue, red, yellow, and green, laid on without any mixture or shading, but altogether forming a composition of very considerable interest. These chests usually have within them small scarabees, or the idols of Isis and other deities, in clay and coloured glass, and beautiful enamels. One scarabee, mentioned in Greaves's *Pyramidographia*, was of a magnet, which, although 3000 years since it was taken from the rock, its natural bed still retained its attractive magnetic virtue. The recent discoveries of M. Belzoni add also to our stock of information upon the article of the wrappers; and prove in this also the science and the labour of their embalming, by evincing that there were distinct modes of preservation, and of envelopes, for every cast, that of the priesthood particularly, with a scrupulosity of minute detail that astonishes and marks their high privileges. Upon examining carefully the mummies that have been brought to Europe, a decided similarity of ornament is observable; the better conditioned being co-

vered with glass ornaments, cut as precious stones, and disposed with the same arrangement of colours, and offering the same construction as the other mummies that are painted; testifying that the ornaments which were costly were reserved for principal personages; while the inferior classes contented themselves with tracing the decorations in paintings.

The British Museum possesses a very fine mummy and ornamented case, taken from the catacombs of Sakara, and presented, in the year 1722, to this national repository, by Captain Letheuillier. The corpse itself is almost wholly enveloped in linen bandages, without any striking representations. The portrait of the deceased, according to the Egyptian usage, had probably been painted on plastered linen above the face, but much impaired; and round the cheeks are still faint remains of a hawk's or eagle's wings, as is seen on many mummies. The face is truly Egyptian; the features much like those of a negro, but the complexion quite red. The length of the mummy is five feet two inches; and of the sarcophagus six feet three inches. On the top of the coffin is painted a female figure, with a diadem round her head, her arms extended; in each hand she holds a sickle; under her arms are wings, divided into three rows of plumes, blue and light green; from her waist, she is clothed in a green garment; and from her head rises a round tutulus, on which is a globe painted green, encircled within a ring of yellow or light colour. This figure seems evidently to represent Isis, exhibiting her combined properties in nature, of which she was the goddess.

At a public sale of Egyptian antiquities, belonging to Mr. Salt, which took place in London, in 1835, several mummies were sold at the following prices:—A priest, five feet three inches high, with two cases; face well-proportioned, eyes set in bronze, inside first case the figures of Osiris, &c., with numerous hieroglyphics, 15*l.* 15*s.*, purchased by Mr. Pettigrew;—a female, five feet six inches high, with case; the body enveloped in a case of composition, ornamented with figures and hieroglyphics, 17*l.*;—a male, Græco-Egyptian, five feet seven inches high; interesting; body, arms, and legs, separately enveloped, and curiously bandaged, 13*l.* 5*s.*;—Græco-Egyptian mummy in painted cloth, 4*l.* 10*s.*, bought by Mr. Pettigrew;—a priest, five feet seven inches high, found at Thebes, painted over in gold and colours, with various deities, 12*l.* 15*s.*, bought by the British Museum;—a Græco-Egyptian male mum-

my, five feet six inches, with its case, from Thebes; down the centre a line of hieroglyphics in black, 27*l.*, by M'Meen;—the covering of a female mummy, five feet nine inches, 25*l.*, M'Meen;—mummy of a dancing girl, five feet high, 28*l.* 5*s.*, British Museum;—Græco-Egyptian male mummy, five feet high, 2*l.* 3*s.*, Sams;—mummy of a royal personage, in two cases; a most magnificent specimen; the body five feet ten inches long, enveloped in a composition laid on linen, coloured blue, as a ground for the ornaments and hieroglyphics in gold, placed on it in relief. The outer case highly ornamented, the front like the body, but the lower part having six long lines of hieroglyphics, with a cartouche, and the figures of Ameuti, &c.; the inner part of this case being entirely covered with figures and hieroglyphics; the outer case near eight feet high, and entirely covered with hieroglyphics on a black ground; bought for the British Museum for 320*l.* 5*s.* Mr. Leigh Sotheby, on selling the lot, said that from the information he had obtained on the subject, he considered that this mummy equalled, if not exceeded in splendour, any one that had hitherto been found; that it was an extraordinary circumstance, that all the mummies of the same magnificence that had ever been discovered, were those of priests, and that during all the researches and excavations made in Egypt, the mummy of a king, or even that of a royal personage, had not been found; and, furthermore, no information on that subject was to be gained in the works of either the ancient or modern historians. From this he inferred, that the office of the high priest of Osiris might have been nominally held by the king himself. He further added, in support of his argument, that the decorations and figures contained in the inside of the interior case of the present mummy, were precisely the same as represented in the interior of the tombs of the kings, and that the present was the only case so ornamented as yet discovered.

In May 1836, Mr. Pettigrew undertook the opening, in public, of one of the mummies purchased at the above sale. This operation took place in the Royal Institution. It had three cases; a painted wooden one in contact with the body, an outer coffin, and a sarcophagus of sycamore wood. This was covered with hieroglyphics and pictorial representations in various colours. One of these represented the deceased conducting the boat of the sun (the emblem of this deity, Phra, being seated in the centre, under a canopy formed by the snake Ureus, orna-

mented with the mitre, typical of the upper regions), and steered by Horus, the son of Osiris. Mr. Pettigrew remarked that Horus was always the steersman of the boats, and he thought that Horus, or Hor, was the origin of the Greek Haron, or Charon, and perhaps Har-ône, the living Horus. Another singular representation on the sarcophagus was illustrative of the deceased throwing off this "mortal coil," represented by the corporeal man painted red, falling to the mother earth; and the spiritual part, painted blue, with the hands extended to the heavens. From some of the hieroglyphics Mr. Pettigrew deciphered that the individual was a priest concerned in the libations; that his name was Osiri, the son of a priest of Ammon. The inside of the coffin contained various figures, connected with the Egyptian mythology and prayers offered up to various deities for the deceased. They ran in this manner: "Open the gate of heaven, open the world, open the gate of the region of the stars, open the gate of Ameuti, the good region, to Osiri." At the foot of the case Isis was painted, and a line of hieroglyphics, expressing, "This is Isis, who embraces thy feet." At the bottom of the case was a representation of the deceased, as a mummy, on the back of the sacred bull, which is galloping off with the body. Mr. Pettigrew gave various interpretations of the characters, and then proceeded to unfold the mummy. The bandages were exceedingly numerous, very clean, applied in the neatest manner possible, and extended to perhaps not less than 2,000 yards. Several inscriptions were found upon the bandages. During the time allotted to the meeting, Mr. Pettigrew was able entirely to uncover only one side of the head, which appeared in perfect preservation, and clearly exhibited the features of the ancient Egyptian countenance.

The art of embalming these mummies is now unknown to the Egyptians. What Herodotus relates of certain procedure in this art has been proved impracticable in the Memoirs of the Academy of Inscriptions. (See EMBALMING.) In later times, however, dead bodies have been preserved for a considerable length of time. Brydone describes a Convent of Capuchins, near Palermo, in which there is a vast subterranean apartment, divided into large commodious galleries, the walls on each side of which are hollowed into a variety of niches, as if intended for a great collection of statues. These niches, instead of statues, are all filled with dead bodies, set upright upon their legs, and

fixed by the back to the inside of the niche. Their number is about 300; they are all dressed in the clothes they usually wore, and form a most respectable and venerable assembly. The skin and muscles, by a certain preparation, become as dry and as hard as a piece of stock-fish; and although many of them have been here upwards of two hundred and fifty years, yet none are reduced to skeletons. The muscles, indeed, in some appear to be a good deal more shrunk than in others, probably because these persons had been more extenuated at the time of their death. Here the people of Palermo pay daily visits to deceased friends, and recall with pleasure and regret the scenes of their past life. Here they familiarise themselves with a future state, and choose the company they would wish to keep in the other world. It is a common thing to make choice of their niche, and to try if their body fits it, that no alterations may be necessary after they are dead; and sometimes, by way of a voluntary penance, they accustom themselves to stand for hours in these niches. In the Protestant church of St. Thomas, at Strasburgh, are to be seen the bodies of two noble persons, a father and his daughter, which have been preserved upwards of 300 years; they are habited in the dresses which they wore immediately previous to their deaths. A few years ago, when they were inspected, not a hair or an eyebrow was wanting; their eyes were open, and they appeared to be still alive. The minister stated, that the cases in which they were enclosed were concealed during the period of the revolution; for as each of them had valuable rings on the fingers, they would in all probability have been mutilated or destroyed.

MUNDUS PATENS, among the Romans, a religious solemnity performed in a small temple, of a round form like the world, dedicated to Dis, and the rest of the infernal gods. This temple was opened but three times in the year, viz. the 24th of August, the 4th of October, and the 7th of November. During these days, the Romans believed hell was open; on these days therefore they never offered battle, enlisted soldiers, put out to sea, or married.

MUNICIPIA, among the Romans, were corporations, boroughs, or enfranchised cities or towns; where the inhabitants, called *Municipes*, enjoyed their own laws and customs, and at the same time were honoured with the privileges of Roman citizens; but then this privilege generally reached no further than the bare title.

Some indeed, by particular merit, obtained the liberty of votes, which occasioned that distinction of "municipium sine suffragio," and "municipium cum suffragio." The inhabitants of the "municipia sine suffragio" were called barely Romani, but those of the "municipia cum suffragio" were called Cives Romani. The difference between the proper citizens of Rome, and the inhabitants of Municipia, may be thus expressed: The proper citizens of Rome were, 1st, registered in the census; 2nd, had the right of suffrage, and of bearing honours; 3rd, were assessed in the poll tax; 4th, served in the legions; 5th, used the Roman laws and religion; 6th, were called *Quirites*, and *populus Romanus*; whereas the Municipes enjoyed the three first of these privileges, but were denied the three last.

MUNYCHIA, one of the three harbours of Athens, not far from the Piræus. It was well fortified by nature and art; and received its name from Munychus, who here dedicated a temple to Diana, surnamed Munychia by which name her festivals, annually celebrated at Athens, were called.

MUNYCHION, the tenth month of the Athenian year, containing twenty-nine days, and answering to the latter part of our March, and the beginning of April. It was so called from the festival Munichia, which was observed in this month.

MURAGE, in the feudal ages, a toll taken of every cart or horse coming laden through a city or town, for the building or repairing the public walls, due either by grant or prescription. It seems to have been a liberty granted to towns by the king, for the collecting of money towards walling the same. (3rd Edw. I.) The service of the work and labour done by inhabitants and adjoining tenants, in building or repairing the walls of a city or castle, was called *murorum operatio*; and when this personal duty was commuted into money, the tax so gathered was called Murage.—*Kennet*.

MUREX, the name of a rich and valuable purple dye, which the ancients produced from a shell-fish of the same name. Pliny informs us that the murexes, when dying, ejected a considerable quantity of this precious liquor, and that the sailors for that reason endeavoured to catch them alive. This shell-fish abounded on the coasts of Tyre and Sidon; hence purple is called the Tyrian, Phœnician, and Sidonian dye. The buccinum and purpura were shell-fish made use of for the same purpose as the murex. — Murex was also the name of a caltrap or iron instrument, with sharp points projecting in every direction, used by the Romans as a defence

against the enemy's horse. It was so called, probably, because the points bore some resemblance to the spines and tubercles with which the shell of the fish murex is surrounded.

MURINA, a delicious sweet wine, medicated with spices, and the usual drink of the Roman ladies.

MUSEUM, the name of a fort near the citadel of Athens, so named from the poet Musæus, who used to repeat his verses there.

MUSCA, a name given to such persons, among the Romans, as officiously thrust themselves into the company of their superiors, and those who despised them, by finding means of getting admittance to entertainments without invitation, and without a welcome; so that muscæ were the same as parasites. — *Musca ænea* was a child's sport introduced from the Greeks among the Romans. A boy with his eyes bound was turned round crying, "I shall hunt the ænea musca." The others answered, "You shall, but not catch him;" and beat him with small cords, till he laid hold of one of them.

MUSCULUS, a military machine, made use of by the Romans to cover and protect the soldiers, while they approached and undermined the walls of besieged places, or filled the ditches. It seems to have resembled the testudo in form, but was smaller in size.

MUSEIA, Grecian festivals in honour of the Muses, celebrated with games every fifth year, particularly by the Thespians. The Macedonians also observed a festival of the same name, in honour of Jupiter and the Muses, which lasted nine days, and was celebrated with stage plays, songs, and poetical compositions.

MUSES, the nine goddesses of poetry, music, and the liberal arts, are usually represented with wings, and dancing in a chorus.

MUSEUMS, among the classical ancients, places of study or learning, usually dedicated to the Muses or the fine arts. The most celebrated were the Museum of Alexandria (see LIBRARIES), and the Prytanæum at Athens, where learned men of extraordinary merit were maintained by the public, because of their services to the commonwealth. The word Museum was also applied by the ancients as a general name to any repository of natural productions, or such curious things as had relation to the arts over which the Muses presided. In the earliest ages (says Beckmann) there is reason to suppose that the first collections of natural curiosities were preserved in the temples. There they were guarded with a pious reverence

which secured them from neglect, and, being handed down to succeeding generations, they at length accumulated to an amount that may be considered large in the then infant state of natural history. Some account of these has occasionally been recorded, and a brief enumeration of a few among them may not be uninteresting. Amongst other curiosities, the temple of Juno, at Carthage, contained the skins of two of the hairy women discovered by Hanno on the Gorgades Islands, and which he deposited there, on his return, as a memorial of his voyage. The enormous horns of the wild bulls, which committed such havoc in Macedonia, were hung up by order of king Philip in the temple of Hercules; and in the temple of Delphi there were suspended the horns of a Scythian animal, in which the Stygian water that consumed every other other vessel could be contained: these were presented by the Emperor Alexander, and the inscription by which they were accompanied has been recorded by Ælian. In the temple of Hercules, at Erythris, were the horns of the supposed Indian ants; and in that of Isis, at Cæsarea, the skeleton of the crocodile that was found in the attempt to discover the sources of the Nile. The skin of the serpent destroyed by the Roman army in Africa during the first Punic war, and which both Pliny and Valerius Maximus describe as being 120 feet in length, was hung up in one of the temples at Rome, where its jaw-bones remained until more than a century afterwards. In the temple of Juno, in the island of Melita (Malta), a pair of elephant's teeth, of monstrous size, were deposited; and these having been carried away by the admiral of Masinissa's fleet, were afterwards restored, on its being found that they belonged to a sacred place. In one of the temples of Dianna, the head of a basilisk was shown; and the bones of that sea-monster to which Andromeda was supposed to have been exposed, were preserved at Joppa, whence they were afterwards carried to Rome. The hide of the celebrated Calydonian boar was exhibited in one of the temples of Greece, in the time of Pausanias; and the huge tusks of the animal were afterwards brought to Rome, by order of the emperor Augustus, and placed in the temple of Bacchus. But the most extraordinary of all was, doubtless, the hippocentaur, which is mentioned by several writers, and which, as we are assured by Pliny the naturalist, was preserved in his time in the cabinet of the emperor. The animal was said to have been caught in Ara-

bia, and to have been brought to Egypt, where, having died, it was preserved in brine, and transmitted to Rome. To those who, notwithstanding the authority of this respectable author, may still be inclined to consider the existence of such a creature as fabulous, it may be observed, that St. Jerome, who wrote in the fifth century, also mentions another hippocentaur, in his life of Paul the hermit; in which he describes the monster, and says that it was notorious to the whole world, that in the reign of Constantine it was brought alive to Alexandria, where it was publicly exhibited, and on its death was preserved in salt, and sent to the emperor at Antioch. These curiosities were, however, rather kept in the temples as public memorials, or relics of ancient times, than to serve the purposes of science; and it does not appear that the learned among the ancients formed private collections of their own. The emperor Alexander, indeed, ordered all huntsmen, fowlers, and fishermen, to send whatever rare animals they obtained to Aristotle; and we know that Pliny took every opportunity to procure rare productions of nature, in order to note their peculiarities; but still we hear of nothing like a Museum of natural curiosities until the time of the emperor Augustus, who, as we are informed by Suetonius, had one in his palace. One of the chief causes, no doubt, that rendered such collections rare among the ancients, was the imperfect knowledge they possessed of the mode of preserving those objects that were subject to decay. The only methods with which they were acquainted, were those of immersion in brine, or in honey, or of covering with wax; all of which were defective, and far inferior to that by spirits of wine, which combines the advantage of preventing putrefaction with that of perfect transparency. The more scientific modern process employed in anatomical preparations was wholly unknown. — However the various modes of conservation may have been applied to scientific purposes during the reign of the Roman emperors, no trace of such an application can be discovered in the darkness of the Middle age; but in the treasuries of princes there were sometimes found, among antiquities and curiosities of art, a few specimens of the dried and stuffed remains of uncommon animals. When commerce, however, had extended the intercourse between nations, these collections were enlarged: menageries were also formed to add to the splendour of courts; and while these diffused a knowledge of foreign productions, they also excited curiosity, and a taste

for more minute inquiry into the peculiar qualities of their various contents. As literature revived, public libraries were established, and became receptacles for such natural curiosities as were occasionally presented to them; and in universities, the faculty of medicine collected, for dissection, various objects from the animal kingdom, as well as human bodies, and preserved the parts in spirits of wine. At a still later period, wealthy individuals began to form collections of curiosities, at first, probably, more calculated to please the eye than to gratify the understanding; but these, as science became at once more extended and more defined, were classed in distinct departments, and hence have arisen the various cabinets of natural curiosities now to be found in every part of the civilized world. The earliest of these private collections, however, is not supposed to date further back than some time in the sixteenth century; and the oldest known catalogue, upon any systematic plan, is that of John Kentmann, a learned physician of Torgau, in Saxony, which was published in 1565. The first Museum in this country was formed towards the middle of the seventeenth century, by John Tradescant, who procured the objects of which it was composed in many parts of Europe, America, and the Levant. After Tradescant's death, which occurred in 1652, this cabinet was presented, by his son, to the celebrated Elias Ashmole, who removed it to Oxford, where it forms a part of the Ashmolean Museum. The splendid collection contained in the British Museum was founded in 1753, by Sir Hans Sloane, and was purchased by Parliament for the national use, for the sum of £20,000. To this was afterwards added the Harleian collection of manuscripts, the Cottonian library, and that of the king, with other large additions, the Etruscan vases and other antiquities belonging to the late Sir W. Hamilton, and the Grecian marbles selected by Lord Elgin; which being now arranged together, form one of the most valuable cabinets of literature and science in all Europe.

MUSIC, or the science of sounds reduced to melody and harmonious combinations, was probably co-eval with the earliest periods of society. It was doubtless long anterior to the existence of poetry or the sister arts, which are only called into operation in the more advanced stages of civilization. Moses tells us that Jubal, who lived before the flood, was the inventor of the *kinnor* and the *hugah*; that is, the harp and the organ. The ancient Jews were fond of music in

their religious ceremonies, their feasts, their public rejoicings, their marriages, and their mournings. The music of the temple was performed by the families of Asaph, Heman, and Jeduthun the Levites, whose whole business was to learn and practise this agreeable art; and abundant provision was made for them, that they might not be prevented from pursuing their musical studies by the cares of life. Kings and great men among the Jews studied music, and David made a very great proficiency in it. Singing men and singing women frequently occur in Scripture, and were in considerable estimation. Female musicians were admitted into the temple, as well as male; the females were generally the daughters of the Levites. How far the Jewish music, in its highest perfection, fell short of that of the moderns, cannot with precision be determined; but there is little doubt of its inferiority.

In a country like Asia, addicted to pleasure, to luxury, and to voluptuousness, it is no wonder, if music, which gives the chief zest to such enjoyments, was in high esteem, and cultivated with great application. The very names of the principal styles of ancient music, which the modern has still preserved, namely, the Doric, Phrygian, Lydian, Ionian, and Æolian, sufficiently indicate the place where it had its origin; or at least, where it was improved and brought to perfection. We learn from the Scriptures, that in Laban's time instrumental music was much in use in the country where he dwelt, that is in Mesopotamia; since, among the other reproaches he makes to his son-in-law Jacob, he complains, that by his precipitate flight he had put it out of his power to conduct him and his family with mirth and with songs, with tabret and with harp.—Amongst the booty that Cyrus ordered to be set apart for his uncle Cyaxares, mention is made of two female musicians, very skilful in their profession, who accompanied a lady of Susa, and were taken prisoners with her.

The Greeks, from the earliest periods, were exceedingly fond of music. It had a considerable share in their education; and so great was its influence over their bodies as well as minds, that it was said to be a remedy for many disorders. It is not surprising that the Greeks should have considered music as an essential part in the education of youth. Socrates himself, in a very advanced age, was not ashamed of learning to play upon musical instruments. Themistocles, however otherwise esteemed, was thought defi-

cient in polite accomplishments, because at an entertainment he could not touch the lyre like the rest of the company. Ignorance in this respect was deemed a defect of education; on the contrary, skill did honour to the greatest men. Epaminondas was praised for dancing and playing well upon the flute. — There were some grounds for this esteem for dancing and music. Both the one and the other were employed in the most august feasts and ceremonies of religion, to express with greater force and dignity their acknowledgment to the gods for the favours they had vouchsafed to confer upon them. They formed generally the greatest and most agreeable part of their feasts and entertainments, which seldom or ever began or ended without some odes being sung, like those in honour of the victors in the Olympic games, and on other similar subjects. They had a part also in war; and we know that the Lacedæmonians marched to battle dancing; and to the sound of flutes. Plato, one of the most grave philosophers of antiquity, considered both these arts, not as simple amusements, but as having a great share in the ceremonies of religion and military exercises. — Pericles first instituted the prize of music at the Grecian games celebrated at Athens. In this dispute were sung the praises of Harmodius and Aristogiton, who, at the expence of their lives, delivered Athens from the tyranny of the Pisistratidæ; to which was afterwards added the eulogium of Thrasybulus, who expelled the thirty tyrants. The prize was warmly disputed, not only amongst the musicians, but still more so among the poets; and it was highly glorious to be declared victor in this contest.

Music with the Greeks was taken in a much more extensive sense than amongst the moderns. Its various parts were enumerated as the harmonica, rhythmica, metrica, organica, poetica, and hypocritica. It is agreed that the Greeks excelled in what relates to the rhythmus. What is meant by rhythmus, is the assemblage or union of various times in music, which are joined together with a certain order, and in certain proportions. To understand this definition, it is to be observed, that music was generally set and sung to the words of certain verses, in which the syllables were distinguished into long and short; that the short syllable was pronounced as quick again as the long; that therefore the former was reckoned to make up but one time, whilst the latter made up two; and consequently the sound which answered to this, was

to continue twice as long as the sound which answered to the other; or, which is the same thing, it was to consist of two times, or measures, whilst the other comprehended but one; that the verses which were sung consisted of a certain number of feet formed by the different combination of these long and short syllables; and that the rhythmus of the song regularly followed the march of these feet. As these feet, of what nature or extent soever, were always divided into equal or unequal parts, of which the former was called *ἀρεσις*, elevation or raising; and the latter *θελσις*, depression or falling; so the rhythmus of the song, which answered to every one of those feet, was divided into two parts equally or unequally, by what we now call a *beat*, and a rest or intermission. The scrupulous regard the ancients had to the quantity of their syllables, in their vocal music, made their rhythmus much more perfect and regular than ours.

We do not find that the music of the Greeks consisted of parts, but probably was only unison or full chorus. They had not the use of notes, which were the invention of the Middle age, but to supply this defect they used a series of tones and semi-tones, to which they gave different names. — Their music began at first by a tetrachord, or a sequel of four chords only, the lowest whereof answered to our *mi*, and the two others to the notes *fa*, *sol*, *la*, which is what Boethius calls the order or system of Mercury, to whom its invention was attributed. It was soon perceived, that the tetrachord was not sufficient to express all the sounds; therefore there were added, at different times, three other chords underneath the four above, which answered to what we call, at present, *si*, *ut*, *re*, and which formed with them two tetrachords; but two tetrachords joined; since the *mi* served as the highest chord to the first or lowest; and of the lowest chord to the highest, as in the following example:

Mi fa sol la,

Si ut re mi.

Some time afterwards, Pythagoras, according to the most common opinion, having established rules to find the proportion of sounds, perceived soon that the two extremes of these two tetrachords, viz., *si* and *la*, making the interval of a seventh, were dissonants, which obliged him to add underneath the most grave chord of those two tetrachords an eighth chord, which made the octave with the highest, viz., *la*, whence it was called *proslambanomenos*, or *added*. As in process of time it was found that those

eight sounds were not sufficient to express all the sounds of the human voice, there were added, by degrees, other chords, enough to form, besides, two other tetrachords joined together, the sounds whereof were an octave higher than the sounds of the two first. Thus the system was found composed of fifteen chords, or four tetrachords, the two extremes whereof made between themselves the *dis-diapason*, or double octave.—The tone or mode, whether grave or acute, was termed *νομος*. There were four modes, the Phrygian, which was religious; the Lydian, plaintive; the Doric, martial; the Ionic, gay and flowery; the Æolic simple. To these modes may be added the Hypodorian, Hypophrygian, Hypolydian, and Mixolydian. The mode by which the soldiers were animated was called *ὄρθιος*. In later times the word *νομος* was applied to the words themselves, which were sung in these modes.—The Grecians had both vocal and instrumental music. Their musical instruments were of two kinds, *Εμπνευστα*, or wind instruments; and *Εντατα*, or stringed instruments. Their principal instruments were the lyre, the flute, and the pipe. The lyre was distinguished by the names of *lyra*, *cithara*, *φορμιγξ*, &c. (See LYRA.) The flute was called *αὔλος* and *tibia*; and the pipe had the name of *syrinx*. The flutes were made of bone, ivory, wood, cane, and even metal. They were also made in joints, but connected by an interior nozzle, which was usually of wood. A metal flute of this kind is at Portici. La Chausse has engraved pieces of an ivory flute, covered with a silver plate, the “*tibia orichalco vincta*” of Horace. Pronomus invented a flute, upon which he could play in three different modes or keys, whereas before they had a particular flute for each. The syrinx was the famous flute of Pan, on which account it serves for a type of the coins of Arcadia; it had sometimes eleven tubes, but square, not round, and three hoops to hold them. The Greeks had no instruments with finger boards or necks, which are presumed to have been of oriental origin. No bows (percussion, not friction, being usual,) or bass accompaniment existed.—*Burney*.

What has been said of the music of the Greeks may apply, with little variation, to that of the Romans. Their music, however, was chiefly of a martial character; and consisted entirely of wind instruments made of brass. The chief were the *tuba*, the *lituus*, the *cornu*, and the *buccina*. The tuba was straight, and exactly similar to our trumpet; the *lituus*, or clarion, was almost straight, being

only bent a little at the end; the *cornu* and *buccina* were shaped like the horns of oxen. The musicians were placed near the chief eagle; and, on the word being given by the general, they sounded an alarm, to which the army answered by a shout, and advanced to the attack. *Servius Tullius* ordered that two whole centuries should consist of trumpeters, horn-blowers, &c. to sound the charge. The instruments in vulgar use amongst the Romans were many and various. Certain festivals also, and ceremonies of religion, required particular instruments of music; such as the *crotala*, *tympana*, *sistra*, &c.

Music was introduced into the Christian worship, after the example of the Jews, between the years 347 and 356. *Ambrose*, it is said, first brought it from the Greeks to Milan, whence it passed to Rome, France, &c. Pope Gregory reformed the Ambrosian chant, and made additions and improvements. In 1550, *John Marbeck*, organist of Windsor, first set to music the whole cathedral service; and in the end of this century *Palestrina* introduced the present noble style, by reducing the *cantus ecclesiasticus* to the long, breve, and semibreve.

The invention of musical notation is attributed to *Guido d'Arezzi*, in the eleventh century. The first introduction of alphabetical characters as musical notes, has been attributed to *Terpander*. *Stratonicus* of Rhodes also invented the art of writing and noting down music. Pope Gregory reduced these letters to the first seven. Guido next perfected the gamut. Multifold variations of the musical characters obtained between the eleventh century, when they were invented by Guido, and the fifteenth, when, with a few exceptions in the practice of German printers, they were finally settled. (*Hawkins*.) The years 1495, 1500, &c., are first named as those of music-printing from blocks.

MYCENÆ, GATE of the LIONS at; the earliest specimen of Cyclopean Architecture, to which the reader is referred.

MYOPÆRO, among the Romans, was a ship of such construction as to resemble both a merchant ship and ship of war. It was used most commonly by pirates.

MYRMILLONES, Roman gladiators who fought completely armed against the Retiarii. Their arms were a sword, head-piece, and shield. On the top of the head-piece they wore a fish embossed, called *μορμυρος*, whence their name is by some supposed to be derived. The Retiarii, in their engagements, made use of a net, in which they endeavoured to

entangle their adversaries, and sang during the fight, "Non te peto, piscem peto; quid me fugis, Galle?" (I aim not at thee, but I aim at thy fish; why dost thou shun me, O Gaul?) The Myrmillones were called Galli, because they wore Gallic armour. They were also named *Secutores*. This kind of gladiators was suppressed by Caligula.

MYSTERIES. All the religions of antiquity have been distinguished by some particular mysteries, of which Egypt was the cradle. Her polytheistical worship, her sacred festivals, her gorgeous temples, and her numerous hieroglyphics, were all imbued with the deepest mystery, studiously concealed by an exclusive priesthood from vulgar comprehension. The leading principles of the Egyptian philosophy and religion were concealed under their hieroglyphics, of which the Hierogrammatists were the legitimate expounders. — The Greeks and Romans had also their mysteries, which were only known to the initiated; the principal of which were the Eleusinian, of Ceres; the Orgia, of Bacchus; and those of the Bona Dea. Those who revealed the mysteries of the Bona Dea were severely punished; and none were trusted with them but those solemnly initiated, and sworn to secrecy. These, however, were not called mysteries, as being incomprehensible, or raised above human reason, but because they were covered and disguised under types and figures, to raise the greater veneration in the people. They were celebrated in caves and grottoes, fitter for concealing crimes than celebrating religious mysteries. — In church history we have an epitome of the mysteries of faith, in the symbols, or creeds, compiled by the Apostles, the council of Nice, and St. Athanasius. In all these, mention is made of the mystery of the Trinity; the mysteries of the Incarnation of the Son of God, his death and passion, and his descent into hell for the redemption of mankind, &c. From the earliest ages of Christianity, there have been particular festivals instituted in honour of these mysteries. — In the Middle age, there were religious dramas called Mysteries; some of which were composed by Gregory Nazienzen. There is one still extant, called Christ's Passion. Menestrier, however, thinks that these mysteries were first introduced among us by the pilgrims from the Holy Land. See **DRAMA**.

MYSTICI, or MYSTICS, in the early ages of Christianity, a religious sect, distinguished by their professing pure, sublime, and perfect devotion, with an

entire disinterested love of God, free from all selfish considerations. The Mystics took for their model that passage of St. Paul; "The spirit prays in us by sighs and groans that are unutterable." Passive contemplation was that state of perfection to which the Mystics all aspired.

MYSTRUM, a liquid measure, among the Greeks and Romans, containing the fourth part of the cyathus, and weighing two drams and a half of oil, or two drams two scruples of water or wine. It nearly answered to our spoonful.

MYTHOLOGY, (from *μῦθος* a fable, and *λογος* a disquisition,) is the history of the fabulous gods and heroes of antiquity, embracing the cosmogony, theogony, and traditional theology of the ancients—particularly of the Greeks—as embodied in the writings of Hesiod and Homer. To trace minutely the origin of the principal deities of antiquity, would require an elaborate disquisition. Faber, Bryant, and others, have entered largely on the subject; but their reasonings are frequently of too speculative a character to rely upon. There is, however, little doubt but that the polytheistical worship of the ancient Assyrians, Phœnicians, Egyptians, Greeks, and Romans had their rise in one common origin—the great Author of Nature, as typified in the most striking objects of creation, the sun, the moon, the stars, and the elements. The vulgar first beheld them with admiration and awe; the philosopher first taught the principles by which the material universe was governed; and the priest converted his doctrines into mystical dogmas, by which he eventually subjugated the untutored mind to a blind adoration of the various symbolized gods of mythological creation,—the mere hierarchal figments of a semi-barbarous age, clothed in the melodious numbers of the poet's song, and thus perpetuated through all succeeding ages. From Babel, the first great centre on record of polytheistical worship, the heathens, in all probability, (says Cory, in his "Ancient Fragments,") carried off the same objects of adoration, the same superstitious observances, and the same legendary tales, which, however varied and confused, may without difficulty be identified throughout the world. Among the pastoral tribes, the Scythic doctrines almost universally prevailed; yet in subsequent times they also fell into idolatry: while the Ionic nations carried their additions and corruptions to such a length, that the original and more simple doctrines became obliterated among the vul-

gar; and were retained only by the philosophers and priests, and sometimes even re-imported from abroad. The more elaborate corruptions of Ionism appear to have prevailed originally in the Iranian territories only, and to have passed to India and to Egypt, to have spread themselves with civilization over Greece, and subsequently over the whole Roman world. By foreign conquest and other circumstances, the two systems were often amalgamated into one. The more elaborate and corrupted form of Ionism and idolatry would catch the attention of the casual observer as the religion of the land; while the deeper doctrines, which retained much of their primitive simplicity, were wrapped in mystery, and communicated only to the initiated. Most nations, in process of time, became more attached to particular parts, and retained but fragments of the general system. But it is still in existence, and preserved almost entire, both in its Scythic and Ionic form, as the Buddhism and Brahmenism of Hindostan. By comparing all the varied legends of the west and east in conjunction, we may obtain the following outline of the mythology of the ancients. It recognizes, as the primary elements of all things, two independent principles, of the nature of male and female: and these, in mystic union as the soul and the body, constituted the great Hermaphroditic deity, the One, the Universe itself, consisting still of the two separate elements of its composition, modified, though combined in one individual, of which all things were regarded but as parts. From the two, or more frequently from the male, proceeded three sons or Hypostases; which, when examined severally, are each one and the same with the principle from which they sprang; but when viewed conjointly, they constituted a triad, emanating from a fourth yet older divinity, who, by a mysterious act of self-triplication, becomes three, while he yet remains but one, each member of the triad being ultimately resolvable into the monad.—*Faber*, ii.

The most remarkable feature in the heathen mythology is the multiplicity of its gods. The easy temper of polytheism, as it has been called, hesitated not to adopt the divinities of the surrounding nations; while the deification, not only of heroes and kings, but of the virtues and vices, with the genii of the woods and waters, mountains and cities, contributed to introduce new and strange inmates into the Pantheon. But if we eject these modern intruders; if we re-

store to their original seats the imported deities, such as Pan to Arcadia, Hermes to Egypt, Osiris to Memphis, Hercules to Tyre, and Dionysus to India; and if we investigate the origin of each, we shall find every nation, notwithstanding the variety of names, acknowledging the same deities and the same system of theology: and, however humble any of the deities may appear in the Pantheons of Greece and Rome, each, who has any claim to antiquity, will be found ultimately, if not immediately, resolvable into the original God or Goddess, into one or other of the two primeval principles. In conducting such an investigation, a very singular circumstance presents itself in the manifold character of these deities. Their human or terrestrial appearance, as mere mortals deified, is the most obvious; as the sun, moon, elements, and powers of nature, they assume a celestial or physical aspect. And if we turn to the writings of the philosophers, we shall find them sustaining a character more abstract and metaphysical. Yet under all these different forms, the same general system is preserved. In his terrestrial character, the chief hero God, under whatever name, is claimed by every nation as its progenitor and founder. And not only is he celebrated as the king of that country in particular, but of the whole world. He is exposed to some alarming danger from the sea, or an evil principle or monster by which the sea is represented. He is nevertheless rescued by some friendly female aid, sometimes concealed in a cavern, or in the moon, or preserved in a death-like sleep, borne upon a snake, or floating on an island or a lotus, though more frequently in a boat or ark. At length he awakes from his slumber, subdues his enemy, and lands upon a mountain. He then re-organizes the world, and becomes himself the father primarily of three sons, and, through them, of the human race.

It has been often remarked, that the Cosmogonies and the Theogonies of the heathens were the same. By comparing the Cosmogonies of Sanchoniatho, Berossus, and the Egyptians, we may, without much difficulty, arrive at the following conclusion: that the Ether and Chaos, or, in the language of the philosophers, mind and matter, were the two primeval, eternal, and independent principles of the universe; the one regarded as a vivifying and intellectual principle; the other as a watery Chaos, boundless and without form: both which continued for a time without motion, and in darkness. By a mystic union of the two was

formed the great Hermaphroditic deity, the One, the universal World; of which the chaotic matter presently became the body, and the etherial intellectual principle the soul. As soon as the union had commenced, from the Ether sprang forth the triad, Phanes or Eros, the triple divinity, the most prominent character of which was light. He was the same with the soul of the world, and the intelligible triad so largely insisted upon by the Platonists. The gross chaotic elements of earth and water were formed into the terraqueous globe; while the disposing Ether, in the character of Phanes, under some three of the conditions of light, air, heat, fire, ether, flame, or spirit, composed a physical trinity concentrated in the sun, the soul and ruler of the world.

The mythology of the Phœnicians, and other oriental nations of antiquity, has been embodied in the writings of Sanconiatho, who was himself a Phœnician, and the oldest mythological writer of ancient times. Although the mass of his writings have perished, a few fragments have been fortunately preserved through the medium of Eusebius, which had been translated into Greek by Philo Byblius from the Phœnician language. (See LITERATURE.) In his "Cosmogony," Sanconiatho relates that the beginning of all things was a dark and condensed windy air, or a breeze of thick air and a Chaos turbid and black as Erebus: and that these were unbounded, and for a long series of ages destitute of form. But when this wind became enamoured of its own first principles (the Chaos), and an intimate union took place, that connexion was called Pothos: and it was the beginning of the creation of all things. And it (the Chaos) knew not its own production; but from its embrace with the wind was generated Môt; which some call Ilus (Mud), but others the putrefaction of a watery mixture. And from this sprang all the seed of the creation, and the generation of the universe. And there were certain animals without sensation, from which intelligent animals were produced, and these were called Zophasemin, that is, the overseers of the heavens; and they were formed in the shape of an egg: and from Môt shone forth the sun, and the moon, the less and the greater stars. And when the air began to send forth light, by its fiery influence on the sea and earth, winds were produced, and clouds, and very great deflections and torrents of the heavenly waters. And when they were thus separated, and carried out of their proper places by the heat of the sun, and all met again in the air, and were

dashed against each other, thunder and lightnings were the result: and at the sound of the thunder, the before-mentioned intelligent animals were aroused, and startled by the noise, and moved upon the earth and in the sea, male and female. [Afterwards, declaring the names of the winds, Notus, Boreas, and the rest, Sanconiatho makes this epilogue:] But these first men consecrated the productions of the earth, and judged them gods, and worshipped those things, upon which they themselves lived, and all their posterity, and all before them; to these they made libations and sacrifices.

In his "Generations," Sanconiatho mentions many particulars very strongly assimilating to the mythology of the Greeks. Of the wind Colpias, and his wife Baau, which is interpreted Night, were begotten two mortal men, Æon and Protogonus so called: and Æon discovered food from trees. The immediate descendants of these were called Genus and Genea, and they dwelt in Phœnicia: and when there were great droughts they stretched forth their hands to heaven towards the sun; for him they supposed to be the God, the only lord of heaven, calling him Beelsamin, which in the Phœnician dialect signified Lord of Heaven, but among the Greeks was equivalent to Zeus. Afterwards by Genus, the son of Æon and Protogonus, were begotten mortal children, whose names were Phôs, Pôr, and Phlox. These found out the method of producing fire by rubbing pieces of wood against each other, and taught men the use thereof. These begat sons of vast bulk and height, whose names were conferred upon the mountains which they occupied: thus from them Cassius, and Libanus, and Antilibanus, and Brathu received their names. . . . And in times long subsequent to these were born, of the race of Hypsuranius, Agreus and Halieus, the inventors of the arts of hunting and fishing. . . . From Misor, named the Just, descended Tautus, who invented the writing of the first letters; him the Egyptians called Thoor, the Alexandrians Thoyth, and the Greeks Hermes. But from Sydyc descended the Dioscuri, or Cabiri, or Corybantes, or Samothraces. [Sanconiatho then proceeds to detail the adventures of the celestial deities, which bear all the marks of the Grecian theogony, as relates to Saturn, Jupiter, Mercury, Minerva, &c.] Ouranus (Heaven), succeeding to the kingdom of his father, (says he) contracted a marriage with his sister Ge (Earth), and had by her four sons, Ilus, who is called Cronus, and

Betylus, and Dagon, which signifies Siton (Bread-corn,) and Atlas. But by other wives Ouranus had much issue; at which Ge, being vexed and jealous of Ouranus, reproached him, so that they parted from each other: nevertheless Ouranus returned to her again by force whenever he thought proper, and having lain with her again departed. He attempted also to kill the children whom he had by her; but Ge often defended herself with the assistance of auxiliary powers. But when Cronus arrived at man's estate, acting by the advice and with the assistance of Hermes Trismegistus, who was his secretary, he opposed himself to his father Ouranus, that he might avenge the indignities which had been offered to his mother. And to Cronus were borne children, Persephone and Athena; the former of whom died a virgin; but, by the advice of Athena and Hermes, Cronus made a scimitar and a spear of iron. Then Hermes addressed the allies of Cronus with magic words, and wrought in them a keen desire to make war against Ouranus in behalf of Ge. And Cronus having thus overcome Ouranus in battle, drove him from his kingdom, and succeeded him in the imperial power. After these events Cronus surrounded his habitation with a wall, and founded Byblus, the first city of Phœnicia....And Cronus visiting the country of the south, gave all Egypt to the god Taautus, that it might be his kingdom. These things, says he, the Cabiri, the seven sons of Sydyce, and their eighth brother Asclepius, first of all set down in the records, in obedience to the commands of the god Taautus.

Berosus, a priest of Belus, (fragments of whose writings have been preserved by Polyhistor, Apollodorus, Abydenus, and Josephus,) has related the mythological traditions of the Chaldæans and Babylonians. In the fragment of Polyhistor, he mentions that there were written accounts, preserved at Babylon with the greatest care, comprehending a period of above fifteen myriads of years; and that these writings contained histories of the heaven and of the sea; of the birth of mankind; and of the kings, and of the memorable actions which they had achieved. At Babylon there was (he continues) a great resort of people of various nations, who inhabited Chaldæa, and lived in a lawless manner, like the beasts of the field. In the first year there appeared, from that period of the Erythræan sea which borders upon Babylonia, an animal endowed with reason, by name Oannes, whose whole body (according to

the account of Apollodorus) was that of a fish; and that under the fish's head he had another head, with feet also below, similar to those of a man, subjoined to the fish's tail. His voice too, and language, were articulate and human. Oannes wrote concerning the generation of mankind; and of their civil polity; and the following is the purport of what he said:—"There was a time in which there existed nothing but darkness and an abyss of waters, wherein resided most hideous beings, which were produced of a two-fold principle. There appeared men, some of whom were furnished with two wings, others with four, and with two faces. They had one body, but two heads: the one that of a man, the other of a woman: and likewise in their several organs both male and female. Other human figures were to be seen with the legs and horns of goats; some had horses' feet: while others united the hind quarters of a horse with the body of a man, resembling in shape the hippocentaurs. Bulls likewise were bred there with the heads of men; and dogs with fourfold bodies, terminated in their extremities with the tails of fishes: horses also with the heads of dogs: men too and other animals, with the heads and bodies of horses and the tails of fishes. In short, there were creatures in which were combined the limbs of every species of animals. In addition to these, fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance. Of all which were preserved delineations in the temple of Belus at Babylon. The person, who presided over them, was a woman named Omoroqa; which in the Chaldæan language is Thalaatha; in Greek Thalassa, the sea; but which might equally be interpreted the moon. All things being in this situation, Belus came, and cut the woman asunder: and of one half of her he formed the earth, and of the other half the heavens; and at the same time destroyed the animals within her."—All this (he says) was an allegorical description of nature. For the whole universe consisting of moisture, and animals being continually generated therein, the deity above-mentioned took off his own head: upon which the other gods mixed the blood, as it gushed out, with the earth; and from thence were formed men. On this account it is that they are rational, and partake of divine knowledge. This Belus, by whom they signify Jupiter, divided the darkness, and separated the heavens from the earth, and reduced the universe to order. But the animals, not

being able to bear the prevalence of light, died. Belus upon this, seeing a vast space unoccupied, though by nature fruitful, commanded one of the gods to take off his head, and to mix the blood with the earth; and from thence to form other men and animals, which should be capable of bearing the air. Belus formed also the stars, and the sun, and the moon, and the five planets.

We have already shown (under the article Gods), that the Egyptians were the first people who communicated their early polytheism to the Greeks, known by the name of Heathen Mythology; and this was at a period long anterior to the more degrading worship of animals and vegetables, adopted in succeeding ages. The worship of Osiris and Isis, of Jupiter, Vulcan, Mars, &c. had doubtless a philosophical origin; though eventually obscured by the mysticisms of the priest, or the inventions of the poet. The early philosophical priests of Egypt, prepossessed with the principles of Menes, believed that fire, or rather a refined spirit, which they distinguished from the elemental fire, and which they supposed to be diffused through all nature, was that providential being, who gave form and order to matter; and that this first cause, co-operating with the sun and moon, made and preserved all beings, towards the creation and preservation of which, he employed the elements which they had acknowledged, and which they deemed immortal. The Egyptian priests imagined they saw their God in that glorious luminary, whose influence seems continually to animate all the parts of the universe: and they thought they could not better express their idea of that benevolent Being, than by giving him the name of Osiris, which signified, in their language, "governor of the world," or, "he who has many eyes." They fancied they distinguished his eyes in those rays which he darts to the earth. They believed that the moon, which seems to replace the sun when he quits the hemisphere, concurred with him in promoting the general good. Her they called Isis, a name which expressed the antiquity of her existence. As they thought these two heavenly bodies divine, and that they owed all the benefits of nature to their influence, they attentively observed all their motions, changes, and relations to each other; and their repeated observations confirmed them in their opinion, that they governed the world, maintained the regular, the harmonious, and the beautiful vicissitude of the seasons, of spring, summer, autumn, and winter; and contributed to the generation of inferior

beings; the one giving them mind and fire; the other, earth and water; and both, air. Thus the contemplation of the Deity initiated the Egyptians in philosophy, without their having a view towards that object. Every thing seemed to them to spring and to grow from the influences of the sun and the moon; and they believed that the five elements, mind, fire, earth, air, and water, constituted the entire world; as the head, the hands, the feet, and the other members, and organs, make the corporeal human system. As, according to the system of Menes, and of the first philosophers, deity consisted of matter and its parts, (for they supposed that the five elements composed the first of substances,) these new philosophers deemed the elements eternal, like the sun and moon. They exalted them to gods; and they gave them names, which characterised their particular essence. They called mind, Jupiter, which signifies the source of life. Him they looked upon as the father of all intelligent beings. The fire they called Vulcan, who, they thought, contributed most to the production and perfection of all things. Earth being, as it were, the bosom in which all things received the principles of life, her they denominated Mother. The water was called Ocean, which signifies nursing-mother. The air was Minerva, whom they believed to be the daughter of Jupiter, sprung from his brain, and always a virgin; because the air is incorruptible, and rises to heaven. They imagined that they had soon discovered the particular functions of these five gods. "They traverse," said they, "from time to time, all parts of the world; and appear to men sometimes in a human form, sometimes in that of one of the sacred animals: by which appearances they do not deceive the senses; for as they are the authors of all beings, they may, in reality, assume all kinds of forms." The great veneration which the Egyptian theology inspired for nature in general, and for the five elements, which, with the sun and moon, made the number of the eternal gods, was the first motive which had induced them to study those two heavenly bodies, and the other celestial orbs, which nature displays with so much magnificence.

Diodorus Siculus, who informs us of the origin of the Egyptian mythology, in the first book of his historical library, speaks likewise of their philosophy, which is intimately connected with it. "Two different opinions," says he, "divided their philosophers with regard to the origin of the universe. Some, after having made vain efforts to discover it, concluded

that it had always existed as they saw it, and that it was incorruptible. Others, on the contrary, were of opinion, that it had a beginning, and that it would have an end; but that all matter, and consequently all beings, had eternally existed in chaos." According to this sect, which was the most numerous and the most prevalent, the world, which had existed in chaos, was reduced to form by a kind of fermentation. We may infer with certainty, from the principles of their theology, that they attributed that fermentation to fire. These philosophers, then, supposed, that all the original matter of the universe, immersed in chaos, was gradually separated from it by this fermentation; that the air was in continual agitation; that the fire, wholly disengaged from gross matter, ascended, and formed the sun and stars, the highest objects of the universe in situation; and that spirit, or mind, the most subtle part of fire, was disposed every where to animate all life and voluntary motion. They added, that the earth and water, which, after the separation of the air, were yet embodied, formed a globe, which, constantly revolving on its axis, caused, by its motion that the fire had excited, the separation of the two bodies of which it was composed; and that the rays of the sun, making new fermentations on the surface of the earth, as yet soft and slimy, produced many excrescences, which, nourished and strengthened by the gross vapours of the night, by the action of the moon, and afterwards by the heat of the day, appeared at length in the forms of all the different species of animals. It was thus that all nature was developed, by the operation of the eternal gods, according to this system, which likewise accounts for the different species of animals. Those in whom the fire predominated mounted into the air; these were the birds. They which participated more of earth, as men, quadrupeds, and reptiles, remained on the surface; and they whose substances were more aqueous, repaired to the water as to their proper abode. — Diodorus, from the information of the priests of whom he had made inquiries, or from the records which he had consulted, counts thirteen terrestrial gods: but Herodotus gives us a different number, on the authority of the priests with whom he had conversed. We find, in an ancient chronicle, that the class of terrestrial gods consisted of fifteen families of heroes, named Cynici, or Circuli. The author of that chronicle wrote from the opinion of a particular society; and the records which assisted Manetho in writing his

history, reckon only nine terrestrial deities, or demi-gods; as it appears by a list of them, drawn out by an Egyptian priest of the first class, in the writings of that author. Sanchoniatho comprehends these deities in the general name of Cabiri, and he makes them seven in number; joining, indeed, to the rank of their class, Horus, or Esculapius, whom he denominates the brother of the Cabiri. This particular name of Cabiri, which signifies the most powerful gods, seems to have been adopted by many societies. The historians who mention those gods, give some of them different names from those of Sanchoniatho. They do not even agree with him in their number. But it appears that the society of priests, who were ministers of the temple which was dedicated to those deities at Memphis, limit to their class, Menes, whom they call Sydec, or Osiris; Ammon, or Ammon, called Jupiter by the Greeks; and those of their sons, whose merit had been eminently distinguished. The whole system of the Egyptian religion, however, has never been known. As the system chiefly existed in the memory of the priests, to whom it was successively confided, it perished with them, with the books of the Second Mercury, and with those of other writers of the nation, most of which were lost and burnt during the wars which followed the conquest of the Cambyes. See GODS.

From what has been already observed, it is evident that the theology of the ancient Greeks, known and taught in our schools by the distinctive appellation of *Heathen Mythology*, was originally derived, through the medium of the Egyptians, from the Chaldeans, or Phœnicians; and as the Greeks were a lively and imaginative people, passionately fond of poetry, they devised numerous tales and adventures of their gods, which were instilled by the priests, and religiously believed by the multitude. But in order clearly to understand the mythology of the Greeks, it is necessary to have an adequate conception of their notions of the world, and its different parts. This is called *Cosmogony*. The ancient Greeks (says Keightley) believed the earth to be flat and circular. Their own country they conceived to occupy the centre of it; the central point being either Mount Olympus, the abode of the gods, or Delphi, so renowned for its oracle. The circular disc of the earth was crossed from west to east, and divided into two equal parts by the sea, as they called the Mediterranean and its continuation the Euxine, — the only seas with which they were ac-

quainted. Around the earth flowed the river Ocean. Its course was from south to north on the western side of the earth. The steady equable current of the Ocean compassed the earth, unmoved by storm or tempest; and hence it was called soft-flowing: it was also termed back-flowing, on account of its circular course. Its waters were sweet; and all the springs and rivers on earth derived their origin from it. The Ocean had a further bank: but only that portion of it which lay to the west is spoken of by the poets. Homer places there a people whom he calls Kimmerians: he also makes it the abode of the dead. In the remoter part of the northern half of the earth dwelt a people named Hyperboreans, sacred to the god Apollo, who bestowed on them wealth and happiness in abundance. The coast of the Ocean on the southern side was inhabited by the swarthy Ethiopians. The islands and coasts of the western portion of the sea were the abode of the various tribes visited by Ulysses in his wanderings. Its eastern part was inhabited by the Libyans, Egyptians, and other nations well known to the Greeks. On the western extremity of the southern half of the terrestrial disc was a happy place named Elysium, whither the king of the gods transported his favourites among men, to dwell in an eternity of bliss. According to the ideas of the ancient Greeks, the world was a hollow sphere or globe, divided internally into two equal portions by the flat disc of the earth, with the Ocean and its further bank running round it on the outside like a rim (the common armillary sphere will serve to give an idea of it). The poets called the external shell of the sphere brazen, to express its solidity. The part above the earth was called Heaven, and was illuminated by the sun, moon, and stars. The portion beneath the earth was named Tartarus: here perpetual darkness reigned, and the vanquished or rebellious gods were confined within its murky regions. The Dawn, the Sun, and the Moon rose out of Ocean on the eastern side, and drove through the air, giving light to gods and men. The stars also, except those forming the Wain or Bear, rose out of and sank into the Ocean.

Such were the ideas of the universe entertained by the Greeks in the time of Homer and Hesiod. The origin of the world, and its various parts and inhabitants, was represented by the ancient Greeks as the birth of animated beings. The gods whom they worshipped formed a part of the series of beings who gradually came into existence; and hence

the account of it is called *Theogony*, or Birth of the Gods. Chaos, or empty space, they said, existed first. From it sprang Earth, Tartarus, and Love. Erebus (*darkness*) and Night were the children of Chaos; Night bore to Erebus, Day and Æther. Night was, without a father, the parent of the Hesperides, or maidens who kept the golden apples on the shore of Ocean; of Momus, and of Woe; of Death, Sleep, and Dreams; of Nemesis, of Old-age, and Discord. Earth brought forth Uranus or Heaven, the Sea (*pontus*), and the Mountains. She bore to Heaven six sons, Oceanus, Cœus, Crius, Hyperion, Japetus, and Saturn; and six daughters, Thea, Rhea, Themis, Mnemosyne, Phœbe, and Tethys: and these twelve were called the Titans. Earth and Heaven were likewise the parents of the three Cyclopes, Brontes, Steropes, and Arges; and of the three Hundred-handed, Cottus, Briareos, and Gyges. These children were hated by their father; and as soon as they were born he hid them in a cavern of Earth; who, indignant at his conduct, produced the metal named steel, and forming from it a sickle, gave it to her son Saturn, who, lying in wait for his father, mutilated him. The drops of blood which fell on the earth gave origin to the Giants and the Melian nymphs: from what fell into the sea sprang Venus, the goddess of love and beauty. By her other son Pontus (*the sea*), Earth was the mother of Thaumās (*wonder*), Nereus, Phorcys, and a daughter named Ceto (*huge*). Thaumās married Electra (*brightness*) a daughter of Oceanus, who bore him Iris (*rainbow*), and the Harpies or Wind-goddesses. Nereus had by Doris, also a daughter of Oceanus, the fifty sea-nymphs called the Nereides. Phorcys was, by his sister Ceto, father of the Grææ, the Gorgons, and the Serpent which with the Hesperides watched the golden fruit.—Oceanus married his sister Tethys, who gave birth to the Oceanides, or Ocean-nymphs, and all the rivers and springs. He and his wife and daughters dwelt in a grotto-palace, in the western part of the stream, over which he ruled, and which was named from him. Cœus and his sister Phœbe (*brightness*) had two daughters, Latona (*night?*) and Asteria (*starry*). The offspring of Crius and Eurybia (*wide-force*) were, Astræus (*starry*), Pallas (*shaker?*), and Perses (*bright?*). Astræus had by Aurora (*dawn*), the daughter of his brother Hyperion, the three wholesome winds, Zephyrus (*west*), Boreas (*north*), and Notus (*south*). Pallas had, by the Ocean-nymph Styx, Envy and

Victory, Strength and Force. Perseus was, by Asteria, father of Hecate (*far-caster*) a goddess of the night. Hyperion (*over-going*) married his sister Thea (*swift*?) : their offspring were Helius (*sun*), Selena (*moon*), and Aurora (*dawn*). Japetus and one of the Oceanides had four sons, Atlas, Prometheus, Epimetheus, and Menœtius. Saturn espoused his sister Rhea. They had three sons and three daughters; namely, Pluto, Neptune, Jupiter, and Vesta, Ceres, and Juno. The last-born of these was Jupiter. Heaven and Earth having told Saturn that he was fated to be deprived of his kingdom by one of his sons,—to prevent the calamity, he devoured his children as fast as they were born. Rhea, when about to become the mother of Jupiter, advised with her parents on the means of saving him. Earth directed her to give a stone, swathed in linen, to Saturn instead of the child. She did so : and Saturn, unsuspecting of the deceit, swallowed it. Jupiter, in the mean time, was reared by the Nymphs in a cavern of Crete. When grown up, he espoused Metis (*prudence*), who administered a draught to Saturn, which caused him to cast up the stone and his other children. The children of Saturn, headed by Jupiter, now rebelled against their father, who was aided by the other Titans, his brothers. The war, of which Thessaly was the scene,—the sons of Saturn fighting from Mount Olympus, the Titans from Mount Othrys,—lasted ten years. At length Jupiter released the Hundred-handed, and with their aid gained the victory. The vanquished Titans were confined in the gloomy region of Tartarus, and the Hundred-handed were set to guard them. Jupiter then assumed the empire of the world. The Titans, however, were not all consigned to Tartarus. Atlas, the son of Japetus, had the task (a punishment inflicted on him for his share in the war) of supporting the heavens on his shoulders. Prometheus, who stole fire from heaven, and gave it to the new-formed race, was chained to a rock on Mount Caucasus, where an eagle evermore preyed on his liver; till Hercules shot the eagle with his arrows, and delivered the suffering Titan. The remaining Titans were more fortunate than Atlas and Prometheus. Oceanus still abode in his circling stream, and was treated with the utmost respect by Jupiter, Juno, and the other gods. Aurora, or Eos, the goddess of the dawn, dwelt in a palace on the east side of the earth, whence every morning she went forth in her yellow chariot, drawn

by four steeds of brilliant white, before her brother the Sun, and drove through the sky shedding light abroad. Helius, or Sol, the Sun-god, the brother of Aurora, dwelt like her on the eastern side of the earth. He drove after her each day in his four-horse chariot along the sky. At evening they all went down into a golden cup or vessel made by Vulcan, which carried them during the night round the northern part of the earth, so as to be in time to set out again in the morning. Selena, or Luna, the Moon-goddess, drove along the sky in her chariot to give light, while her brother and sister were reposing after the toils of the day. Hecate was appointed goddess of the night, and became the patroness of magic. On the defeat of the Titans, Jupiter divided his dominions with his brothers Neptune and Pluto : the portion which he reserved for himself was the Heaven; Earth and Olympus were common property. Jupiter was king of gods and men; the thunder was his weapon; and he bore a shield called Ægis, made for him by Vulcan, which, when shaken, sent forth storm and tempest. The eagle was his favourite bird, the oak his sacred tree. The king of the gods had a numerous progeny, both by mortal and immortal mothers. Themis (*law*) bore him the Fates, the Seasons, and Peace, Order, and Justice; Eurynome (*wide-dispensing*), the Graces; Mnemosyne (*memory*), the Muses; the nymph Maia, Mercury : by Ceres he had Proserpine; by Dione Venus, by Latona Apollo and Diana; by Juno, who was his queen and lawful wife, he was the father of Mars, Vulcan, and Hebe or Youth. The terrestrial loves of this god gave rise to a variety of adventures, and produced a copious list of gods and heroes; the principal of which were his amours with Alcmæna, the daughter of Electryon; from whom sprang the celebrated hero Hercules : his intrigues with Leda, in the form of a swan; from whom came Castor and Pollux : with Danae, in the form of a shower of gold; from whom came Perseus : with Europa, in the form of a white bull; whence sprang Minos and Rhadamanthus, &c. &c.

In addition to the gods already enumerated, there were others of an inferior degree, frequently mentioned by the poets; such as the Rural deities, Pan Silenus, Priapus, &c. ; the Nymphs; the Water-deities; and the River-gods.—The Nymphs were beautiful female deities, who were supposed to inhabit all the regions of earth and water. They were divided into various classes, according to their abodes and their offices. Thus the

Mountain-nymphs, or Oreades, haunted the mountains; the Dale-nymphs, or Napeæ, the valleys; the Mead-nymphs, or Limoniades, the meadows; the Wood-nymphs, or Dryades, the woods; the Tree-nymphs, or Hamadryades, were born and died with the trees; the Flock-nymphs, or Meliades, watched over flocks of sheep; the Water-nymphs, or Naiades, dwelt in the springs and rivers; and the Lake-nymphs, or Limniades, frequented the lakes and pools. The Nymphs formed an intermediate class between gods and men. They were more powerful than mortals, and less so than the dwellers of Olympus. They often had the charge of rearing gods and heroes, and even Jupiter himself was nursed by them. Of the Nymphs, Arethusa and Echo are the most celebrated by the poets. — Of the Water-deities, the Oceanides, or Ocean-nymphs, were three thousand in number. They dwelt with their parents, Oceanus and Tethys, in their grotto-palace beneath the waves of the Ocean-stream. The best known of their names are Asia, Clymene, Electra, Eurynome, Metes, Styx, and Doris. The Nereides, or Sea-nymphs, were fifty in number. They were the children of Nereus by the Ocean-nymph Doris. They dwelt in the Sea. The principal Nereides were Amphitrite, who was married to Neptune, and became queen of the sea; Thetis, the mother of Achilles; and Galatea, who was loved, but in vain, by the huge Cyclops Polyphemus. — The River-gods were supposed to reside in grottoes beneath the water. The most celebrated of them were Inachus, Peneus, Alpheus, and Achelous, all children of Oceanus and Tethys.

The deities already mentioned may be regarded as the original objects of Grecian worship. But when the Greeks settled their colonies on the coast of Asia, they found other deities, whom they identified with some of their own, and whose worship they adopted. These were Cybele and Diana of Ephesus. Cybele, called also the Great Mother, was a deity worshiped by the Phrygians. She was regarded by them as the goddess of nature, or of the earth. The Greeks esteemed Cybele to be the same with Rhea, the spouse of their god Cronus (*Saturn*). Diana of Ephesus was a goddess of nature, like Cybele, or else the moon-goddess of the people of Ephesus. The Greeks considered her to be the same as their own Artemis or Diana. Her statue was covered with breasts and the heads of beasts, to denote the fecundity and nutritive power of the earth. — Isis was an Egyptian goddess, similar to the Demeter

or Ceres of the Greeks. She was the wife of Osiris, the principal deity of Egypt. Her worship was introduced into Greece in the time of the Ptolemies.

The mythology of the Greeks was early adopted by the Romans, and enters largely into their religion and poetry; of which Ovid, in his *Metamorphoses*, has given a complete history, from the earliest times to the period in which he wrote. Though the deities worshipped in Italy differed in general but little from those of Greece, we yet find some adored by the Romans which seem to have been unknown to the Greeks. Such were the following: — Janus was most probably the Sun in the ancient Italian religion. By some he was thought to represent the year. He had two faces, and held a key in his hand. Doors (*januæ*) were sacred to him. His temple at Rome was open during war, and shut in times of peace. It is said to have been closed but three times; so insatiable of war were the Romans. — Vesta, the same as the Hestia of the Greeks, was a goddess presiding over the hearth or fire-place, the symbol of social and domestic union. Her temple at Rome was round, and within it blazed a perpetual fire, tended by six virgins named Vestals. If they let the fire go out, they were severely punished, and the flame was rekindled by the rays of the sun. There was no statue of this goddess. — Quirinus was a god of war, similar to Mars, with whom he is sometimes identified. When the fable was devised of Romulus having been taken up into heaven, and made a god, he was called Quirinus. — Bellona was a war-goddess, like the Enyo of the Greeks. Her priests used to gash themselves with knives, and offer to her the blood which flowed from the wounds. — Libitina was the goddess who presided over funerals. She was by some thought to be the same with Venus, a goddess who differed very much from the Aphrodite of the Greeks. — Vertumnus, whose name appears to come from *verto* (to change), seems to have been a god presiding over the seasons, or changes of the year. He is thought by some to have been, like Mercury, a god of commerce. — Terminus presided over boundaries. His statue was a rude stone or post, set in the ground as a land-mark. When the different chapels which occupied the Capitoline Hill were removed to make room for the splendid temple of Jupiter, the consent of the gods to whom they belonged was sought by the augurs. Terminus and Youth alone refused it. There was always therefore a temple of this god on the Capitol. Its roof was

open over his statue.—Silvanus was the god who presided over the woods; and Faunus was a rural deity similar to the Grecian Pan.—Pales was the goddess of cattle and of pasturage. Her festival, called the Palilia, was celebrated on the 21st of April, and was regarded as the birth-day of Rome.—Flora was the goddess of flowers. Her festival, the Floralia, was of a very indecorous character.—Feronia was said to be a goddess of the woods. There was a fountain sacred to her about three miles from Anxur.—Pomona was the goddess of fruit-trees. It is said that she was wooed in vain by all the rural deities. At length Vertumnus became enamoured of her, and taking the form of an old woman, and representing the advantages of the married over the single life, he produced such a change in her sentiments, that when he resumed his own form, she responded to his love.—The Penates and Lares were domestic deities. The former presided over the interior of the house, where their statues were placed. The statues of the Lares stood on the hearth, where small offerings were made to them every day.

Intimately connected with the mythology of the Greeks and Romans, were the four "Ages of the World," so poetically described by Ovid (*Metaph.* i. 89), "Aurea prima sata est ætas," &c.

The first inhabitants whom the gods placed on the earth was the Golden race. This was in the time when Saturn reigned in heaven. Astræa, or Justice, lived familiarly among them, teaching them what was right and good. They enjoyed the greatest abundance of everything; eternal spring spread the earth with fruits and flowers for them; and when they died, they became good spirits to watch

over mortal men. The Silver race next succeeded.—They were far inferior to the preceding one, but not utterly wicked. In their time the division of the seasons took place. Justice did not yet altogether abandon mankind; but she retired to the mountains, whence she used to come down in the evenings, and approaching their dwellings upbraid them with their evil doings. Jupiter, who now had the supremacy of Heaven, destroyed this race.—The Brazen race came next. They fed on the flesh of the labouring ox, and they forged deadly arms, and earth now first saw war and battles. Justice, wearied of their wickedness, flew up to heaven, and there became the sign of the Virgin. This race perished by each other's hands, and left no fame behind them.—The Iron race was last. As Justice was no longer on earth, they were under no restraint, and gave loose to every species of crime. Incensed at their wickedness, Jupiter destroyed them by a deluge, known among the classical ancients as Deucalion's flood.

Since the fall of the Roman empire, the mythology of the Greeks and Romans has entered largely into the poetical compositions of the western world; and still continues to form an important feature in the classical education of modern times.

For the mythology of the Celtic and Northern nations of antiquity, see the article GODS.

ΜΥΤΤΩΤΟΝ, a coarse kind of food, used by the labouring people among the Greeks, and sometimes among the Romans. It was made of garlic, onions, eggs, cheese, oil, and vinegar, and reckoned very wholesome.

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NABLUM, or NEBEL; an instrument of music among the ancient Hebrews. It had strings like the harp, and was played upon by both hands. Its form was that of a Greek Δ. In the Septuagint and Vulgate, it is called *nablum*, *psalterion*, *lyra*; and sometimes *cithara*. Josephus mentions its having twelve strings; and Kircher, in his *Musurgia*, from a painting in an ancient Vatican MS., represents it as nearly similar to the modern psaltery; for, to play upon it, it was to be laid flat, the cords uppermost, which were to be struck with a *plectrum*, or touched with the

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fingers,—the method still usual in Italy.

NABONAZZAR, ERA of; an important period in the ancient division of time, which is frequently mentioned by early writers. Nabonazzar was one of the early kings of Babylon; and the beginning of his reign is of great importance in chronology; as there were astronomical observations made by the Chaldeans from Nabonazzar to the time of Ptolemy. In his time, the other astronomers calculated their years from that epocha. From the observations quoted by Ptolemy, it follows, that the first year of this era is the

747th year before Christ, and the 3967th of the Julian period. The years of this epocha are Egyptian, of 865 days each; commencing on the 29th of February, and reckoned, according to the computation of astronomers, from noon.

NÆNIA, among the Romans, funeral songs, or lamentations in mournful tunes, anciently sung at funeral solemnities, in honour of the dead, by women hired on purpose, called *Præficæ*, to flutes and other instruments; the tones of which regulated both the voice of the singers, and directed the mourners to knock or strike their breasts, as if they, or those they represented, were extremely grieved for the loss of their friend.

NAIADES. See MYTHOLOGY.

NAMES, and SURNAMES. The origin of proper names seems to have been almost as ancient as that of man; for though the first created being needed no other appellation than that of his species, yet no sooner was a second born than it became necessary that both should have their respective denominations, expressive of their being different individuals; and afterwards, as the necessity increased with the increase of their offspring; distinction became the more imperative, and the custom was naturally continued. Names, moreover, have always been considered as a part of a language, and consequently have been found to depend most materially on the fashions and customs of the times. Thus, whenever any old practices were laid aside, or grown into disuse, such names as might have been assumed from them would, in process of time, be attended with some degree of obscurity; and we have, undoubtedly, many names in all languages, which, having originally been so derived, are now unintelligible. Anciently every person had but one name; as among the Jews, Adam, &c.: among the Egyptians, Busiris; among the Chaldees, Ninus; the Medes, Astyages; the Greeks, Diomedes; the Romans, Romulus; the Gauls, Divitiacus; the Germans, Ariovistus; the Britons, Cassibelan; the Saxons, Hengist, &c.

It was the custom of the ancient Hebrews to give the infant its name as soon as born, from some striking accident relating to or connected with its birth; although the eighth day, or day of circumcision, was the time when the name was formally conferred, which was always a day of feasting. Names thus became commemoratives of the most remarkable pieces of history of the family; and there could be no doubt who was meant by

them, since there could be but one man of a name, and no man had more than one name, as Adam, Jacob, Joseph, &c. In illustration of the mode of giving names among the Hebrews, it will be found (Gen. iv.), that when Eve bare her first son, she said, "I have gotten a man from the Lord;" whence he was named Cain, which signifies, in the Hebrew, gotten or acquired. In the next chapter, it is stated, "Lamech begat a son: and he called his name Noah, saying, This same shall comfort us concerning our work;" the word Noah signifying, in the Hebrew, rest or comfort. The names of the Patriarchs of the Twelve Tribes of Israel, are all derived in a similar way. From these examples it must be evident that the Hebrews named their children from some peculiar event or circumstance connected with their birth; but they were too wise to suppose that such names could, with propriety, be made hereditary; and therefore prudently suppressed them after the first generation.

The Greeks had always a distinctive meaning in their appellatives, whether male or female; and originally, when they knew a man's name, they judged of his character. Aristotle, for instance, signified *ἀριστος* and *τελος*, good success. They added the father's to that of the son, omitting the word *son*, as Demetrius of Philip, that is, son of Philip. The historians, and especially the Greek poets, designated their fellow-countrymen by the name of their family, Laertiades, for Ulysses, &c., a custom well known under the term *patronymic*. The Greeks often added a *soubriquet* to the proper name, as Gryphus, Physcon, &c. The custom of continuing the name from father to son, and so on from one generation to another, which was in some cases permitted by them, with the laudable view of inciting in the descendants an imitation of the virtues of their ancestors, existed among the Greeks; and we have the following remarks, on the proper names in use among them, left us by Anacharsis:—"Proper names are distinguished into two kinds, simple and compound. Among the former, there are some that derive their origin from certain relations which have been imagined between such a man and such an animal; as, for example, Leon, the lion; Lycos, the wolf; Moschos, the calf; Corax, the raven; Sauros, the lizard; Batrachos, the frog; Alectryon, the cock, &c. There are also some which appear to have been derived from the colour of the complexion; as, Argos, the white; Melas, the black; Xanthos, the fair; Pyrrhos, the red.

Sometimes a child receives the name of a divinity with a slight inflexion. Thus, Appollonios is derived from Apollo; Poseidonios, from Poseidon, or Neptune; Demetrios from Demeter, or Ceres; Athenæus, from Athene, or Minerva. The compound names are more numerous than the simple. If parents believe they have, by their prayers, obtained the birth of a son, who is the hope of their family, they add to the name of the protecting divinity, slightly changed, the word *doron*, or gift: hence the names of Theodorus, Diodorus, Olympiodorus, Hypatodorus, Herodorus, Athenodorus, He-phæstiodorus, Heliodorus, Asclepiodorus, Cephisodorus, &c.; i. e. the gift of the gods, of Jupiter, of the god of Olympus, of the Most High, of Juno, of Minerva, of Mercury, of Vulcan, of the Sun, of Æsculapius, of the River Cephisus, &c. Some families pretend to be descended from the gods; and hence the names Theogenes, or Theagenes, born of the gods; Diogenes, born of Jupiter; Hermogenes, born of Mercury, &c. The greater part of the names found in Homer are marks of distinction. They were given in honour of the qualities most esteemed in the heroic ages; as valour, strength, swiftness, prudence, and other virtues. From the word *polemos*, which signifies war, have been formed, Tlepolemus, that is, able to support the labours of war; and Archeptolemus, or able to direct the labours of war. By adding to the word *mache*, or battle, certain prepositions and different parts of speech, which may modify the sense in a manner always honourable, are composed the names Amphimachus, Antimachus, Promachus, Tele-machus. Proceeding in the same manner with the word *enorea*, strength, or intrepidity, we have Agapenor, he who esteems valour; Agenor, he who directs it; Prothoenor, the first for courage; and a number of others, as Alegenor, Antenor, Elphenor, Euchenor, Pesenor, Hypsenor, Hyperenor, &c. From the word *damao*, I tame, or conquer, are formed Damastor, Amphidamas, Chersidamas, Iphidamas, Polydamas, &c. From *thoos*, swift, are derived the names Areithoos, Alcatheos, Panthoos, Pirithoos, &c. From *noos*, mind or intelligence, Astynoo, Arsinoos, Autonoo, Iphinoos, &c. From *medos*, counsel, Agamedes, Eumedes, Lycomedes, Perimedes, Thrasymedes. From *cleos*, glory, Amphicles, Agacles, Bathycles, Doricles, Echeelos, Iphiclos, Patroclus, Cleobulus, &c. It hence follows that several individuals had then two names; that which their parents had given them, and that which they had

merited by their actions; but the latter soon caused the former to be forgotten."

The early Romans appear to have had but one name, as Romulus, Remus; or two, as Numa Pompilius, Tullus Hostilius, &c. But afterwards, when they were divided into clans or families, it became requisite to mark these different *gentes* and *familie*, as well as to distinguish the individuals of the same family. To effect this specification, the Romans generally used three names, the *prænomen*, the *nomen*, and the *cognomen*. The *prænomen* was put first, and marked the individual, like our Christian name. This term was given upon the assumption of the *toga virilis*, or manly gown. The usual manner of writing it was by an initial, thus, C. Caius; L. Lucius; M. Marcus; P. Publius; and sometimes with two, as Ap. Appius; Cn. Cneus; Ti. Tiberius. The *nomen* followed the *prænomen*, and served to distinguish the gens, or clan; as Cornelius, Tullius, Julius, &c., which denoted that the person belonged to the gens Cornelia, Tullia, &c. The *cognomen* was last, and marked the family, as Cicero, Cæsar, &c. Thus in Marcus Tullius Cicero, Marcus is the *prænomen*; Tullius, the *nomen*; and Cicero, the *cognomen*. To these was sometimes added a fourth name, called the *agnomen*, from some illustrious action, &c.; as Publius Cornelius Scipio was surnamed Africanus, from his conquest of Carthage and Africa; Cato, Sapiens, from his wisdom; Crassus, Dives, from his wealth, &c. —The surnames of families were derived from various circumstances. Thus Cato was so called from the original Latin word *Catus*, signifying crafty. Others were named from their habit of body, as Macer, lean; Crassus, fat, &c. Q. Cincinnatus was called Serranus, because the ambassadors from the senate found him sowing, when they brought him notice that he was made dictator. Some were named from some natural imperfection, as Balbus, stuttering; Calvus, bald, &c.; and others from accidental peculiarities of the hair, beard, nose, &c., as the famous old surnames of Cæsar, Ænobarbus, and Naso. Marcus Curius was surnamed Dentatus, from the remarkable fact of his having been born with teeth in his head. —Slaves had no names but what they borrowed from the *prænomen* of their masters, as Lucipor, Publipor, Mercipor; i. e. Lucii Puer, Publii Puer, Marci Puer, &c. This custom growing obsolete, they gave other names to their slaves, which generally expressed their origin as to country; as Syrus, Geta, &c. Slaves, upon manumission, assumed the *nomen* and *prænomen*.

men of their masters, keeping their own names by way of cognomen. Foreigners, admitted denizens of Rome, bore the nomen and prænomen of the persons by whose means they obtained that privilege. Adopted persons assumed the names of those who obliged them with this kindness, retaining, at the same time, their own nomen or cognomen as a mark of their proper descent. If the nomen was retained, it stood exactly as before; if the cognomen continued, it underwent a slight alteration. M. Junius Brutus, being adopted by Q. Servilius Cepio Agalo, was called Q. Servilius Cepio Agalo Brutus; and C. Octavius, being adopted by Julius Cæsar, was called C. Julius Cæsar Octavianus. The prænomen was anciently assumed by women, as well as the men; as Caia, Marcia, Cæcilia, Lucia; but the initials were wrote the wrong end upwards, as *c.* and *m.* reversed, for Caia and Marcia. This was a manner of expressing the feminine gender; but this custom was at last dropt. An only daughter took the family name alone, which was frequently softened into a diminutive, as Tulliola, for Tullia. If there were two, three, or more daughters, they were distinguished by a word expressive of seniority, &c., or by numerals. Where there were two, for instance, they were distinguished by the addition of senior and junior, or major and minor; where there were three or more, they were called Prima, Secunda, Tertia, Quarta, Quinta, &c., or these ordinals were made diminutives, as Secundilla, Quartilla, Quintilla, &c. Those called to the equestrian order, if they had base names, were always new named, "*nomine ingenuorum veterumque Romanorum.*" Deified persons always received new names at their consecration; thus Romulus was called Quirinus; Melicertes, Portumnus, &c.

In the early ages of Christianity, heathens, upon their conversion, received new names, as Saul, the Jew, was called Paul. This custom was adopted in imitation of the Romans, whose slaves upon manumission received names, and Christianity was considered as making free the slaves of sin.

Among our ancestors, proper names were of two sorts, Christian and Surname, which distinctions have been transmitted to modern times. Christian names were originally imposed (as they are now) for the distinction of persons, and answer to the Roman *prænomena*; surnames for the distinction of families, and as the means of handing down reputation to our posterity, like the *nomina (quasi notamina)* of

the Romans. The choice and use of surnames have been various, according to the different customs of nations. Before the arrival of the Normans, men were usually named from their condition or properties, as Godied, the Saxon name for good advice; and a woman was named from some quality of her body, as Swans-halfe, for the whiteness of her neck; but after that period men began to be known by their dwellings, and to have an appellation from the possessions they enjoyed. At that time the names of John, Thomas, Nicolas, Francis, Stephen, and Henry, were introduced, with others Scriptural, and now in use among us. Such as had lands assigned them were called from these; thus, if Thomas had got the township of Norton, Sutton, Knowles, or Combe, he was thenceforth called Thomas of Norton, of Sutton, of Knowles, or of Combe. Others again preferred the places in Normandy or Britany, whence they had arrived; thus if a man came from a village called Vernon, Montague, Howard, or Spencer, he transmitted to his posterity the surname of Vernon, Montague, Howard, or Spencer, to be put after their Christian names so long as any of them should remain.—The Saxons made little use of Scripture names, as Peter, James, John, Thomas, &c.; so that their Christian names were in far greater variety than ours; and they seldom called a son by the name of his father, very wisely foreseeing the great confusion of persons such a custom would create.

Among the famous commanders who accompanied William the Conqueror, was Herbrand, lord of the territory of Sackville in Normandy, anciently denominated Sackevilla, Salcavilla, &c., which had been, for several ages before the Conquest, (and continued till the re-union of the Duchy to the crown of France, in 1204,) the inheritance of his family; and from which is derived the surname of Sackville, duke of Dorset. The ancestor of the noble family of Spencer, duke of Marlborough, was Robert de Spencer, steward to William the Conqueror, from which office (dispenser) the name is said to have been derived.

Camden, in his "Remains," observes that he never could find an hereditary surname in England before the Conquest; and in Nesbit's Armory, it is asserted that surnames were not known until the tenth century. If not hereditary, however, they were certainly used in England before that period; but the ordinary distinctions then in use were personal, and not descending to the children and succeeding generations of

families, but taken either from the name of the father, as John the son of William ; from complexion, stature, or trade, as Brown, White, Long, Short, Tailor, Weaver, Sadler, &c. &c. The surnames in the Domesday Book where brought in by the Normans, who not long before had taken them themselves ; but they were mostly noted with the particle *de* before them ; as John de Babington, Nicholas de Yatemen, Robert de Marisco, Anthony a Wood or at Wood [whence the very common names of Wood and At or Att-wood], Richard de Gravesend, &c. The preposition, or connecting particle *de*, between the christian and surname, is wholly of French extraction, and was introduced into England with William the Conqueror. It continued tolerably pure for about three centuries ; after which it assumed, in some degree, an English garb, in the particle *of*. In process of time this also was dropped, for the sake of currency and expedition, both in speaking and writing.

Surnames were not adopted in Scotland until they had been long used in England. The English first introduced the custom. When Margaret, queen to Malcolm Canmor, king of the Scots, with her brother Edgar Etheling, fled into Scotland from William the Conqueror, many of the English who came with them, and got lands in Scotland, had their proper surnames, such as Moubray, Lovel, Lisle, &c., using the particle *de*, or *of*, before them, which they took from the lands they or their ancestors possessed. At this time there were no surnames in Scotland ; but about the year 800, the principal men began to call their lands by their own names ; as Patrick of Dunbar, James of Douglas, John of Gordon, &c. It was, however, long before these surnames descended to their children. Others, though inheritors of lands, took for surname some eminent person of their ancestors : the Highlanders adding Mac before it ; as Macdonald, i. e. the son of Donald ; and the Lowlanders adding Son after it, as Donaldson, Robertson, Stevenson, &c.

In the Middle age, it is evident that places gave names to persons as well as to their posterity ; thus William, son of Roger Fitz-Valentine, in the reign of Henry I., being born at the Castle of Howard in Wales, thence assumed the name of the place of his birth, which was transmitted to posterity. Edward of Caernarvon, was so called from the place of his nativity ; as also John of Gaunt, from the city of Gaunt (now Ghent) in Flanders, where he was born. Surnames, however, have been assumed from innumerable other sources. Some have taken

their names from their offices ; others from towns or villages, forests, hills, dales, trees, &c. From the alteration of names in early time, it is, that at this day many families, who have neglected to keep up their pedigrees, are at a loss to account for the similar bearing of arms by persons whose names are widely different, though they might all originally have been descended from one and the same common ancestor.

ΝΑΡΗΘΑ, a kind of liquid bitumen, mentioned by the Greek historians as exuding out of the earth in several places in Chaldæa ; particularly near Babylon. It is related that at Memnis there was a celebrated fountain which threw out this bitumen in such large quantities, that it was used as cement in building the walls of Babylon. What Alexander admired the most on his arrival at Babylon (say the historians) was a great gulf, which streamed perpetually rivulets of fire, as from an inexhaustible spring ; and a flood of naphtha, which overflowing, from the prodigious quantities of it, formed a great lake near the gulf. This naphtha was exactly like bitumen ; but it had the property of taking fire so very suddenly, that, before it touched a flame, it ignited merely from the light that surrounded the flame, and set the air between both on fire. The barbarians being desirous of showing the king the strength and subtle nature of this combustible substance, scattered several drops of it up and down, after his arrival in Babylon, in that street which approached the house he had chosen for his residence. After this, going to the other end of the street, they brought torches near the places where those drops had fallen, (for it was night,) and those which were highest the torches taking fire on a sudden, the flame ran in an instant to the other end ; by which means the whole street seemed in one general conflagration. — Naphtha is supposed to have been the perpetual fire of the Persians ; and the ancient fire-eaters used it in juggling.

ΝΑΣΙ, among the Jews, the head or president of the great sanhedrim, consisting of seventy-one persons, who had great honours paid him by the rest of the bench ; all the company or assembly rising when the Nasi came into the court, and remaining standing till he bid them sit down. These Nasi and the high-priests were sometimes removed towards the latter end of the Jewish government ; the administration of affairs being arbitrarily directed, according to the pleasure of the

conquering powers; with this difference only, that when the high-priest was deposed, notwithstanding he did not execute his office, he kept his title and quality; but when the Nasi was deposed, he resolved into a private person; so that if either of them afterwards committed any crime, the high-priest was obliged to offer a young bullock; but the Nasi only what belonged to any other private person. The Romans were wont frequently to set aside both the Nasi and the high-priest, as it answered their objects. The rabbins give the following account of the beginning and continuation of the sanhedrim. Moses, say they, was the first Nasi, who, after he had explained the law to the people, is said to have transcribed thirteen copies of that part of it which was written with his own hand; twelve he delivered to the twelve tribes, and laid up the thirteenth in the ark; but the oral law he communicated to his successor Joshua, the second Nasi, who was succeeded in that office by the judges, as well as the disturbed condition of those times would permit the sanhedrim to act. Afterwards the king was Nasi till the time of the captivity. Ezra is supposed to be the first Nasi after the return from the captivity of Babylon, to whom Simon the Just succeeded, and so on till some time after the destruction of Jerusalem by the Romans.

NATĀLIS DIES, or Birth-day. Among the Romans, birth-days were observed with great solemnity. They celebrated the birth-days of the gods, of their emperors, of great and worthy men, besides their own. Their own birth-days were kept by sacrificing, if men, to their Genius; if women, to Juno. To their Genius they offered wine, frankincense, and garlands of flowers; at the same time regaling themselves with the richest dainties; hence the expression "*Indulgere Genio*," implies rich living. On this day they were dressed out in white garments, and wore a particular ring on the occasion, called *natalis annulus*. They made sometimes a public entertainment, called *convivium natalitium*, to which they invited persons of patrician and equestrian rank. The birth-days of cities were frequently observed with great festivity, particularly those of Rome and Constantinople. Dolabella the consul, we are informed, proposed a law, by which it was to have been required that the ides of March, famous for the assassination of Cæsar, should ever after be called *Natalis Urbis*, the Birth-day of Rome; as if their liberty had revived on the death of Cæsar. The same day, by a decree of the senate,

was ordered to be called *Parricidium*. Adopted children observed the day of their adoption under the name of *Natalis Dies*.

NATIVI, in the feudal ages, a kind of servants born on the manorial estate. In the survey of the Duchy of Cornwall, there is mention of *Nativi de stipite*, and *Nativi conventionarii*. The first were villeins or bondmen, by birth or stock; the other by contract or agreement. In Cornwall it was a custom, that a freeman marrying *Nativam*, if he had two daughters, one of them was free and the other a villein.

NAUCHĀRI, among the Athenians, the name given to the chief magistrates of the *Δημοί*, boroughs or townships, because each was obliged, besides two horsemen, to furnish one ship for the public service.

NAULUM, among the Romans, a piece of money put into the mouth of a person deceased, to enable him to pay Charon, the ferryman, for his passage. This piece was to be of the current coin of the emperor then reigning; so that from this money the time of the person's death might be known. The sum for poor men was a farthing; but rich men generally were very liberal to old Charon, as appears by the quantity of coins frequently found in the neighbourhood of Rome, on opening the graves of great men. The same custom prevailed among the Greeks; but the money put into the mouth of the deceased was called *Δαναήν*.

NAUMACHIÆ, games among the Romans representing naval combats. They were first instituted for the purpose of acquiring naval discipline. In latter times, however, those who fought were composed of captives, or condemned malefactors, who fought to death, unless saved by the pardon of the emperor. The *Naumachiæ* were exhibited in naval theatres, called by the same name, where there was depth of water for the largest vessels, and which were of such amazing extent, that whole fleets went through their evolutions in them without confusion or inconvenience. They were a sort of circuses, or amphitheatres, provided with seats and porticos. The pit or middle part was filled with water by means of pipes, and there the vessels were introduced to represent a sea-fight. There were several of the *Naumachiæ* at Rome; three built by Augustus, one by Claudius, another by Domitian, and another by Nero, which served for the reverse of his medals. Claudius made use of the lake Fucinus as a *Naumachia*. — These mock

sea-fights are supposed to owe their origin to the time of the first Punic war, when the Romans first initiated their men in the knowledge of naval affairs. Afterwards they were intended both to entertain the populace, and improve the seamen. They were frequently, like other shows, exhibited at the expense of individuals, to increase their popularity. In these shows they sometimes strove to excel each other in swiftness; and sometimes engaged in a hostile manner. Under the emperor Domitian, such a vast number of vessels engaged as would have almost formed two regular fleets for a proper fight, and the channel of the water was equal in dimensions to a natural river. The emperor Heliogabalus is said to have filled the channel, where the vessels were to ride, with wine instead of water. Tritons and sea monsters were often exhibited during the engagement.

NAVAL CROWN, among the Romans, a crown made up with gold or silver in the form of ships' beaks, which they presented to those who, in an expedition at sea, first entered or boarded the enemy's ships, by way of encouragement or excitement to act gallantly upon all such occasions.

NAVALIA, among the Romans, were docks, or ports, where ships used to be laid up after building. They were also wharfs or quays, where the ships were unloaded or loaded, near the Sublician bridge.

NAVIES. See **SHIPS**.

NAVIRE, an order of knighthood instituted by St. Louis, king of France, in 1269, to encourage the lords of France to undertake the expedition to the Holy Land. It was sometimes called the Ultramarine order, or the order of the Double Crescent. The collar of this order was interlaced with escallops and double crescents, with a ship hanging at it. It was also granted to these knights, by way of additional honour, to bear in their arms a ship argent in chief, with the flags of France in a field *or*. The first who received this order was St. Louis and his three sons, and several other lords that accompanied him in that voyage. This was but of short duration in France; but it was afterwards very illustrious in the kingdom of Naples and Sicily, from becoming the order of Charles of France earl of Anjou, brother of King Louis, and of the kings of Naples his successors, who restored it, under the name of the order of the Crescent, in 1448.

NAZARITES, among the Jews, were particular individuals who laid themselves under the obligation of a religious vow

to observe the rules of Nazariteship. They were of two sorts: those who were devoted to God in their infancy, and were Nazarites for life; and those who devoted themselves to observe the laws of the Nazarites only for a limited time. The Nazarites were to abstain from wine and strong liquors; they were not to come 'near any dead body; and to give themselves up to reading, meditation, and prayer. When the time of the Nazariteship was accomplished, the persons offered at the door of the temple a he-lamb for a burnt offering, a she-lamb for an expiatory sacrifice, and a ram for a peace offering; with loaves and cakes, and wine for libations. Then the priests shaved the head of the Nazarites at the door of the tabernacle, and threw their hair upon the altar to be burnt. After this the priest put into their hands a shoulder of the ram roasted, with a loaf and a cake. These the Nazarites again returned to the priest, who immediately offered them up, lifting them on high in the presence of the Nazarites. This done they might again drink wine, &c. Our Saviour was called a Nazarite, or Nazarene, either because he dwelt at Nazareth, or because the purity and consecration of the Nazarites was a sort of prophetic type of those of Jesus.

NECKLACES. According to Caylus, Montfaucon, and Servius, necklaces were worn by the Egyptian, Greek, and Roman women. Servius mentions two kinds, the *segmentum* and the *monilia*, the former being a mere strip of purple stuff, worked with silver or gold, and the latter made of gold, set with gems. The *torquis*, usually given to victorious generals, was usually of gold, and descended upon the breast, like the collar of knighthood. From the monuments which remain, and the tombs which have been discovered in various parts of the world, the best inferences may be drawn of the description of necklaces which the ancients wore. Among the Egyptians, necklaces were worn, made with fruits, the pods of leguminous plants, and feathers. As to the Barbarians and Etruscans, pearls and precious stones were employed in their necklaces. The British women wore amber necklaces strung as beads. In one barrow were found sixteen beads of green and blue opaque glass, of a long shape, and notched between, so as to resemble a string of beads. Some were of amber and jet beads; and others of the amber were of large size. At Lidney, county of Gloucester, was dug up a Roman necklace, made of parallelograms of brown wood, strung together. In the Middle

age, we find those of women adorned with jewels and stones, and a stone called a baileys, and pearls.—*Stow*.

NECROLOGY, (from νεκρός dead, and λόγος a discourse,) in the Middle age, a book or register kept in churches and monasteries, wherein were registered the names, &c. of their benefactors; with the deaths of the friars, abbots, canons, &c.

NECROMANCY, (from νεκρός dead, and μαντεία enchantment,) among the Jews, Greeks, and Romans, the supposed art of calling up the dead, to give information relating to future events. Among the Jews, the witch of Endor is celebrated for her artful deception in this respect. Among the Greeks, this art is said to have been performed by the magical use of a bone or a dead body, or by pouring warm blood into the carcase, as it were to re-animate it. Sometimes the ghost was fetched up by the power of invocations, attended with various ceremonies. If the dead appeared in any unsubstantial form, like a shade, it was called Σκιομαντεία and Ψυχομαντεία. It might be performed in any place; but some places were more particularly appropriated to this use, and called Νεκρομαντεία. No souls could, as they imagined, be so readily called up, as those that had been sent down by untimely death, or acts of suicide; because they believed that souls of this description were not admitted to the more distant parts of the infernal regions, but lodged somewhere on the confines of both worlds.

NECTAR, according to the mythology of the classical ancients, the supposed drink of the immortal gods, which was imagined to contribute much towards their eternal existence. It was, according to the fables of the poets, a most beautiful and delicious liquor, far exceeding anything that the human mind can imagine. It gave a bloom, a beauty, and a vigour, which surpassed all conception, and repaired, together with ambrosia, all the decays or accidental injuries of the divine constitution.

NEFASTI DIES, an appellation given by the Romans to those days in which it was not allowed to administer justice, or to hold courts. These days were distinguished in the calendar by the letter N. for *nefastus*; or N. P. *nefastus primo*, when the day was only *nefastus* in the forenoon, or first part. The days of a mixed kind were called *intercisi*.

NEIF, in the feudal ages, a native bond-woman, or villein, born in her master's house, mentioned in stat. 9 R. II. If a bond-woman married a free-man, she was thereby made free; and being once free,

and discharged of bondage, she could not be Neif after, without some special act done by her, as by divorce, confession in court, &c. A free woman taking a villein to her husband, was not thereby bond; but their issue were villeins, as their father was; though this was contrary to the civil law. Anciently, lords of manors sold, gave, or assigned their bond-men and Neifs.

NEMÆAN GAMES, one of the four great festivals, or sports, among the Greeks, instituted, it is said, by Hercules, after his victory over the Nemæan lion. The place where they were celebrated was in the forest of Nemæa, a city of Argolis. The sports consisted of horse-races, foot-races, fighting with whirl-bats, quoiting, wrestling, darting, &c. It is said they were originally instituted in memory of Archemorus, son of Lycurgus, king of Nemæa, who died by the bite of a serpent; but, after some intermission, were revived by Hercules, in honour of Jupiter, after the victory over the Nemæan lion. These games were celebrated every third year, on the twelfth day of the Corinthian month. The presidents were chosen from Argi, Corinth, and Cleonæ. The crowns which rewarded the victors were at first of olive, afterwards of parsley.

NEMORALIA, festivals celebrated in honour of Diana, who presided over woods and forests.

NEOCÖRI, among the Greeks, were persons appointed to take care of the temples and other consecrated places. The office and duty of the Grecian Νεκοροι were the same as those of the Roman *Æditui*. The *Æditui*, indeed, are frequently mentioned under the name *Neocori*.

NEGENTIA, a Grecian festival in honour of Bacchus, when the new wine was first tasted.

NEOMENIA, a term used by the ancients, to signify the days of the new-moons, which were usually kept as festivals. The exact period, among the Jews, was determined by the sanhedrim, who sent two men to watch and discover the appearing of the new moon. On this being done, they reported it to them, who thereupon caused publication to be made, by the sound of the trumpet, &c.; and the new moon was that day begun, with entertainments, sacrifices, &c.—A festival, called Νεομηνία, was also observed by the Greeks, at the beginning of every lunar month, in honour of all the gods; but more especially of Apollo, who was called Νεομηνιος, as being the author of all lights, the fountain and original from

whence the other planets derive their rays, and the grand luminary from which all time receives its principal distinction and divisions. At these solemnities the Athenians offered up prayers and sacrifices in the temple of Erechtheus, for the prosperity of their commonwealth the ensuing month. Games were exhibited, and the rich made entertainments for the poor.

NEOPHYTES, (from *νεον* and *φυτον*, a new production,) in the primitive church, were Jews or heathens newly converted to the Christian faith; whence it was also applied to any person on his entering upon the priestly office, or to a new professor of any art or science whatever.

NEOPTOLEMIA, a festival kept by the Delphians in memory of Neoptolemus, the son of Achilles, who was slain in attempting to procure full revenge for his father's death, by sacking the temple of the Delphian god, who had assisted Paris in aiming the fatal shaft which deprived him of life.

NEPENTHES, (from *νη* and *πενθος*, absence of sorrow,) a kind of magic potion mentioned by Greek and Roman poets, which was supposed to make persons forget their sorrows and misfortunes. It was the juice or infusion of a plant now unknown. Homer says it grew in Egypt, and tells us further that Helen made use of it to charm her guests, and make them forget their miseries and their pains. Pliny attributes this quality to it when infused in wine. Others imagine that it was saffron, or some other real plant, whose natural virtues were exceedingly magnified by the fruitful imagination of the poet. It is reported that *arec*, called by the Arabians *sansel*, inspires the mind with an extravagant gaiety, even to madness; for which reason the free and popular use of it is forbid in the Mogul's country.

NEPHALIA, Grecian festivals, or sacrifices, held in honour of various deities, as Mnemosyne, Aurora, Venus, the Nymphs, the Furies, and also the sun and moon. They were so called from *νεπαλιος* sober, because no wine was offered, but milk, mead, &c. Any sort of wood might be burnt at this solemnity, except the vine, the fig-tree, and mulberry. These were prohibited, because they were looked upon as symbols of drunkenness. The Nephalia were most particularly observed by the Athenians.

NEPTUNALIA, festivals celebrated by the Romans, in the month of July, in honour of Neptune. They differed from the Consualia, in which that god was considered as presiding over horses and

the manège; whereas the Neptunalia were feasts of Neptune, in his more general character as god of the sea. During the solemnity, it was customary to live in booths, erected on the banks of the Tiber.

NEPTUNE. For symbols, &c. see GODS, and MYTHOLOGY.

NEREIDS. See MYTHOLOGY.

NESTORIANS, a sect of heretics, founded by Nestorius, bishop of Constantinople, in the fifth century. He maintained, that though the Virgin Mary was the mother of Jesus Christ as a man, yet she was not the mother of God; for that no human creature could participate that to another which she had not herself; that God was united to Christ under one person, but remained as distinct in nature and essence, as though he had never been united at all; that such union made no alteration in the human nature. These doctrines were condemned at the council at Ephesus; and Nestorius was anathematized, and deposed from his see.

NETHINIMS, among the Jews, servants of the priests and Levites, employed in the lowest and meanest offices about the temple. They were, as the Scripture expresses it, "hewers of wood and drawers of water for the house of God." To this office the posterity of the Gibeonites were first condemned by Joshua. Afterwards the Canaanites, who surrendered themselves and were spared, had the same duties assigned them. David and Solomon devoted many of their captives to the same kind of slavery. In process of time, the number of the Nethinims was so much reduced, that a solemnity, called *Xylophoria*, was instituted, to supply the defect of their services, in which solemnity the people, with great ceremony, carried wood to the temple, to keep alive the fire on the altar of burnt-sacrifice.

NEW YEAR'S GIFTS. See STRENE.

NEXI, among the Romans, were persons free-born, who for debt were delivered bound to their creditors, and obliged to serve them till they could discharge the debt.

NICHES, (Italian *nicchia* a sea-shell), in ancient architecture, an important adjunct in the ornamental decoration of buildings; so called from their shell-like and concave form, which were so constructed for the reception of statues, or groups of figures. The archivolt of niches were also adorned with a kind of shell, of which the most ancient specimen occurs in a circular building in form of a theatre, probably belonging to the forum of Trajan. This shell also appears in the niches of Palmyra, and a temple at

Rome ascribed to Janus. In the baths of Dioclesian are niches with columns on two sides and a cornice above. Upon gems, small statues of divinities are frequently seen placed in niches made of wood, which they called *sacella* or *ten-toria*. — *Winckelman*.

NICOLAITANS, one of the earliest sects in the Christian church; so called from Nicolas, a deacon of the church at Jerusalem, ordained with St. Stephen. The distinguishing tenet of the Nicolaitans, as represented by ecclesiastical historians, was, that all married women should be in common; to take away all occasion of jealousy. Cocceius, Hoffman, Vitringe, and Maius, aver the name Nicolaitan to be coined, to signify a man addicted to pleasure and debauchery; adding, that it had nothing to do with the above Nicolas.

NIDDUI, among the Hebrews, a sort of minor excommunication, which usually continued about a month. If not taken off in that time, it was prolonged for sixty or even ninety days. If, during this term, satisfaction was not made, the excommunicated person fell into the *cherem*, which was the second sort of excommunication; and thence into the *scammatha*, which was the most dreadful of all. He that incurred the Niddui, was to withdraw himself from his relations, to the distance of four cubits at least, during the term.

NIGHT-WATCHES, among the Romans, were divided into four equal parts, each consisting of three hours; and reckoned by the first, second, third, and fourth watch, according to the custom observed in the army, where the guard was relieved four times during the night. The first watch began at six in the evening, and continued till nine; the second commenced at nine, and ended at twelve, or midnight; the third watch lasted from twelve to three; the fourth, or morning watch, began at three, and closed at six in the morning. This manner of dividing the night, was adopted by the Jews before our Saviour's time, and is frequently alluded to in the New Testament. The first watch they called *Ὠψις*, or evening; the second *Μεσονυκτιον*, or midnight; the third *Ἀλεκτορυφωνία*, or cock-crowing; and the fourth *πρωι*. The Romans further divided the night into *crepusculum*, or twilight; *prima-fax*, or candle-lighting; *vesper*, or the evening; *concubium*, or bed-time; *nox intempesta*, the first sleep; *ad mediam noctem*, towards midnight; *media nox*, midnight; *de media nocte*, a little after midnight; *gallicinium*, cock-crowing; *con-ticinium*, from cock-crowing till day-break.

NILOMETER, a pillar anciently erected

in the middle of the river Nile, upon which were marked the degrees of the ascent of the water. It was observed, that when the Nile overflowed only to twelve cubits of perpendicular height, a famine necessarily followed in Egypt. The Egyptians kept the measure of its rising in the temple of Serapis, like a sacred relic, till the emperor Constantine caused it to be transported into the church of Alexandria; upon which the Pagans reported, that there would be a famine the year following; and that Serapis would punish the affront by withdrawing the waters; but that event not happening, many of them embraced Christianity. Julian had the measure of the Nilometer replaced in the temple of Serapis, where it remained until the time of Theodosius.

NISAN, the name of the Jewish month answering to March. On the Israelites coming out of Egypt, it was appointed to be the first month of the year. It was, however, the seventh month of the civil year; and by Moses was called *Abid*; but by Ezra, at the coming out of the Babylonish captivity, *Nisan*.

NITRUM, or **NITRE**. It is generally admitted that the ancient nitre was of a mineral or fossil character; whereas our saltpetre is in great measure artificial. Serapion says, that the ancient mines of nitre were like those of common salt, and that it was formed out of running water congealed in its progress into a sort of stone. He adds, that the ancient nitre was of four kinds, distinguished by the countries whence they came; viz. the Armenian, Roman, African (called Aphronitre), and the Egyptian, which was the most celebrated, giving name to all the rest; being so called from Nitria, a province in Egypt, where it was found in great abundance. He assures us that their nitre was of divers colours, viz., white, red, and livid; that some was cavernous, like a sponge; others close and compact; others transparent like glass; and others scaly. A lake in Macedonia, whose waters were Nitrous, and in the middle whereof, however, was a spring of fresh water, furnished the greatest quantity, and the best. It was called Chalastricum, from a neighbouring cape in the gulf of Thessalonica, and was formed like a crust on the surface of the water during the dog-days. The waters of the lake Ascanius in Bithynia, and those of certain springs near Chalcis, were sweet and portable towards the surface, yet nitrous at the bottom.

NOBILES, or **NOBLES**. Both the Greeks and Romans invested their nobles with

great privileges; and to distinguish them, the Greeks wore the figure of a grasshopper in their hair, and the Romans a half-moon upon their shoes. The Grecian nobility were called *Εὐπατριδαι*, as being descended from these old heroic ancestors, so famous in history. Such were the Praxiergidæ, Etrobutidæ, Alcæonidæ, &c., all which had many privileges annexed to their quality. — Among the Romans, those were called nobles, who had statues or images of their ancestors, which, to make them more strikingly represent the originals, were painted on the face, and used to stand in the courts in a wooden cabinet. As the Romans grew more polished, the statues were made in brass, marble, &c. None had the privilege of exhibiting these statues of their family, but such as were descended from ancestors that had been *Magistratus Curules*; i. e. such as had appeared upon solemnities in a chariot with an ivory chair, which at first were only the *ædiles curules*, the prætors, censors, and consuls. Upon holidays the statues were ornamented and exposed to view; and when any of the family died, they were carried before the corpse at the funeral. The figures were dressed according to the quality of the persons represented; and this was done to excite bravery and virtue in their descendants. For a long time, none but the *Patricii* were the Nobles, because no person but of that superior rank could bear any curule office; hence in Livy, Sallust, &c., *Nobilitas* is used to signify the Patrician order, and so opposed to *Plebs*. To make the true meaning of Nobles still more clear, let it be observed, that the Romans were divided into Nobles, *Novi*, and *Ignobiles*. Nobles were they who had the pictures, &c. of their ancestors; *Novi* were such as had only their own; *Ignobiles* were such as had neither. — *Nobilissimus* was a title or quality given to the princes of the imperial family of Rome. Doucine states, that the title was first given under the emperor Justin. Others find the title *Nobilis Cæsar*, or *Nob. C.*, that is *Nobilissimus Cæsar*, on medals long before that time, even as early as Trajan. Tristan adds, that the Cæsars bore the title of *Nobilissimi* in all ages; but that the *Nobilissime* first became a distinct independent dignity in the time of Constantine. — The origin of nobility in Europe has been attributed to the Goths; who, after they had seized a part of Europe, rewarded their captains with titles of honour, and called them Nobles, to distinguish them from the common people. See *THANES*, *BARONS*, &c.

NOBLE, a mediæval English coin, value 6s. 8d., current in the reign of Edw. III. Knighton states that the *rose noble* was a gold coin in use about the year 1344.

NOCTIVALIA, lampoons sung in the Middle age, for the purpose of ridiculing people who had married a second time. They were so called from being usually sung in the night. — *Du Cange*.

NOETIANS, an early sect of heretics, founded by Noetius, an Ephesian, who was the master of Sabellius. They only allowed one person, the Father, in the godhead; and they taught that it was God the Father who suffered on the cross.

NOMĀDES, an appellation given by the classical ancients to all those uncivilized people who had no fixed habitation, but were continually changing, like the Arabs of the present day. The Nomades were numerous in Africa, Arabia, India, and Scythia. — *Herod. Strabo*.

NOMARCHA, (from *νομος* law, and *ἀρχή* command,) a governor in Egypt, over one of the divisions of the country called *Nomes*.

NOMEN, among the Romans, the name which immediately followed the *prænomen*, and answered to the Grecian patronymic. For example, in C. Julius Cæsar, C. is the *prænomen*, Julius the *nomen*, and Cæsar the *cognomen*. See *NAMES*.

NOMENCLĀTOR, among the Romans, a slave who attended persons that stood candidates for offices. His business was to prompt or suggest to them the names of all the citizens they met, that they might solicit their interest, and call them by their names, which among the Romans was the highest piece of civility. — *Nomenclators* were used also upon many other occasions, as at feasts, to call over the names of the guests, and assign to each his proper place.

NOMINA VILLĀRUM, in the Middle age, the name of an official return of the names of villages, &c. made by the sheriffs of counties in the time of Edw. II. This monarch sent his letters to every sheriff in England, requiring an exact account and return into the Exchequer of the names of all the villages, and possessors thereof, in every county. This being done accordingly, the returns of the sheriffs, all joined together, are called *Nomina Villarum*, which still remains in the Exchequer.

NOMŌCAN, (from *νομος* a law, and *κανών* a rule,) a collection of Imperial laws and ecclesiastical canons, first collected by Johannes Scholasticus, A. D. 554. Pho-

tius, patriarch of Constantinople, in 883, compiled another Nomocanon, or collation of the civil and canon laws, which is the most celebrated. In 1186 Balsamon wrote a commentary on it.—Nomocanon also denotes a collection of the ancient canons of the apostles, councils, and fathers; without any regard to Imperial constitutions. Such is the Nomocanon published by M. Cotelier.

NOMOPHYLÆCES, (from *νομος* the law, and *φυλακες* keepers,) magistrates or legal officers at Athens, whose business it was to see that neither the magistrates nor common people made any innovation upon the laws, and to punish the stubborn and disobedient. To this end, in public assemblies they had seats appointed with the *Prædri*, that they might be ready to oppose any man that should act contrary to the laws; or revive customs, or promote any thing against the public good. As a token of the honourable station they held, they always wore a white ribband in the solemn games and public shows, and had chairs erected for them over against those of the nine archons.—*Nomophylaces* was also the name of the officers appointed to instruct the combatants in the laws of the Olympic games.

NOMOTHÊTÆ, Athenian magistrates, 1000 in number, who were chosen by lot out of those who had been judges in the court *Heliaea*. Their office was to inspect the existing laws; and if they found any of them useless, or prejudicial, as the state of affairs then stood, or contrary to other laws, they caused them to be abrogated by an act of the people. Besides this, they were to take care that no man should plough, or dig deep ditches, within the Pelasgian wall; to apprehend the offenders, and send them to the Archon.

NONÆ et **DECIMÆ**, in the Middle age, payments made to the church by those who were tenants of church farms; where *Nonæ* was a rent or duty for things belonging to husbandry, and *Decimæ* were claimed in right of the church. Formerly a ninth part of moveable goods was paid to the clergy on the death of persons in their parish, which was called *nonagium*; and claimed on pretence of being distributed to pious uses.—*Blount*.

NONES, in the Roman calendar, the fifth day of the months January, February, April, June, August, September, November, and December; and the seventh of March, May, July, and October; these last four months having six days before the Nones, and the others only four. The Nones had their name from beginning the ninth day before the Ides. March, May,

July, and October had six days in their Nones, because these months alone, in Numa's year, contained thirty-one days a-piece, the rest having only twenty-nine, and February thirty; and Cæsar, when he reformed the year, though he assigned thirty-one days to other months, yet did not allot them six days of Nones, which accounts for the inequality. The Nones, like the Calends and Ides, were reckoned backwards; the numbers of the nones running in a series contrary to those of the days of the month. See **CALENDAR**.

NOTARIUS, an officer in the Roman courts, whose business it was to take an account of proceedings. The *Notarii* also answered to our attorneys, and drew up papers and writings which were produced before the judge. They were called *Notarii*, because they drew up contracts and other instruments in notes or abbreviations; which, after they had been examined and approved, were written in fair characters, by the *Tabelliones*, who seem to have had a particular authority over the *Notarii*. Notes, or a species of short hand, gave employment to the *Notarii*, who always wrote in characters.

NOVÅLE, in the feudal ages, a term for land newly ploughed, and converted into tillage: "*quod Novale semper fuit semper erit Novale quoad decimarum retentionem velsolutionem.*"—*Pat. 6 Edw. III.*

NOVATIÅNI, or **NOVATIANS**, a sect of ancient heretics, so called from *Novatius*, an African bishop; or from *Novatianus*, a priest of Rome. *Novatian* first separated from the communion of pope *Cornelius*, on pretence of his being too easy in admitting to repentance those who had fallen off in times of persecution. *Novatius*, coming to Rome, joined himself to the faction of *Novatian*. Their doctrine was, that the church had it not in its power to receive sinners into its communion; as having no way of remitting sins but by baptism, which, once received, could not be repeated. The two leaders were proscribed, and declared heretics; not for excluding penitents from communion, but for denying that the church had a power of remitting sins.

NOVELLÆ, or **NOVELS**; those constitutions of the old civil law, made after the publication of the *Theodosian code*, and containing the most recent decrees of the emperors to the time of *Justinian*. Most of *Justinian's* novels were originally in Greek; and afterwards translated into Latin. Their number was 165, comprised in nine collections, or chapters. They received their name of *novel*, because they were made on new cases, not

yet considered, and after the revival of the code, compiled by order of the emperor. See JUSTINIAN CODE.

NOVEMBER, was so called because it was the ninth month of Romulus's year, which began with March. It was, however, the eleventh month of the year, as since reformed by Numa and Julius Cæsar. The painters represent this month by a man clothed in a robe of changeable green and black, his head adorned with a garland of olive-branches with fruit, holding in his right hand the sign Sagittary, and in his left turnips and parsnips.

NOVENSILES, among the Romans, a species of gods just made, or heroes lately dead, and admitted among the number of the gods. Some affirm that they were the gods of the kingdoms or provinces newly conquered, to whom they offered sacrifices to get their favour. Romulus gave the name of Dii Novensiles to the gods of the Sabines, after he had adopted them, and built a temple to their honour.

NOVENVIRI, a name sometimes given to the Athenian magistrates called Archons, because they were nine in number.

NOVENDIALE, a solemn sacrifice performed by the ancient Romans when any prodigies appeared, which they thought wore a threatening appearance, and portended some disastrous event to the public. It was usually celebrated for nine days, from which circumstance its name is derived.

NOVENNALIA, festivals and sacrifices in honour of the dead, after a space of nine years, as the word itself implies. This particular attention to the memory of deceased relations and friends, was not paid by all the Romans in general, but by particular families who chose to have proper seasons for this duty, as the Novennalia, Decennalia, &c. The ceremonies on these occasions were the same as those in use during the Feralia; viz., sacrifices, feasts, and games.

NOVI HOMINES, among the Romans, were such persons, as, by their own personal merit and influence, had raised themselves to curule offices without the assistance of family connexions. Novi Homines differed from Nobiles; for the former had a right to use only their own pictures or statues, whereas the latter could also use those of their ancestors.

NUDIPEDALIA, a Roman festival observed on account of some public calamity, as the plague, famine, drought, &c. On this occasion all were obliged, in token of humiliation, to walk barefooted. The Roman matrons, when they

made vows or supplications to the goddess Vesta, always walked to her temple barefooted.

NUMBERS. The use of numbers, in arithmetical calculation, is of great antiquity. Josephus says that the art originally passed from Asia to Egypt, by means of Abraham, where it was highly cultivated and improved; insomuch that a large part of their philosophy and theology seems to have turned altogether upon numbers; hence the terms Unity and Trinity; the numbers seven, ten, four, &c. Kircher, in his *Œdip. Egypt.* shows that the Egyptians explained everything by numbers; Pythagoras himself affirming that the nature of numbers goes through the whole universe; and that the knowledge of numbers was the knowledge of the Deity. From Egypt, arithmetic was transmitted to the Greeks, who added the great improvements which it received by the computations of their astronomers. From the Greeks, the art passed to the Romans, who transmitted it to modern times. — Numbers were, by the Greeks and Romans, as well as the Jews and other ancient nations, expressed by letters of the alphabet; thus, among the Greeks, α signified 1, β' 2, γ' 3, and so on. The letters employed by the Romans to express numbers were, M, for 1000; D, for 500; C, for 100; L, for 50; X, for 10; V, for 5; and I, for 1. Hence we may conceive how limited their arithmetic was, because the letters could not be arranged in a series, or in different lines conveniently enough for the purposes of ready calculation; the invention of arithmetical figures, now made use of, having given us a great advantage over the ancients. The extent of their skill appears to have been the consideration of the various divisions of numbers; as appears from the treatises of Nicomachus, written in the third century of Rome, and that of Boethius, still extant. A compendium of the ancient arithmetic was written in Greek, by Pteillus, in the ninth century; but a more ample work of the same kind was produced by Jordanus in the year 1200, and published with a comment by Father Stapulensis in 1480. The introduction of the arithmetical or *Arabic figures*, forms an era in this art. They were first taught us by the Saracens, who borrowed them from the Indians. Scaliger was so satisfied of their novelty, that he immediately pronounced a silver medallion he was consulted about, modern, upon his being told of the numeral figures 234,235 being on it. The common opinion is, that Planudes, who lived towards the close of

the thirteenth century, was the first Christian who made use of them. Father Mabillon even assures us, in his work *De Re Diplomatica*, that he has not found them anywhere earlier than the fourteenth century. — Before the adoption of Arabic numerals, summing was a tedious process, and counters were an indispensable substitute. The Romans named them *calculi*; and after the progress of luxury, they had them of ivory or bone, and a little convex. The use of them was the first arithmetic which they taught to children of whatever rank. One operation was by means of a board (*abacus*), marked with six parallel lines, the first for units, the second for tens, the third for hundreds, the fourth for thousands, the fifth for ten thousands, the sixth for hundred thousands. When there were no lines, counters were put to represent them; or, in the merchant's method, the lowest line served for pence, the next above for shillings, the third for pounds, the fourth for scores of pounds. The counters for this purpose, used in the Middle age, were very thin small pieces, commonly of copper or brass, and sometimes of silver or gold! The most ancient had crosses and pellets on both sides, and similar devices.

NUMELLA, an engine of wood made use of by the Romans as an instrument of punishment, in which the offender's neck and feet were fastened. It was also a rope or cord, made of raw ox-hides, to bind beasts with.

NUMENTA, Grecian festivals celebrated at the commencement of every lunar month, in honour of all the gods, demigods, and heroes of antiquity. They were observed with games and public entertainments, and the expence defrayed by the wealthy citizens.

NUMERALS, ROMAN; the name of the seven letters, I, V, X, L, C, D, and M, by which the Romans made their calculations, and which (as they have continued to this day) were always indicative of the numbers 1, 5, 10, 50, 100, 500, and 1000. How they originated has often perplexed the ingenuity of the learned. That they were the rude invention of a semi-barbarous people, and that people the early Romans, is generally admitted; because inscriptions have been found, in these numeral characters, with dates anterior to the first Punic war. The Hebrews, the Greeks, and other ancient nations adopted the common letters of the alphabet, as signs of number,—the letter A being No. 1, B No. 2, and so on; but the Romans, who were never celebrated as skilful arithmeticians, confined them-

selves to the seven letters which we call numerals, viz. I, V, X, L, C, D, M. Why they adopted the letter C as the initial of centum for 100, or M as the initial of mille for 1000, is readily understood; but why V should stand for 5, X for 10, or L for 50,—these letters not being the initials of any corresponding words—is more difficult to account for. There is only one way of explaining the matter; and it shows, at the same time, the rude simplicity of the primitive Romans. In the first place, the unit appears to be naturally represented, like the Arabic figure of 1, by a single perpendicular line, according to the simple notation of an unlettered individual. Thus the Chinese, who are undoubtedly the most ancient people in the East, have for ages represented the number 1 by a simple straight line, the number 2 and 3 by similar lines, and the decimal number 10 by the unit line crossed thus +. The unlettered Canadian Indians of South America also express the number 1 in the same manner, and the number 10 by a circle perforated by the unit; as may be seen, on reference to an Indian Gazette, taken many years ago, by a French officer, from the American original. — Having shown the common and simple origin of the unit system, and that the numbers 1, 2, 3, 4, &c. were denoted by simple lines, thus ||||, we may presume that some means would soon be devised to shorten the repetition of these digits. Hence, among the early Romans, the character representing five appears to have been produced by a diagonal or fifth line drawn across the four units, thus //, which evidently resembles the letter V. Untutored savages thus count the number four by their four fingers, and then cross them with their thumb to denote the number five. The union of the two characters denoting V will produce the letter X, which answers to twice five, or ten. The savage also counts the same number by the union of his two hands. As it would have been inconvenient to write eight or nine X's for 80 or 90, the sign for 50 appears to have been produced by cutting off the upper half of the letter C, the initial of centum, which, before the use of uncial or curved letters, had a square form, thus L. L. In the same manner, for producing the number 500, the first half of the uncial letter (D), the initial of mille, was cut off; thus producing a character similar to the letter D; and a line drawn over any one of the numerals increased it to as many thousands; thus D stood for 500,000, L for 50,000, and so on.—[Editor's contribution to *Gent. Mag.* Oct. 1837.]

NUMMULARIUS, (from *nummus* money), among the Romans, a sort of banker, or dealer in money. It also signified one who was appointed to estimate the goodness or value of money, as to its weight, fineness of metal, and intrinsic worth; and answers to an assayer.

NUNCIATIO, among the Romans, was the report the augur made to the chief magistrate of what he had seen. The augur's report was by the magistrate communicated to the people; after which the assembly was dismissed, which was called *obnunciatio*.

NUNDINÆ, market-days or fairs at Rome, which happened every ninth day. The people from the country and neighbouring towns then came to Rome to expose their commodities to sale, and to get their controversies and causes decided by the prætor. The Nundinæ at first were reckoned in the number of *feriæ*; but were afterwards, by a law, declared to be *dies fasti*, for the convenience of the country people, that they might be enabled, at the same time, to perform the business of the market, and have their controversies and causes decided by the prætor.

NUPTIAL BENEDICTION, a certain form of words, used at the marriage ceremonies of the Jews, Greeks, and Romans. That of the Jews was in this form, "Blessed be thou, O Lord, who hast created man and woman, and ordained marriage," &c. This was repeated every day during the wedding week, provided there were new guests. The Grecian form of benediction was, Ἀγαθὴ τύχη; the Latin was "Quod faustum felixque sit." The Jews constantly made use of the same form; but the Greeks and Romans frequently varied theirs. A benediction, however, in some form was always used.

NYCHTHEMĒRON, (from *νύξ* a night, and *ἡμέρα* a day), that space of time, among the ancients, which occupied the twenty-four hours of day and night, being the natural or astronomical day. This way of considering the day was particularly adopted by the Jews, and seems to owe its origin to that expression of Moses, in the first chapter of Genesis, "the evening and the morning were the first day." Before the Jews had introduced the Greek language into their discourse, they used to signify this space of time by the simple expression of a night and a day.

NYCTAGES, or **NYCTAZONTER**, (from *νύξ* night), an ancient sect of heretics, so called because they inveighed against the practice of singing to the praise of

God during the night-time, which they maintained was made for rest alone.

NYCTASTRATĒGI, (from *νύξ* night), among the Greeks, were officers appointed to prevent fire in the night, or to give the alarm and call assistance when a fire broke out. At Rome they had the command of the watch, and were called Nocturni Triumviri, from their office and number.

NYCTELIA, (from *νύξ* the night) festivals or sacred rites in honour of Cybele, or Bacchus, so called because they were celebrated in the night. These feasts were kept by the Athenians every three years, in the beginning of spring, by the light of flambeaux, at which time riotous drinking, accompanied with all manner of debauchery and impurity, was practised to such a degree that the Romans were obliged to forbid them.

NYMPHÆA, (from *νύμφη* a nymph), public baths at Rome, of which there were twelve in number, adorned with curious statues of the Nymphs, to whom they were consecrated, furnished with pleasant grottoes, and supplied with cooling fountains, which rendered them exceedingly delightful, and drew great numbers to frequent them. Silence was particularly required there, as appears by this inscription, "Nymphis loci, bibe, lava, tace." Some remains of one of these baths are still to be seen between Naples and Mount Vesuvius, in Italy. It is a square building, all of marble, and has only one gate of entrance, which leads down by some steps to a large grotto, paved with marble of divers colours. The walls are all covered with shell-work in a curious manner, representing the twelve months of the year, and the four cardinal virtues. The water of a curious fountain, at the entry of the grotto, fills a canal that surrounds the place, which is adorned with the statues and pictures of divers nymphs, and abundance of other figures. Zonaras has defined Nymphæum to be a public edifice, where marriages were kept by persons too poor to celebrate them at home; but others hold Nymphæa to be merely fountains consecrated to the Muses.

NYMPHAGŌGI, an appellation given by the Greeks, and sometimes by the Romans, to those who conducted the bride from her father's to the bridegroom's house. The same name is not unfrequently applied to persons who performed the same office amongst the Jews, after they had adopted the Greek language.

NYMPHS. See MYTHOLOGY.

O A T

OAK. Among the classical ancients, this stately monarch of the forest was appropriately the symbol of Jove; and among the Celtic nations it was held in the greatest veneration. Under this tree the Druids performed the most sacred rites, and without the leaves of the oak, first strewed upon the altar, no sacrifice could be regularly performed. They selected the tallest and fairest tree of the wood, cut off all its side branches, and then joined two of them to the highest part of the trunk, like the arms of a man or cross; and above and below the insertion of these branches, they inscribed the word *Thau*, i. e. God.

OATHS. Among the various nations of antiquity, oaths, attended by peculiar forms and ceremonies, have been in general use, for the ratification of treaties, securing the performance of engagements, or pledging the veracity of individuals in civil compacts and legal proceedings. The ancients guarded against perjury very religiously; and for fear they might fall into it through neglect of due form, they usually declared that they bound themselves only so far as the oath was practicable; and lest the obligation should lie upon their ghosts, they made an express obligation, when they swore, that the oath should be cancelled at their death. Perjury they believed could not pass unpunished, and expected the divine vengeance to overtake the perjured villain even in this life. — The orientals and ancient Persians swore by the sun, which was the especial object of their worship; while the Scythians swore by the air which they breathed, and by their scimitars; and in solemn compacts mingled each other's blood in proof of friendship. — The early Jews at first swore by none but God Almighty; and during the ceremony sometimes placed their hand under the thigh of the person to whom they swore. Afterwards they became more corrupted in their morals, and wished to imitate other nations, swearing by mere creatures, by Jerusalem, by the Temple, by the Altar, or by the offering called *corban*. Sometimes they swore by their Heads, by the Heavens, by the Earth, &c. — The Athenians distinguished oaths into two kinds, the greater and the less; the greater was when the gods swore by the Styx, or men by the gods, or women by the goddesses. The lesser oath was

O A T

when they swore by a creature. A law of Solon allowed men to swear by Jupiter Supplex, Procurator, and Averruncus, which are three epithets of the same Jove. Sometimes they swore by Neptune, Apollo, Ceres, &c.; sometimes by the ghosts of the deceased; thus Demosthenes swore by the souls of those who were slain at Marathon. All these oaths were reckoned of the greater kind. Socrates made use of the lesser oath, and frequently swore by a goose, a dog, a plane tree, &c. Men often swore by the implements of their profession; thus sailors swore by their ships; fishermen by their nets; soldiers by their spears: and kings by their sceptres. In making solemn oath, they sometimes drew their hands through the fire, or took up red-hot iron, from an opinion that, if they swore sincerely and honestly, they should receive no harm; this seems nearly akin to the ordeal trial, formerly practised in our own country. Women accused of incontinence used to take a purgation oath, which was written upon a tablet, and hung round the neck. Thus accoutred they stepped into the water up to the mid-leg. If they were innocent, nothing ensued; but if guilty, the water rose to their necks, and covered the tablet, to prevent the detestable crime of a false oath from being exposed to view. This sort of purgation-oath was taken in Sicily, in the temple of the gods called *Palici*, and was not unlike the Jewish trials by the Waters of Jealousy. — The Romans frequently swore by their heads, their lives, the heads and lives of their children, the fortune, life, or genius of the emperor. The men swore by the gods, the women by the goddesses. The Roman soldiers took an oath that they would run the same risks, and submit themselves to all the fortunes of their general, at the same time brandishing their swords, to signify that they were ready to cut the throats of such as should be guilty of perjury. The form of the oath does not seem to have been always the same. The substance of it was, that they would obey their commander, and not desert their standards, &c. Sometimes those below seventeen were obliged to take the military oath. Without this oath no one could justly fight with the enemy. Hence *sacramenta* is put for a military life. Livy says, that it was first legally

exacted in the second Punic war, where he seems to make a distinction between the oath (*sacramentum*) which formerly was taken voluntarily, when the troops were embodied, and each *decuria* of cavalry, and century of foot, swore among themselves “*inter se equites decuriati, pedites centuriati conjurabant*,” to act like good soldiers, “*sese fugæ ac formidinis ergo non abituros, neque ex ordine recessuros*,” and the oath (*jusjurandum*) which was exacted by the military tribunes, after the levy, “*ex voluntario inter ipsos fodere a tribunis ad legitimam jurisjurandi actionem translatum*.” On occasion of a mutiny, the military oath was taken anew. Under the emperors, the name of the prince was inserted in the military oath, and this oath used to be renewed every year on their birthday, by the soldiers and the people in the provinces, also on the kalends of January. The Romans, in solemn oaths, used to hold a flint-stone in their right hand, saying, “*Si sciens fallo, tum me diespiter, salva urbe archeque, bonis ejiciat, ut ego hunc lapidem*.” Hence, *Jovem lapidem jurare, for per Jovem et lapidem*. The formula of taking an oath we have in Plautus, and an account of different forms in Cicero. The most solemn oath of the Romans was by their faith or honour. — The Anglo-Saxons, like the Celts and Northern nations, in taking solemn oaths, laid their hands upon some pillar or stone; but in these nations, Freia, the wife of Woden, was a frequent attestator of oaths. — Du Cange has enumerated various modes of taking oaths in the Middle age. They were generally taken on the missal and cross; with the hands placed upon the altar; on the book and cross at the door of the church; *coram altare*, that is, with one hand on the altar, the other prepared for the oath; with the head inclined to the altar; upon many altars; for those who could not get *sacramentales* (or witnesses as to character) were obliged to swear many times; and this oath on the altar was of great sanctity. The Gospels were generally laid upon the altar, and they touched them with their hands. Several oaths of the Middle age were borrowed from the Pagans; as oaths upon idols; or upon arms, the usual oaths of the Northern nations; upon the scabbard of the sword; upon the bracelets; confirmation of it by joining hands; by taking hold of the hem of the garment; swearing by the feet of the abbot and monks; upon the tombs of the dead, &c. Du Cange has given also a large collection of blasphemous and ridi-

culous oaths, used by the laity in private life.

ΟΒΑ, the sixth division of a Spartan tribe; each of which were divided into six ΟΒα.

OBELISKS, (from ὀβελος; a spit or javelin), quadrangular monolithic columns, peculiar to the Egyptians, which, rising from their base upwards, gradually lessened to a point. They generally served as ornaments to some open square, or as commemorations of some important event; and were often covered with hieroglyphics, or mystical characters and symbols, used by the Egyptians to conceal and disguise from the vulgar the sacred mysteries of their theology. Every part of Egypt abounded with these obelisks. They were for the most part cut in the quarries of Upper Egypt, where some are now to be seen half finished. But the most wonderful circumstance is, that the ancient Egyptians should have had the art and contrivance to dig even in the very quarry a canal, through which the water of the Nile ran in the time of its inundation; from whence they afterwards raised up the columns, obelisks, and statues on rafts, proportioned to their weight, in order to convey them into Lower Egypt. As the country was intersected every where with canals, there were few places to which those huge bodies might not be carried with ease; although their weight would have broken every other kind of engine. Pliny says, that the Egyptians cut them in imitation of the solar rays; and that the word obelisk in the Egyptian has that signification, and that Mythres, who reigned in Heliopolis, first ordered them to be made, in consequence of a dream. From this passage it would appear that the obelisks were more ancient than the pyramids, and had a more noble object, that of transmitting to posterity the great actions of their kings. Diodorus says, that Sesostris erected, in the city of Heliopolis, two obelisks of extreme hard stone, brought from the quarries of Syene, at the extremity of Egypt. They were each one hundred and twenty cubits high, or one hundred and eighty feet. On these obelisks Sesostris caused to be inscribed the state of his finances, the numbers of his troops, and the nations which he had conquered. Strabo, the old priest in Tacitus, who explained the hieroglyphics of one of them to Germanicus, in his commentary upon Timæus, confirms the appropriation to commemorative and historical uses, like those of epitaphs and triumphal arches. The emperor

Augustus, having made Egypt a province of the empire, caused these two obelisks to be transported to Rome, one whereof was afterwards broken to pieces. He dared not venture to make the same attempt upon a third, which was of a monstrous size. It was erected at Heliopolis, in the reign of Rameses, or Rhameses, about 3300 years ago, and dedicated to the sun. It is said that twenty thousand men were employed in the cutting of it. Constantius, more daring than Augustus, caused its removal to Rome. Ammianus Marcellinus, the celebrated historian, who carried arms under Constantius, Julian, and Valens, has recorded the inscription in the Greek language. His interpretation began on the southern side. The inscription, which is highly poetical, is divided into *στιχοι*, or verses; and the first verse begins with *Ἡλιος βασιλεὺς Ῥαμισση*, &c. "The Sun to king Rhameses. I have bestowed upon you to rule graciously over all the world. He whom the Sun loves is Horus the Brave, the lover of truth, the son of Heron, born of God, the restorer of the world: he whom the Sun has chosen, is king Rhameses, valiant in battle, to whom all the earth is subject by his might and bravery. Rhameses the king, the immortal offspring of the Sun." — Verse the Second. "It is Horus the Brave, who is in truth appointed Lord of the Diadem; who renders Egypt glorious, and possesses it; who sheds a splendour over Heliopolis, and regenerates the rest of the world, and honours the Gods that dwell in Heliopolis; him the Sun loves." — Verse the Third. "Horus the Brave, the offspring of the Sun, all-glorious; whom the Sun has chosen, and the valiant Ares has endowed; his goodness remains for ever, whom Ammon loves, that fills with good the temple of the Phœnix. To him the Gods have granted life: Horus the Brave, the son of Heron Rhameses, the king of the world, he has protected Egypt, and subdued her neighbours: him the Sun loves. The Gods have granted him great length of life. He is Rhameses, the Lord of the world, the immortal." — *Another side.* Verse the Second. "I, the Sun, the great God, the sovereign of heaven, have bestowed upon you life without satiety. Horus the Brave, Lord of the Diadem, incomparable, the sovereign of Egypt, that has placed the statues of (the Gods) in this palace, and has beautified Heliopolis, in like manner as he has honoured the Sun himself, the sovereign of heaven. The offspring of the Sun, the king immortal, has performed a goodly work." — Verse

the Third. "I, the Sun, the God and Lord of Heaven, have bestowed strength and power over all things, on king Rhameses: he, whom Horus, the lover of truth, the Lord of the seasons, and Hephaestus, the father of the Gods, have chosen on account of his valour, is the all-gracious king, the offspring and beloved of the Sun." — *Towards the East.* Verse the First. "The great God from Heliopolis, celestial, Horus the Brave, the son of Heron, whom the Sun begot, and whom the Gods have honoured, he is the ruler of all the earth; he whom the Sun hath chosen is the king, valiant in battle. Him Ammon loves, and him the all-glittering has chosen his eternal king." — Kircher enumerates several obelisks, besides that of Rameses, which he considers of greater celebrity than others; viz. those of Alexandria; of Barberini; of Constantinople; of the Mons Esquilinus; of the Campus Flaminius; of Florence; of Heliopolis; of Ludovisio; of St. Mabut; of the Medici; of the Vatican; of Marcus Caelius; of Phicus, king of Egypt, forty-five cubits high; of Ptolemy Philadelphus, in memory of Arsinoe, eighty-eight cubits high; and that of Augustus, erected at Rome, in the Campus Martius, which served to mark the hours on an horizontal dial, drawn on the pavement. There is also one in the French capital, brought from ancient Thebes. — In 1586, Pope Sixtus V. had the Egyptian obelisk, now standing near the church of St. John of Lateran, at Rome, removed to its present place, under the direction of the celebrated architect Fontana, at an expense of about £9000. The operation has been described by Fontana himself, in a work written upon the occasion, with engravings of the machinery. Previous to this removal, it was still standing upright, and not thrown down, as the biographer of Sixtus V. (Platina) states it to have been. The soil had considerably accumulated round the base, so that the inscription was covered, which is now legible:—"Divo Caes. Divi Iulii F. Avgvsto Ti. Caes. Divi Avg. F. Sacrvm. Weighed 993,537 pounds. Forty-six cranes." So great was the interest excited by this undertaking, and so much importance was attached by the Pope to the solemnity of its execution, that during the elevation of the obelisk, it was ordered, that no person should speak, on pain of death. One of the Bresca family, of the ancient republic of St. Remo, being present at the time, and seeing the ropes on the point of breaking from the great friction, violated the order for silence by calling

for water. The Pope, instead of inflicting the sentence upon him, asked him to name his reward. He selected the privilege of supplying palms for the Papal chapel on Palm-Sunday; a privilege which is still claimed by the Bresca family. A painting of the operation of the removal is now in the Vatican Library, in which the seizing of this man by the guards is represented. The obelisk is of red granite. Fontana makes the whole height 180 palms, (132 feet,) which includes the pedestal and all the ornaments at the top. Without these it is 113 palms, (84 feet). It now serves as the gnomon to a meridian.

Runic Obelisks had their origin about the fifth or sixth century. They were sometimes intended as sepulchral monuments, and sometimes to commemorate any victory, or remarkable event. Hieroglyphical figures, or Runic characters, were inscribed upon them, which probably, like the Egyptian inscriptions, characterized the qualities of the deceased.

OBELUS, as signifying a needle, or little line, is chiefly known in ancient literature, as being introduced into Origen's Hexapla, to which the reader is referred. Origen having distinguished by an asterisk the supplements which he had added to the text of the Septuagint, in places where they did not understand the Hebrew, marked with the Obelus places where passages, not in the Hebrew, are yet inserted. Jerome says that the Obelus is only found in places where something of the Septuagint was retrenched, as superfluous, and the asterisk in those where there was an omission. These marks are very common in ancient MSS. Isidore mentions its use in superfluities or repetitions, as denoting untruths, and when punctuated, applying to doubtful passages.—*Du Cange*.

OBLATA, in the Middle age, gifts or offerings made to the king by any of his subjects, which, in the reigns of John and Henry III., were entered into the fine rolls, and, if not paid, esteemed a duty, and put in charge to the sheriff. — The term was also applied to bread not consecrated, yet blessed upon the altar, and given to monks, who had not taken the sacrament, before they ate in the refectory.

OBLATI, in the Middle age, certain secular persons, who from religious zeal, resigned themselves and their estates to some monastery, and were thereupon admitted as lay-brothers. Some were so extravagant as to give their whole families for the use and service of the monastery, and

as far as in them lay, oblige their descendants to the same kind of servitude. These were admitted by putting the bell-ropes of the church round their necks, and, as a mark of servitude, a few pence on their heads. These were allowed religious habits, but different from those of the monks.

OBLATIONES, or OBLATIONS; in Church history, those things which were offered or given to God, or the use of the church, as a sacrifice, &c. The practice commenced in the early ages of Christianity; for until the fourth century, the church or priesthood had no other maintenance or allowance than the free gifts or oblations of the people; though in the end the custom became greatly abused. In the Middle age, there were several sorts of oblations, viz. Oblationes Altaris, which the priest had for saying mass; Oblationes Defunctorum, which were given, by the last wills and testaments of persons dying, to the church; Oblationes Mortuorum, or Funerales, given at burials; Oblationes Pœnitentium, which were given by persons penitent; Oblationes Pentecostales, &c. The chief or principal feasts, for the oblations of the altar, were All-Saints, Christmas, Candlemas, and Easter; which were called "Oblationes quatuor principales:" and of the customary offerings from the parishioners to the parish priest, solemnly laid on the altar, the mass or sacrament offerings were usually three-pence at Christmas, twopence at Easter, and a penny at the two other principal feasts. Under this title of Oblations were comprehended all the accustomed dues for Sacramentalia or Christian offices; and also the little sums paid for saying masses and prayers for the deceased. Oblationes Funerales were often the best horse of the defunct, delivered at the church gate or grave to the priest of the parish; to which old custom we owe the original of mortuaries, &c. At the burial of the dead, it was usual for the surviving friends to offer liberally at the altar, for the pious use of the priest, and the good estate of the soul deceased, being called the Soul Seat.—*Kennet*.

OBLATE TERRÆ, half an acre of land, or, as some suppose, half a perch.—*Spelm*.

OBOLUS, an ancient silver coin of Athens, worth about 1d. 1q. 3. The Roman Obolus was of the same value, being the sixth part of the denarius. — Obolus was the money put into the mouths of the dead, as Charon's fare. — The Jews had a weight called sometimes Obolus, at other times Gerah, equal to sixteen barley-corns. — The Obolus was

also used by our ancestors for half a noble, or florin; when the noble was equal to a penny.

OBSECRATIO, a solemn ceremony performed by the chief magistrates of Rome, to avert any impending calamity. It consisted of prayers offered up to the gods, whom they supposed to be enraged; and so exact were they in observing the prescribed form on these occasions, that a person was appointed to read it over to the man who was to pronounce it, and the most trifling omission was held sufficient to vitiate the whole solemnity.

OBSEQUĒ, (from *obsequium* complaisance), funeral solemnities performed at the burials of eminent men.

OBSDIONAL CROWN, a crown or wreath with which the Romans honoured such of their generals as had delivered the Roman army, when at any time they were besieged or surrounded by their enemies; so called from *obsidio* a siege. This crown was made of grass or herbs found upon the spot or soil where the action was performed, and made and put on by the soldiers. It was likewise given to those who held out or raised the siege of a town, fortress, &c.

OCREÆ, among the classical ancients, a sort of military shoes or short boots, made of white tin, and ornamented about the ancles with gold or silver. The Greeks called them *κημηδες*, and were so well provided with this article of defensive dress, that they were distinguished by the name of *ἐκκημηδες Ἀχαιοι*. Among the Romans, none were allowed to wear the Ocreæ but the two higher classes of the people, or persons whose estates exceeded 7500 drachmas.

OCTAETĒRIS, in the Grecian chronology, a cycle or term of eight years, at the conclusion of which three entire lunar months were added. This cycle was in use till Meton's invention of the golden number, or cycle of nineteen years.

OCTAPLA. See **HEXAPLA**.

OCTAVES, in the first ages of Christianity, certain repetitions of the service of the grand festivals, the eighth day after the festival itself, which were observed in the English church up to the Saxon times, called by them the *Utas*.

OCTOBER, the eighth month of Romulus's year, which the name implies; but the tenth in the calendar of Numa, Julius Cæsar, &c. The senate gave this month the name of Faustinus, in compliment to Faustina, the wife of the emperor Antoninus. Commodus would have it called *Invictus*; and Domitian named it *Domitianus*; and in spite of all these attempts it still retained its original name. This

month was sacred to Mars, and under his protection. The painters represented it in a garment of the colour of decayed leaves and flowers, being crowned with a garland of oak-leaves with acorns, holding in his right hand a scorpion, and in his left a basket filled with chesnuts, medlars, services, &c. — *October Equus* was the name given to a horse annually sacrificed to Mars in the month of October, either because the horse was a warlike animal, or to punish him for the taking of Troy. A race was run with chariots drawn by two horses previous to the two sacrifices, and he that ran the quickest was adjudged to be the victim.

OCTOPHŌRUM, a Roman litter carried by eight men, as the name implies, used by invalids, women, and effeminate men. It was a species of *lectica*.—*Mart. vi. 59.*

ODEON, or **ODEUM**; a place or building among the classical ancients, where the musicians practised, tried, or rehearsed their music, before they played in the public theatres. It was also the place where musical prizes were contended for by the several performers. There was a magnificent one built at Athens by Pericles, the interior of which was adorned with columns and seats; and the roof conical; but only the mere site remains, undistinguishable from those of other buildings. It was built, as history informs us, after the model of king Xerxes' tent, according to the direction of Pericles. It was at that time he proposed, with great warmth, a decree, by which it was ordained, that musical games should be celebrated on the festival called *Panathenæa*; and having been chosen the judge and distributor of the prizes, he regulated the manner in which musicians should play on the flute and lyre, as well as sing. From that time the musical games were always celebrated in this theatre. Herod the Athenian, according to Pausanias, also built a magnificent Odeon, as a sepulchre for his wife.

ODES, (from *ὠδή* a song), among the Greeks and Romans were short lyric compositions, usually intended to be sung, and accompanied by some musical instrument, generally the lyre; whence the name of *Lyric verse*. At first, indeed, Odes were only of one kind; but, for the sake of pleasure, and the music to which they were sung, the poets, by degrees, so varied the numbers and feet, that their kinds became almost innumerable. They were at last divided into three parts, *strophe*, *antistrophe*, and *epode*. This division arose from the early religious ceremonies of the Greeks. The priests, when going round the altar singing the

praises of the gods, called their first entrance *strophe*; that is, turning to the left. The second, turning to the right, they called *antistrophe*, that is, turning the contrary way. Lastly, when standing before the altar, they sang the remainder, which was called *epode*. The ode is very ancient, and was probably the earliest species of poetry. In the first ages of Greece, the ode was exclusively employed to celebrate the praises of the gods, and of those heroes who distinguished themselves in arms. The finest precepts of morality were elevated by the aid of music, and religion itself was animated by the language of poetry. We may therefore infer, that nothing entered into the composition of the ode but what was chaste and correct, while it was employed in singing the praises of the gods, and immortalising the actions of men. But it soon lost its original excellence, and was degraded to commemorate every light description of love, dances, feasts, gallantry, and wine. This alteration, though it lessened its dignity, yet added a variety of measures and a freedom of imagination to which no other poetry can pretend.—It is remarkable, that the ode was the first species of poetry that appeared in Rome, as it was the first that was known in Greece, and was used in celebrating the same subjects by the Romans, while they had not yet any correspondence with Greece and her learning. However, it continued in almost its original rudeness until the Augustan age, when Horace, improved by reading and imitating the Grecian poets, carried it at once to perfection: and, in the judgment of Quintilian, he is almost the only Latin lyric poet worthy of being read: “*Lyricorum idem Horatius fere solus legi dignus; nam et insurgit aliquando, et plenus est jucunditatis et gratiæ, et variis figuris, et verbis felicissimè audax.*” D. Hieron also observes: “*nunc iambo currit, nunc alcaico personat, nunc sapphico tumet, nunc semipede ingreditur.*” The name was not introduced into the Latin tongue until the third or fourth century, and was then first used to signify any piece of lyric poetry. The grammarians, perceiving that Horace has more than once used the word *carmen* to signify this kind of poetry, have not scrupled to place it at the head of his odes, although there is not any probability that he designed to make it their general title.—The odes of the ancients, had a regular return of the same kind of verse, and the same quantity of syllables in the same place at every similar verse, according to the laws of ancient rhythmus, which was

very different from that of the moderns. The former was only that of the long and short syllables of the words and verses, which were sang, and always made a part of their music. It depended altogether on the poetry, and had no other forms or varieties than what metrical art afforded. The changes therein were none but those made from one kind of metre to another. Vossius, in his “*De Poematum cantu et viribus Rhythmi*,” extols the ancient rhythmus. Though he owns it was confined to the metrical feet, yet so well did the ancients cultivate their language, especially in what relates to the rhythmus, that the whole effect of the music was ascribed to it, as appears by that saying of theirs, *Τὸ πᾶν παρὰ μουσικούς ὁ ρυθμός*. The times which were played to odes like those of Horace must have been plain and simple, because of the speedy return of the same stanza, and because of the fixed quantity of the syllables, which was not to be violated by the music. The modern musicians, who have attempted to set Latin or Greek odes to music, have often too much neglected this rule of suiting the tune to the metre, and have made long syllables short, and short syllables long.—[See the Editor’s “*Treatise on Latin Versification*,” prefixed to his editions of Horace, Virgil, and Juvenal.]

ODIN, a god among the ancient Danes, who, together with another called Thor, was supposed to preside over battles and warlike affairs. Some learned men imagine, that these and several others of the northern deities were magicians, who by their art persuaded the people into the belief of their being the gods they worshipped; but for the advantage of commerce among them they assumed human forms.

ODOMETER, (from *ὁδός*, the road, or way, and *μετρον* a measure,) a machine used by the Romans for measuring the roads, by means of the revolutions of the wheels which were thereto attached. Vitruvius describes a machine of this kind; and the Emperor Commodus is said to have possessed carriages, with various wheels, which measured the road, and even indicated the hours. That the odometer was also known in the fifteenth century, appears from a carving on the front of the ducal palace at Urbino, erected in 1482; but it is there applied to a ship. At a period not greatly subsequent, in 1550, a degree of the equator was measured with it, between Amiens and Paris: it was affixed to a carriage, the wheels of which made one hundred and seventy thousand and twenty-four circumvolutions, which

were each marked, as we are told, by the striking of a hammer on a bell. These, being reduced into feet, were found to amount to fifty-six thousand seven hundred and forty-seven toises, which is within three hundred of what it has been found by later measurement. In the collection of curiosities at Dresden, is an Odometer, which the Elector of Saxony employed, from the year 1553 to 1586, in measuring his territories: and the emperor Rodolphus, who reigned from 1576 to 1612, possessed two of these instruments, which not only measured distances, but marked them at the same time, on paper. Towards the close of the seventeenth century, an English artist, named Butterfield, invented an odometer; and from that period, various foreigners improved upon the machine, until, in the middle of the last century, an ingenious German mechanic, of the name of Hohlfeldt, appears to have invented a pocket pedometer, by means of which the number of steps which a person takes, while walking, may be counted. These machines are now in common use for measuring distances in land surveying, but are rarely applied to carriages.

ODYSSEA, or ODYSSEY; the name of the celebrated epic poem written by Homer, about 900 years B. C.; so called from Ulysses (or *Ὀδυσσεύς*) being the hero, whose adventures, after the siege of Troy, are therein related. See *ILIAD*.

ŒCUMENICAL, in Church history, a term applied to the patriarch of Constantinople, and sometimes to the pope,—the word signifying *universal*. In this sense we say an Œcumenical Council, or synod; meaning one at which the whole Christian church assisted, or were invited to. Du Cange observes, that many of the patriarchs of Constantinople assumed to themselves the quality and denomination of Œcumenical patriarchs; particularly John the Faster, in 590, and Cecil his successor. The title Œcumenical bishop was first offered to Leo I.; but he refused it; nor did his successors accept of it for a long time. The fifth Council of Constantinople gave it to John, patriarch of the city; though some of the Romanists pretend that the emperor Phocas gave it, by way of preference, to the bishop of Rome. But those of Constantinople have preserved it; and so late as the Council of Basil, that patriarch used the title.

ŒNISTERIA, sacrifices offered to Hercules by the youth of Athens, previous to the first cutting of their hair and beards. The principal part of the offering was wine.

ŒNOMANCY, a sort of divination practised by the Greeks, in which they drew conjectures from the colour, motion, noise, and other accidents attending the wine at libations.

ŒNOPTÆ, certain Athenian officers, or censors, who attended feasts, regulated the number of cups each was to drink, took care that no person drank too much or too little, and presented to the Areopagus such as would not be kept within the bounds of temperance.

OFFERINGS, oblations or gifts presented to the priests or temples of the ancients, which differed from sacrifices; the one consisting of the fruits of the earth, the other of animals. The Jews had several kinds of offerings, which they presented at the temples; some were free-will offerings, and others were of obligation. The first-fruits, the tenths, and the sin-offerings were of obligation; the peace-offerings, vows, offerings of wine, oil, bread, and other things, which were made to the temple, or to the ministers of the Lord, were called offerings of devotion. The Hebrews called all sorts of offerings *corban*. Offerings of bread, fruit, or liquors, which were presented to the temple, were called *mincha*. These were appointed in favour of the poor, who could not go to the charge of sacrificing animals; but meal, wine, salt, &c. always went along with the greater sacrifices. Part of the offerings were consumed on the altar, and part was appointed for the maintenance of the priests.—The Greeks, and other nations, in the earliest ages, offered, at their altars, clean wheat, flour, and bread.—In the Middle age, *Offertorium* was the name of the piece of silk, or fine linen, intended to receive and wrap up the offerings or occasional oblations in the church. Sometimes this word signified the offerings of the faithful; or the place where they were made or kept.

OFFICERS. The officers commanding the armies and navies of the Greeks and Romans were known by a variety of names, which are frequently mentioned in classical authors. In the early ages, kings took the field, and were the generals of their own armies, or chose a Polemarch to act in their stead. When the supreme power of Athens was exercised by the people, each tribe chose a Prætor, with the title of *στρατηγός*; the number was consequently ten. An eleventh was at length added, with the name of Polemarch, who, on an equality of suffrages, in a council of war, had the casting vote. Second in rank to the Strategæ were the *ταξίαρχοι*, who marshalled the army, chose the

ground for encampments, laid down the route, and cashiered soldiers who had been guilty of great misdemeanors. As the Strategî and Taxiarchi were the principal officers of the infantry; so the *Ἱππαρχοὶ* and *Φυλαρχοὶ* were at the head of the cavalry. There were two Hipparchi, and ten Phylarchi. The former commanded all the cavalry, the latter the cavalry of each tribe; they were therefore subject to the Hipparchi, as the Taxiarchi were to the Strategî. There were subaltern officers named *Χίλιαρχοι*, *Ἐκατονταρχοὶ*, *Πεντηκονταρχοὶ*, *Λοχαγοὶ*, *Δεκαδάρχοι*, *Πενταδάρχοι*, *Ουραγοὶ*; i. e. captains of thousands, hundreds, fifties, fifteens, tens, fives. The *Ουραγοὶ* took care that none of the soldiers were left behind, or deserted. To these may be added, the *Στρατοκρηυξ*, who conveyed the word of command; *Σημειοφοροὶ*, the ensign, who remitted by signs the officers' orders; *Σάλπιγγες*, the trumpeter, and *Τυμπητής*, who supplied the soldiers with necessities. These four were placed next to the foremost rank. — Officers of the navy, among the Greeks, were the *Ἀρχικυβερνήτης*, or admiral; *Κυβερνήτης*, or pilot; *Πρωρεύς*, or under-pilot; *Κελεύς*, or inspector of the rowers; *Τριηραυλὴς*, or players on the flute on board the Triremes; *Ναυφυλάκες*, inspectors of the ships; *Διοίτοι*, supervisors of the vessel; *Τοιγίαρχοι*, those who took care of the sides of the ship; *Εσχαρεύς*, he who had the care of the fire; *Λογιστής*, the keeper of the ship's accounts. These officers commanded the sailors. Those that commanded the soldiers on board were, the *σολαρχοὶ*, or commander of the troops; *Ναυαρχος*, the principal land-officer on board; *Ἐπιστολεύς*, the second land-officer; *Τριηραρχος*, the chief military officer on board a Triremis, &c. — The principal officers on board the Roman navy were, *Præfectus Classis*, or admiral; when two were joined in command, they were called *Duumviri*. *Trierarchus* was the master of a Triremis; the *Gubernator*, or master; the *Celeustes*, or boatswain; with others of inferior note, similar in name and office to those of the Grecian navy. — An account of the officers in the Roman army will be found under their respective heads, *IMPERATOR*, *LEGATUS*, *CENTURIO*, &c.

ONOPOLIUM, among the classical ancients, the shop of a vender of warm and sweet drinks. Plautus, in his *Pseudolus*, mentions the articles here supplied, viz., *murrhinam* (a liquor flavoured with myrrh), *passum* (a sort of raisin wine), *defrutum* (mulled wine), *melinam*, and *mel quojusmodi*. Among the interesting dis-

coveries at Herculaneum, were silver cups and saucers, like those now used for tea. They are well sculpted in relief.

OLERON LAWS, the laws enacted by Richard I. relating to maritime affairs; so called because they were made by him when he was at Oleron, an island in the bay of Aquitaine, at the mouth of the river Charent. These laws were accounted the most excellent code of maritime laws in the world. — *Selden*.

OLYMPIAD, a space or period of four years, which was the common method of computing time among the Greeks, and principally from the twenty-seventh Olympiad, in which Chorebus was victor. It was 108 years after the first institution by Iphitus, before they kept an exact register of those who bore away the prize at the public or Olympian games. Timæus is said to be the first historian that used this method, who was afterwards followed by Eratosthenes and Polybius, before whose times the Greek historians only related the facts, without precisely determining the times. The first Olympiad, according to some, commenced in the year of the Julian period 3938, from the creation 3174, before Christ 774, and before the foundation of Rome 24. According to others, the first Olympiad began in the year of the Julian period 3941, of the world 3251, before Christ 773, and before the building of Rome 23. The computation by Olympiads ceased after the 364th, in the year of Christ 440.

OLYMPIC GAMES. Amongst all the Grecian games, the Olympic held undeniably the first rank; and that for three reasons: they were sacred to Jupiter, the greatest of the gods; instituted by Hercules, the first of the heroes; and celebrated with more pomp and magnificence, amidst a greater concourse of spectators attracted from all parts, than any of the rest. They were celebrated at Olympia, in the province of Elis, upon the banks of the river Alphæus, near the temple of Jupiter, every four years; at which were present a vast concourse of people from all parts. They were first instituted by Hercules 1222 years before Christ, and renewed, after a long period of neglect, by Lycurgus, 884 years B. C.; from which time the Greeks dated their Olympiads, or periods of four years. The Greeks thought nothing comparable to the victory in these games. They looked upon it as the perfection of glory, and did not believe it permitted to mortals to desire anything beyond it. Cicero assures us, that with them it was no less honourable than the consular dignity in its original splendour with the ancient

Romans: and in another place he says, that to conquer at Olympia was almost, in the estimation of the Grecians, more great and glorious than to receive the honour of a triumph at Rome. Horace speaks in still stronger terms of this kind of victory. He is not afraid to say, that it exalts the victor above human nature; they were no longer men but gods:

Sunt quos curriculo pulverem Olympicum
Collegisse juvat:—palmaque nobilis
Terrarum Dominos evehit ad Deos.

The people of Pisa or Elis had the care of these games; but most commonly the Eleans. Public officers were appointed to conduct them, and seize such as disturbed the celebration of them. These officers were called *ἄλυσται* by the Eleans, and their chief was named *ἄλυσταρχης*. Their function was the same as that of *παβδουχοί*, or Lictors, in the other states of Greece. In the more ancient times women were not allowed to see the games; but afterwards there were even female combatants, some of whom, we are told by history, obtained the prizes. Any person who intended to be a competitor, was to give in his name, and prepare himself ten months before the celebration. Nine of these months were spent in easy exercises; but during the tenth, he inured himself to labour and fatigue, and practised regular combats. Any man was excluded from contending in these games, if either himself, his friends, or relations, were branded with infamy. The combatants were matched against each other thus: a certain number of balls were put into a silver vase called *καλλις*, on each of which a letter of the alphabet was written. They who drew the same letters were to be antagonists to each other. If the number of combatants was unequal, he who drew the odd ball was to contend last with the conqueror, and for that reason was styled *ἑφεδρος*. Besides running, leaping, boxing, wrestling, and the quoit, which were called by the general name of *πενταθλον*, or *quingertium*, there were others also, as horse-racing, chariot-racing, &c. Sometimes the prize of eloquence, poetry, and the other fine arts was disputed. The victor's prize, in each of these contests, was a wreath of wild olive, called in Greek *κωνίς*. A prize of small value was chosen, that the combatants might be stimulated by courage, and the love of glory, more than by the sordid hope of gain. In fact, the glory of the conquerors was inestimable and immortal. Their statues were erected at Olympia, in the sacred wood of Jove, and they

were conducted home in triumph on a car, drawn by four horses, and were complimented by poets, painters, &c.; nay, many privileges and immunities were granted them ever after. The combatants in the Olympic games contended quite naked. They used at first to tie a scarf round their waist; but this having once thrown down a person by entangling his feet, and lost him the victory, it was adjudged to be laid aside. Chaplets of wild olive and branches of palm were exposed on a tripod, to the view of the competitors, to increase their ardour. The president of the games, called *Hellenodices*, sat near their goal, on a tribunal, to determine the contests, and declare the victory.—*Olympionaces* was the name given to the victors at the Olympic games. On their return home, the wall of their native city was broken down, and they drove in through the breach. Besides this they made them extravagant presents, and were treated with so much expense and respect, that the Athenians finding it burdensome, Solon had a law made to lessen the charges, which determined the reward to be 500 drachmæ, or about 13*l.* sterling; but this law was only short-lived, for a little time afterwards they were entertained in the *Prytanæum*, or public hall. See *ATHLETE*.

OLYMPII, a name given by the Athenians to their twelve chief gods, to whom they had dedicated a very magnificent altar, viz., Jupiter, Mars, Mercury, Neptune, Vulcan, Apollo, Juno, Vesta, Minerva, Ceres, Diana, and Venus. It is said that Alexander the Great, after his conquest of Persia, desired to have his statue received among the number of these deities, and set upon the same altar, which the servile flattery of the Greeks complied with.

OMEN PRÆROGATIVUM, among the Romans, was the vote of the first tribe, or century, in their comitia. When a law or other measure was proposed, or an election to be made, an urn was brought in to the priests there present, into which were cast the names of the tribes, or centuries, or curiæ; as the comitia were either tributa, centuriata, or curiata. The lots having being drawn, that tribe, century, &c., whose name came up first, was called *tribus*, or *centuria prærogativa*, because their voices were asked first: and so much did the Romans depend on this prerogative century, that the rest generally followed them. Hence a person, who had the voices of the prerogative, was said to have *omen prærogativum*.

OMENS. The Greeks, and especially the Athenians, notwithstanding their great learning and refinement, were superstitious observers of omens of every description. Independently of their credulity with regard to auguries, oracles, &c., they paid the strictest regard to the most trifling incidents of life. The chief things, however, from which they drew prognostics, independently of sacrifices and oracles, were dreams, birds, and the heavenly bodies. There were three sorts of dreams by which omens or predictions were made. The first was *Χρηματισμος*, when the gods, or spirits, conversed with men in their sleep. (*Homer*, *Il. β.*) The second was *Οραμα*, in which, whatever was to happen, was to be represented in its own shape. The third was called *Ονειρος*, in which future events were revealed by types and figures. They who interpreted this species of dreams, were called *Ονειροκριται*. Those who desired a prophetic dream, were careful of their diet, to eat nothing difficult of digestion. Dreams were thought to be clearer, if the persons wore a white garment; and before they went to bed it was usual to sacrifice to Mercury, whose image was generally carved upon the feet of the bed. If dreams were obscure, an interpreter was consulted. The first who held this office was Amphietyon, son of Deucalion. (*Plin. Nat. Hist. lib. vii.*) When any dreams were obscure or frightful, they consulted the gods, offering incense to them, and entreating their favour; sometimes to Hercules; sometimes to Jupiter; but more particularly to Vesta. In ancient history and poetry we have numerous instances of intimations by dreams from the deities; thus Agamemnon is said by Homer to have been encouraged by the god of dreams, in the form of Nestor, to give battle to the Trojans, with assurance of success. The second kind of significant or prophetic dreams, is that wherein the things that are to happen, with the persons concerned in them, appear in their proper forms; such was that of Alexander the Great, mentioned by Valerius Maximus, in which he dreamed that he was murdered by Cassandra; and that of king Croesus, in which he dreamed that his son Atys, whom he designed to succeed him in his empire, should be slain by an iron spear. —The origin of omens from birds is by some ascribed to Prometheus; by others, to Car. It was in high estimation; and an art studied even by kings. (*Cælius*, *Antiq. Lect. lib. viii.*) In all matters of importance the approbation of birds was first obtained. Birds, because they con-

tinually flew about, were supposed to know the secret actions of men. (*Aristoph. Avib.*) Ominous birds were of two sorts; the *ταυπερυγες*, whose flight was observed by the augurs; and the *ωδικαι*, which gave omens by their voices and singing. If a flock of various kinds of birds flew about any one, it was supposed to portend unusual success. If the eagle clapped her wings, and sported in the air, flying from the right hand to the left, it was a most prosperous omen. The flight of vultures was supposed to portend something extraordinary. They were reckoned among the unlucky birds (*Plin. in Arist.*), as they usually appeared before any great slaughter; and with eagles, kites, and other birds of prey, they were certain signs of death and bloodshed, if they followed an army, or continued for any time in any particular place. The hawk was an unlucky bird, and portended death if she was seen seizing her prey. Swallows flying about, and resting upon any place, were an unlucky omen. Owls were accounted generally unlucky. At Athens, they were omens of success, because they were sacred to Minerva, the protectress of Athens. The dove was esteemed a lucky bird. The swan was auspicious to mariners, as an omen of fair weather. Ravens were sacred to Apollo (*Ælian de Animal. lib. i.*), and were thought to receive a power of portending future events from him. When they appeared about an army, they were dangerous omens. If they croaked on the right hand, it was a good omen; if on the left, a bad one. These birds were thought to understand their own predictions. (*Plin. lib. x.*) The chattering of magpies seems to have been an unfavourable omen. Cocks were esteemed prophetic, especially in times of war. The crowing of cocks was an auspicious omen, and presaged the victory of Themistocles over the Persians; in commemoration of which he instituted an annual festival, called *Αλεκτρονων ἄγαν*, which was observed by fighting cocks at the theatre. If a hen was heard to crow, it was thought to forebode some dreadful misfortune. Bats were accounted ominous of ill. When any unlucky night bird got into a house, it was a dreadful omen; and they took care to catch it, and hang it before their doors, that the birds themselves might atone for the evils they portended the family. (*Apuleius.*) Many people pretended to understand the language of birds, and therefore to be privy to the secret transactions of others. (*Plin. Nat. Hist. lib. ix.*) —Comets were always thought to portend something dreadful.

Eclipses of the sun and moon portended evil. If lightning appeared on the right hand, it was a good omen; if on the left, unlucky. (*Eustath.* in *Hom. Iliad* β.) The ignis lambens was an excellent omen, and presaged future prosperity. If one flame appeared single, it was called Helena, and was a dangerous omen, portending storms and shipwrecks. Though where Helena appeared, sometimes good was portended. Earthquakes were unfortunate omens. If thunder was heard on the right hand, it was esteemed lucky; if on the left, unfortunate. If it was heard in a clear and serene sky, it was an auspicious sign. To avert unlucky omens from thunder, they usually made a libation of wine, pouring it forth in cups. Lightning was so much dreaded by them, that they worshipped it. (*Plin.* lib. xxviii.)—There were various other objects, some of the most trifling import, from which the Greeks drew omens, and of which they were superstitious observers. Thus all marks upon the body were omens of different signification. Sudden emotions and perturbations in body or mind were considered as evil omens. They were imputed to the operation of demons, especially of Pan. Sneezings were so superstitiously observed, that divine worship was thought due to them. Others supposed it was a disease; and therefore when any one sneezed, it was usual to say, God bless you. The superstitious observation of sneezing was very ancient. It was generally a lucky omen; but sometimes unfortunate. If any person sneezed between midnight and the following noontide, it was fortunate; but if, between noontide and midnight, it was unfortunate. A sudden and unusual splendour in any house, was a fortunate omen. Darkness was an unfortunate omen. When any unusual thing befel the temples, altars, or statues of the gods, it was a dreadful omen. (*Cicero de Divin.* lib. i.) The doors of temples opening of themselves, and the falling down of images, were unfortunate omens. All monstrous and frightful births, sudden and unusual inundations, the unexpected decay or flourishing of fruits or trees, and unusual noise of beasts, were sure signs of the displeasure of the gods. Omens offering themselves upon the road; as the unexpected meeting of an ape, a bitch with whelps, a snake lying in the way, or a hare crossing the road, were unfortunate omens. At feasts, it was accounted lucky to crown the cup with a garland. Against the influence which was thought to be felt on seeing a maniac, or one subject to fits, they spat into their

bosoms three times. Theocritus says that it was customary to spit at the name of Satan; and it is certain, if Sophocles may be credited, that spitting in defiance was very common. Anointing stones, and piling them into heaps, sacred to Mercury, was usual, as evidence of grateful feeling, similar to Jacob in Bethel, who took the stone that he put for his pillow, set it up, and poured oil over its top on his way to Padancham. They took note of other appearances, such as hens' crowing; and the entrance of a black dog into their houses; a cat or weasel crossing their path; and a mouse eating their salt-bag. The Athenians avoided obsequies, lest they should be polluted; for Chemnitius observes, that the ancients considered sacred persons defiled at seeing the dead. Euripides introduces Diana, saying that it is not lawful for her to behold dying Hippolitus; and even the standing on a grave was great irreligion. They had, according to Hesiod, their good and bad days. Females purchased medicines, nostrums, and enchanted stones, against their hour of nature's solicitude, and hence may be dated many evils which have been since their time. There were many natural prognostics, as sleeping in the temple of Æsculapius for an antidote against disease, for whose supposed influence they frequently presented him a cock. The sight of a mouse, serpent, or strange cat; the oil cruise being dry, or wine and water being spent, were fearful prognostics. Palmistry (when by the length of the hand, or the lines of the table, by which they judged of hospitality, marriage, and posterity,) was common. The first practitioner was Eurycles, and hence his disciples were said to practise the divining of Eurycles. Theocritus mentions tricks being played with a pair of shears and sieve. Sometimes they took counsel of a hatchet, taking it and laying it on a piece of timber flat, performing the feat of turning it round, similar to the key and Bible, or the casting of dice to ask the number of wives, children, farms, &c. which answer to the quantity of the chance. Sometimes omens were taken by corn, by taking the letters of the name; as when two were to fight, and by their value to judge the conquest, as they said of Hector's being overcome by Achilles. They sometimes opened a book of Homer, to divine on the first verse they glanced at. They thus foretold the death of Socrates, by meeting with that passage which speaks of the arrival of Achilles, within three days, at Thessaly. Hence the Romans, in public causes, had

recourse to the Sibylline oracles, and the private Grecians to Homer's verses.

The Romans, particularly in their early annals, were extremely superstitious as regarded omens; and many of their notions on the subject accorded with those of the Greeks. They derived their knowledge of augury chiefly from the Tuscans: and anciently their youth used to be instructed as carefully in this art as afterwards they were in the Greek literature. For this purpose, by a decree of the senate, six of the sons of the leading men at Rome were sent to each of the twelve states of Etruria to be taught. Augurium and Auspicium were commonly used promiscuously; but they were sometimes distinguished. Auspicium was properly the foretelling of future events from the inspection of birds; Augurium, from any omen or prodigies whatever, (but each of these words is often put for the omen itself); Augurium Salutis, when the augurs were consulted whether it was lawful to ask safety from the gods. The omens were also called *ostenta*, *portenta*, *monstra*, *prodigia*. The auspices taken before passing a river were called *peremnia*, from the beaks of birds, as it is thought, or from the points of weapons, a kind of auspices peculiar to war, both of which had fallen into disuse in the time of Cicero. As the pontifices prescribed solemn forms and ceremonies, so the augurs explained all omens. They derived tokens of futurity chiefly from five sources; from appearances in the heavens, as thunder or lightning; from the singing or flight of birds; from the eating of chickens; from quadrupeds; and from all uncommon accidents, called *diræ*. The birds which gave omens by their voices, were the raven, the crow, the owl, the cock; by flight, were the eagle, vulture, &c.; by feeding, chickens, much attended to in war; and contempt of their intimations was supposed to occasion signal misfortunes; as in the case of P. Claudius in the first Punic war, who, when the person who had the charge of the chickens told him that they would not eat, which was esteemed a bad omen, ordered them to be thrown into the sea, saying, "Then let them drink!" After this, engaging with the enemy, he was defeated with the loss of his fleet. The Romans, like the Greeks, took omens also from quadrupeds crossing the way, or appearing in an unaccustomed place; from sneezing, spilling salt on the table, and other accidents of that kind, which were called *dira*, sc. *signa*, or *diræ*. These the augurs explained, and taught how they should be expiated. When they did so,

they were said *commentari*. If the omen was good, the phrase was, *impetratum, inauguratum est*, and hence it was called *augurium impetrativum vel optatum*.—Many curious instances of Roman superstition, with respect to omens and other things, are enumerated by Pliny, as among the Greeks by Pausanias. Cæsar, in landing at Adrumetum in Africa with his army, happened to fall on his face, which was reckoned a bad omen; but he, with great presence of mind, turned it to the contrary; for, taking hold of the ground with his right hand, and kissing it, as if he had fallen on purpose, he exclaimed, "I take possession of thee, O Africa!"—Future events were also prognosticated by drawing lots; thus, "*oracula sortibus æquatis ducuntur*;" that is, being so adjusted that they had all an equal chance of coming out first. These lots were a kind of dice, made of wood, gold, or other matter, with certain letters, words, or marks inscribed on them. They were thrown commonly into an urn, sometimes filled with water, and drawn out by the hand of a boy, or of the person who consulted the oracle. The priest of the temple explained the import of them. The lots were sometimes thrown like common dice, and the throws esteemed favourable or not, as in playing. Of prophetic lots, those of Præneste were the most famous. Livy mentions, among unlucky omens, the lots of Cære to have been diminished in their bulk, and of Falerii. Omens of futurity were also taken from names. Those who foretold futurity by lots, or in any manner whatever, were called *Sortilegi*. The Haruspices, called also *Extaspices*, examined the victims and their entrails after they were sacrificed, and from thence derived omens of futurity; also from the flame, smoke, and other circumstances attending the sacrifice; as, if the victim came to the altar without resistance, stood there quietly, fell by one stroke, bled freely, &c. these were favourable signs. The contrary are enumerated. Some persons were so superstitious, that in the most trivial affairs of life they had recourse to astrological books, which Juvenal ridicules, vi. 576. An Asiatic astrologer, skilled in astronomy, was consulted by the rich; the poor applied to common fortune-tellers, who usually sat in the Circus Maximus, which is therefore called by Horace *fallax*. Cato used to say, he was surprised that the Haruspices did not laugh when they saw one another, their art being so ridiculous; and yet wonderful instances are recorded of the truth of their predictions.

OMOPHAGIA, (from ὄμος crude, and φάγω to eat), a Grecian festival in honour of Bacchus Omophagus, i. e. the eater of raw flesh. It was celebrated with every appearance of phrenzy and madness. The devouring the raw entrails of a goat was a ceremony peculiar to this festival, in imitation of the god, who was supposed to have done the same godlike action!

OMOPHORUM, a pallium, or little cloak, worn in the Middle age by the bishops over their shoulders; thereby to represent the good shepherd who brings home the strayed sheep on his shoulders.

ONAGER, a military ensign, among the classical ancients, which threw stones out of a bag. It was formed on the same principle as the ballista.

ONCUS, an ornament worn on the head by the ancients while offering sacrifice.

ONEIROCRITICA, (from ὄνειρος a dream, and κριτής a judge,) among the ancients the pretended art of interpreting dreams, and foretelling future events from them. In the Scripture we frequently find, that under the Jewish dispensation some men really predicted from dreams what truly came to pass, as was the case with Joseph, and also with Daniel during the captivity. Not only the Greeks and Romans, but all the nations of antiquity, have pretended to the interpretation of dreams, and have encouraged it as an art. Amongst the Greeks divine dreams were of three kinds:—1st, when gods conversed with men in their sleep, these were called *χρηματισμοί*. 2d, when the images of things which were to happen were exhibited in their proper forms; these they called *ἰδεαμαία*. 3d, when future events were revealed by types and figures, this species of dreams was called *ὄνειρος*. Jupiter was looked upon to be the first author of all dreams.—The interpretation of dreams was an art which was held in high estimation by the Romans, no less than the Greeks. It would be needless to produce instances of the regard paid to dreams by the ancients, because all history, sacred and profane, abounds with them. — *Oneirocritics* was the name given to certain Greek books, written for the interpreting of dreams, by the patriarchs of Constantinople, and others in the early periods of church history. Rigault has given us a collection of this kind; one attributed to Astrampsichus, another to Nicephorus, patriarch of Constantinople; to which are added the treatises of Artemidorus and Achmet. But they are all replete with absurdity,

and their production shows the ignorance and credulity of the age.

ONOMANCY, or **ONOMAMANCY**, (from *ονομα* a name, and *μαντεία* divination,) the art of divining by the letters of a person's name, whether good or evil fortune should befall him. Both Pythagoras and Plato lay a stress upon the name of a man, as having an influence on his life, and seem to advise the choice of names of fortunate import. The Pythagoreans taught that the minds, actions, and successes of men, were according to their fate, genius, and name. One of the leading rules of Onomancy, among the Pythagoreans, was, that an even number of vowels in a name signified an imperfection in the left side of the man; and an odd number in the right. Another rule was, that those persons were the most happy, in whose names the numeral letters, added together, made the greatest sum. Ausonius thus alludes to the subject, in speaking of Probus:

“ Qualem creavit moribus
Jussit vocari nomine,
Mundi supremus arbiter.”

It is a frequent observation in history, that the greatest empires and states have been founded and destroyed by men of the same name. Thus Cyrus, the son of Cambyses, began the Persian monarchy; and Cyrus, the son of Darius, ruined it. Darius, the son of Hystaspes, restored it; and again, Darius, son of Arsanes, utterly overthrew it. Philip, son of Amintas, exceedingly enlarged the kingdom of Macedonia; and Philip, son of Antigonus, wholly lost it. Augustus was the first emperor of Rome; Augustus the last. Constantine first settled the empire of Constantinople, and Constantine lost it wholly to the Turks. It is an observation of the like kind, that some names are constantly unfortunate to princes: as Caius among the Romans; John in France, England, and Scotland; and Henry in France. Rhodiginus describes a singular kind of Onomantia. Theodotus, king of the Goths, being curious to know the success of his wars against the Romans, an onomantical Jew ordered him to shut up a number of swine in little sties, and to give to some of them Roman, to others Gothic names, with different marks to distinguish them; and there to keep them till a certain day. The day having arrived, upon inspecting the sties, they found those dead to whom the Gothic, and those alive, to whom the Roman, names were given. On this the Jews foretold the defeat of the Goths.

OOSCOPIA, a method of divination by eggs, in which they observed the several parts, and after brooding over them awhile, hatched them into oracles! The vows offered to the goddess, on this solemn occasion, were made sitting on the ground, because Ops represented the earth, the mother of all things.

OPALIA, Roman festivals, celebrated in honour of the goddess Ops, the wife of Saturn, on the 14th of the calends of January, which was the third day of the Saturnalia. The vows offered to the goddess, on this solemn occasion, were made sitting on the ground, because Ops represented the earth, the mother of all things. Saturn and Ops being esteemed deities that took care of the fruits of the earth, their feasts were also kept at harvest, at which they feasted their slaves, and allowed them all manner of liberty, in consideration of the pains they had taken to till the ground.

OPĒRA, a revival, in the Middle age, of the old Roman tragedy; having succeeded in some measure to the Mysteries, and other scriptural representations of the monkish ages. The first musical piece upon subjects of pagan mythology, or purely allegorical, is dated in 1480, and is the Pomponiano of cardinal Riari. From Italy it passed to France, where the first opera commences in 1582, at the nuptials of the duke de Joyeuse and the princess de Vaudemont.

OPERARI, in the feudal ages, those tenants who had some little portions of land, by the duty of performing many bodily labours and servile works for their lord, being no other than the servi and bondmen. They are mentioned in several ancient surveys of manors.

OPHIOLATRIA, (from *οφις* a serpent, and *λατρεία* worship,) a name given to the worship of the serpent, which was extensively prevalent among the eastern nations of antiquity, and also among the Egyptians, as is evident from its frequent occurrence as a symbol in all their hieroglyphics. To trace the origin of this monstrous species of adoration may be interesting; particularly as that literary Hercules in mythology, Mr. Bryant, has given no decided opinion on this curious subject. — The winged Serpent Cnuphis, or Cneph, was esteemed the good genius, the creator of the world, the Agatho dæmon, and enters largely into the whole range of Eastern mythology; and it is singular, that the Hebrew word for it signifies "Seraph;" he was worshipped in a temple shaped like an egg, and is represented coiling round a globe or egg; which symbol adorns the

fronts of the most majestic Egyptian temples. According to Horapollo, the blue colour of Cneph denoted the firmament; and his yellow scales, the golden stars with which it is studded. We learn from Porphyry, that the architect of the world, according to Egyptian mythology, was called Κνϕ; and that this Cneph was worshipped as a statue with a dark sky-blue complexion, represented as thrusting from its mouth the mundane egg, and entwined with a serpent. It is remarkable that Bryant denies the very name Can-aph, Can-eph, or C'neph, from Oph a serpent; though (what is unaccountable) he in another place gives a very different derivation of Canopus, who is evidently no other than Canuphis or Cneph. The present derivation is the most natural. In the same way, as Mr. Bryant remarks from Anaxagoras, Hercules, who was the same as Chronus, and produced the mundane egg, was symbolized as a serpent, δρακων ἑλικτός. It may be added, that Saturn (who is thought by Vossius, Bochart, Gale, and others, to be Noah) married Rhea or Ops, whose very name signifies a serpent. Accordingly, we learn from Macrobius, that the Bæotians, who worshipped Ops under the name of Semele, had a mysterious tradition of her father Faunus, "Creditur transfigurasse se in serpentem." Janus was represented as a serpent with his tail in his mouth, by the Phœnicians: and that Janus was no other than Noah has been generally supposed. Achelous is said to have metamorphosed himself into a serpent. Now Achelous was the son of Oceanus and Tethys, that is (as we learn from Plutarch of Isid. and Osirid.) of Osiris and Isis; and was probably a symbol of the deluge. In the fragment of Sanconiatho, preserved by Eusebius, a divine nature is attributed to the serpent. He says that "Taaus first attributed something of the divine nature to the serpent and the serpent tribe; in which he was followed by the Phœnicians and Egyptians. For this animal was esteemed by him to be the most inspirited of all the reptiles, and of a fiery nature; inasmuch as it exhibits an incredible celerity, moving by its spirit without either hands, or feet, or any of those external members, by which other animals effect their motion. And in its progress it assumes a variety of forms, moving in a spiral course, and darting forward with whatever degree of swiftness it pleases. It is moreover long-lived, and has the quality not only of putting off its old age, and assuming a second youth, but of receiving at the same time an aug-

mentation of its size and strength. And when it has fulfilled the appointed measure of its existence, it consumes itself; as Taautus has laid down in the sacred books; upon which account this animal is introduced in the sacred rites and mysteries."—It is singular, that among all the classical and Pagan nations of antiquity, traditions should have existed respecting a universal deluge; and at the same time, that the serpent should have been a universal emblem of adoration. Even the ancient Mexicans, whose connexion with the eastern hemisphere cannot possibly be traced, paid divine honours to the serpent, as Mr. Bullock's discoveries in that country indisputably proved. Amongst the Greeks and Romans, whose mythology undoubtedly originated from Egypt and the East, the symbolic representations of the serpent appeared in a variety of forms. Thus, when seen on sculptures, or in paintings, with the tail in its mouth, it denoted the course of the sun; it was also the well-known emblem of Esculapius, as twining round a club; of Apollo, with its figure; of Bacchus, entwining a thyrsus, or issuing from a basket. The body and tail, with a human head, represented the Egyptian deities; and by appearing round the diadem of the Pharaohs, and bonnets of the Egyptian priests, it was intended to symbolize the force and powers of the Deity. It was sometimes symbolic of empire, victory, health, or divination; indeed, it appears in almost every thing connected with religious rites. The primary cause was probably its being represented, among the Hindoos, as the symbol of life; and there is every probability that the custom among the Indians originated from the arkite worship in patriarchal times; but which, in the lapse of ages, became miserably perverted.—It also appears that the Serpent has been an object of adoration in the northern latitudes of Europe. At the bay of Taman, in the south of Russia, there are the remains of a great number of tumuli. Dr. Clarke relates, that one of them was opened by the governor of the province: and in an arched chamber, the roof of which had been built without cement, a bracelet of solid gold, in the form of a serpent, was discovered, with precious stones set as eyes, which afforded a curious specimen of the workmanship of the times. The Doctor likewise observes, that the custom of wearing an amulet in the form of a serpent is of unknown antiquity, and common to all nations as well as the north. In Scotland, even at the present day, the peasants employed in

agriculture frequently wear the skin of an eel or water serpent, fastened round their leg or arm, from a superstitious belief of its efficacy in defending the limb from injury. This is evidently the same superstition that dictated the use of the golden bracelet found at the bay of Taman; and in both instances the custom has doubtless originated from that once almost universal species of adoration denominated "OPHIOLATRIA." [*Editor's Contribution to the Gentleman's Magazine, June 1825.*]

OPHIOMANCY, the art which the ancients pretended to of making predictions by serpents. Calchas foretells the continuance of the Trojan war by a serpent's devouring eight sparrows with their dam; and Æneas' seven years wandering was foretold to him by the seven coils of the serpent which was seen on Anchises' tomb.

OPHITES, the name of an early sect of Christian heretics, who emanated from the Gnostics; so called from their worshipping the serpent that seduced Eve. This serpent, they taught, was instructed in all knowledge, and was the father and author of all the sciences. The Sethians, or Sethites, mentioned by Theodoret, were either the same with the Ophites, or very little different from them. The name of Ophites was given to all the ancient worshippers of the serpent, who were very numerous in the eastern world.

OPIMATÖRES, in the Roman army, had the direction of the provisions, and were to take care that the soldiers wanted nothing.

OPISTHODÖMOS, (from *οπίς* care, and *δομος*, a house,) the public treasury of the Athenians, situated behind Minerva's temple. Here was deposited not only the public money for present exigencies, but a thousand talents against particular emergencies, the misapplication of which was punished with death. In this place were kept registers of such as were indebted to the state. Jupiter Soter and Plutus were the guardian gods of the building; the latter was represented with expanded wings, to show that riches soon fly away.

OPISTHOGRÄPHUM, among the Greeks and Romans, a waste-book or schedule, on which were written extemporary things that required revival and correction. After the writing had been arranged and rectified, it was copied over again, on the back of every page, which was left blank for that purpose; hence the name.—This appellation was also given to books which were so filled with matter,

as to oblige the author to write on the outside of his volumes. To this Juvenal alludes, in his first satire, verse the 6th, "Scriptus et in tergo, necdum finitus Orestes."

OPLITODROMI, a name given by the Greeks to those who ran in armour at the Olympic and other public games.

OPSONOMI, Athenian officers, whose business was to inspect, regulate, and take care of the fish market. They were two or three in number, and appointed by the senate.

OPTERIA, a name given by the ancients to the presents made to a child, the first time a person saw it after the birth. — Opteria were likewise the presents which the bridegroom and his friends made to the bride, when she took off the veil, and showed her face to her spouse.

OPTIMATES, one of the divisions of the Roman people, opposed to Populares. Some say the Optimates were warm supporters of the dignity of the chief magistrate, and sticklers for the grandeur of the state; whereas the Populares boldly stood up for the rights of the people, pleaded for larger privileges, and laboured to bring matters nearer to a level. Tully says, that the Optimates were the best citizens, who wished to deserve the approbation of the better sort; and that the Populares courted the favour of the populace, not so much considering what was right, as what would please the people, and gratify their own thirst of vain glory.

OPTIONES, officers in the Roman army, who acted as assistants or lieutenants to every centurion. The Options were so called because they were the choice or option of the centurion in later times; though at first they were chosen by the tribune, or chief commander of the legion. These Options are sometimes called Succenturiones, and Tergiductores; the last name was given them because their post was in the rear of the company. — Options were not peculiar to the camp, but were also used in many other offices of life.

ORA, Saxon money or coin, valued at sixteen pence, and sometimes according to variation of the standard at twenty pence. It is a word which often occurs in Domesday, and the laws of king Canute.

ORACLES. Of all the various kinds of divination in use among the nations of antiquity, the Oracles were the most esteemed, because they were considered as coming more immediately from the gods; and on that account they were in so much credit, that in all doubts and dis-

putes their determinations were held sacred and inviolable. Hence Strabo reports that vast numbers flocked to them, to be resolved in all cases of difficulty and perplexity, and nothing of moment was entered on without first consulting some oracle. Thus Cræsus, before he durst venture to declare war against the Persians, consulted not only all the most famous oracles of Greece, but sent messengers as far as Lybia, to ask advice of Jupiter Ammon. Minos, the Cretan lawgiver, is said to have conversed with Jupiter, and received instructions from him how he might new model his government. Lycurgus also made frequent visits to the Delphian Apollo, and is said to have received from him the outline of that code of laws which he delivered to the Lacedæmonians. — Oracles were not confined to the Greeks; for we find that among the Egyptians the oracle of Buto was in the highest repute; and Herodotus mentions the application of two Egyptian kings to its shrine. In Palestine, also, we read of oracles being in existence; the most famous of which was that of Baal-zebub, king of Ekron, which the Jews themselves went often to consult. There were also Teraphims, the ephod made by Gideon, and the false gods adored in Samaria.

Among the Greeks, Oracles were certain temples, in which future events were made known to the devout inquirers, by means of priests or priestesses, who were supposed to converse familiarly with the gods, and to be inspired with extraordinary powers. Oracles obtained such credit and esteem among the Greeks, that they were consulted in all disputes and controversies. Nothing of moment was undertaken without first knowing the will of the gods; as, if a new form of government was to be instituted, if war was to be proclaimed, if peace was to be concluded, or if laws were to be enacted, the oracles were first to be consulted. There were several hundreds of these oracles established in different parts of Greece; but the principal ones were those of Abæ, a town of Phocia, mentioned by Herodotus; of Amphiaraus; of the Branchidae, at Didimus; of the Camps, at Lacedæmon; of Dodona; of Jupiter Ammon; of Apollo, at Delphi and Delos; of Trophonius, mentioned by Herodotus; of Chrysopolis; of Claros, in Ionia; of Mallos; of Patarea; of Pela, in Macedonia; of Phaselides, in Cilicia; of Sinope, in Paphlagonia; and of Orpheus' Head, mentioned by Philostratus in his life of Apollonius. The oracles in the greatest repute, however, were those of

Jupiter, at Dodona; of Trophonius, in Bœotia; of the Branchidæ, near Miletus; of Claros, in Ionia; and of Apollo, at Delphi; which we shall proceed to notice.

The oracle of *Dodona*, a city of the Molossians, in Epirus, was sacred to Jupiter, and gave answers either by vocal oaks, or doves, which had also their language, or by resounding basons of brass, or by the mouths of priests and priestesses. Certain instruments were fastened to the tops of oaks, which, being shaken by the wind, or by some other means, gave a confused sound. Servius observes, that the same word, in the Thessalian language, signified dove and prophetess, which had given room for the fabulous tradition of doves that spoke. This oracle is one of the most ancient on record. Its origin has been attributed to Deucalion, who built the city of Dodona, soon after the deluge. The fable says, that two black pigeons, taking their flight from Thebes in Egypt, one of them came to Lybia, where she commanded that an oracle should be erected to Hammon; the other to Dodona, where she sat upon an oak, and directed, with a human voice, that there should be, in that place, an oracle of Jupiter. Hence the term Πελῳῖαι, doves or prophetesses. Others relate, that this oracle was founded by the Pelasgians. (*Hom. Iliad* π. 235.) Anciently the diviners, when they were consulted, mounted an oak, from the top of which they gave their answers. (*Strabo*, vii.) Thence came the fable of the prophetic oak. In later times, the oracles were pronounced by three old women; which change was made, because Jupiter admitted Dione to his embraces, and to receive divine honours in this temple. Near the temple was a sacred grove, full of oaks, in which the Fauni, Dryades, and Satyri, were accustomed to dwell. This oracle is said to have ceased about the time of Augustus Cæsar. (*Strab.* lib. vii.) There were many other oracles dedicated to Jupiter, as at Elis, Pisa, Crete, &c.; from the latter of which, it is said, Minos received the ground-plan of his legislative code.

The oracle of *Trophonius* was in Bœotia, and thus originated. Trophonius and Agamedes, sons of Eresinus, having built the temple of Apollo at Delphi (*Suidas*), requested to be rewarded by him with the best thing that could happen to man. He granted their request, and that it should be effected on the third day afterwards; and in the morning of that day they were found dead. (*Cicero, Tusc. Quæst.* lib. i.) There are other

accounts of their death; one of which is, that Trophonius built himself a mansion under the ground, at Lebadea, a city of Bœotia, into which, when he entered, he pretended to be inspired with a knowledge of future events, and afterwards perished in this hole. He was worshipped by the name of Jupiter Trophonius. (*Strabo*, lib. ix. *Pausan. Bœotic.*) The place of this oracle was under the surface of the earth, and therefore called καταθῳον; and the persons who consulted it, καταθῳοντες. There are various fables concerning it. Pausanias (*lib.* ix.) has detailed the ceremonies necessary to undergo in consulting this oracle. After many preliminary ceremonies, as washing in the river, offering sacrifices, drinking a water called Lethe, from its quality of making people forget every thing, the votaries went down into his cave, by small ladders, through a very narrow passage. At the bottom was another little cavern, the entrance of which was also exceedingly small. There they lay down upon the ground, with a certain composition of honey in each hand, which they were indispensably obliged to carry with them. Their feet were placed within the opening of the little cave; which was no sooner done, than they perceived themselves borne into it with great force and velocity. Futurity was then revealed to them; but not to all in the same manner. Some saw, others heard, wonders. From thence they returned quite stupefied, and out of their senses, and were placed in the chair of Mnemosyne, the goddess of memory; not without great need of her assistance to recover their remembrance, after their great fatigue, of what they had seen and heard,—admitting they had seen or heard any thing at all!

The temple and oracle of the *Branchidæ*, in the neighbourhood of Miletus, so called from Branchus, the son of Apollo, was very ancient, and in great esteem with all the Ionians and Dorians of Asia. (*Herod.* l. i.) Xerxes, in his return from Greece, burnt this temple, after the priests had delivered its treasures to him. That prince, in return, granted them an establishment in the remotest parts of Asia, to secure them against the vengeance of the Greeks. After the war was over, the Milesians re-established that temple with a magnificence which, according to Strabo, surpassed that of all the other temples of Greece. When Alexander the Great had overthrown Darius, he utterly destroyed the city where the priests Branchidæ had settled, of which their descendants were at that

time in actual possession, punishing in the children the sacrilegious perfidy of their fathers.

Of the oracle of *Claros*, a town of *Ionis*, in *Asia Minor*, near *Colophon*, *Tacitus* relates something very singular, though not very probable. "Germanicus," says he, "went to consult *Apollo* at *Claros*. It is not a woman that gives the answers there, as at *Delphi*, but a man, chosen out of certain families, and almost always of *Miletus*. It is sufficient to let him know the number and names of those who come to consult him. After which he retires into a cave, and having drunk of the waters of a spring within it, he delivers answers in verse upon what the persons have in their thoughts, though he is often ignorant, and knows nothing of composing in measure. It is said, that he foretold to *Germanicus* his sudden death, but in dark and ambiguous terms, according to the custom of oracles."

The most famous, however, of all the Grecian oracles, was that of *Apollo* at *Delphi*. He was worshipped there under the name of the *Pythian*, a title derived from the serpent *Python*, which he had killed, or from a Greek word, that signifies to inquire, *πυθεσθαι*, because people came thither to consult him. From thence the *Delphic* priestess was called *Pythia*, and the games there celebrated, the *Pythian* games. *Delphi* was an ancient city of *Phocis* in *Achaia*. It stood upon the declivity, and about the middle, of the mountain *Parnassus*, built upon a small extent of even ground, and surrounded with precipices, that fortified it without the help of art. *Diodorus* says (lib. xiv.) that there was a cavity upon *Parnassus*, from whence an exhalation rose, which made the goats dance and skip about, and intoxicated the brain. A shepherd having approached it, out of a desire to know the causes of so extraordinary an effect, was immediately seized with violent agitations of body, and pronounced words, which, without doubt, he did not understand himself; but which, however, foretold futurity. Others made the same experiment, and it was soon rumoured throughout the neighbouring countries. The cavity was no longer approached without reverence. The exhalation was concluded to have something divine in it. A priestess was appointed for the reception of its effects, and a tripod placed upon the vent, called by the Latins *Cortina*, perhaps from the skin that covered it. From thence she gave her oracles. The city of *Delphi* rose insensibly round about this cave; and a temple was erected, which, at length, became

very magnificent. The reputation of this oracle almost effaced, or at least very much exceeded, that of all others. At first a single *Pythia* sufficed to answer those who came to consult the oracle, as they did not yet amount to any great number: but in process of time, when it grew into universal repute, a second was appointed to mount the tripod alternately with the first, and a third chosen to succeed in case of death or disease. There were other assistants besides these to attend the *Pythia* in the sanctuary, of whom the most considerable were called prophets. It was their business to take care of the sacrifices, and to inspect them. To these the demands of the inquirers were delivered by word of mouth, or in writing; and they returned the answers, as we shall see in the sequel. We must not confound the *Pythia* with the *Sibyl* of *Delphi*. The ancients represent the latter as a woman that roved from country to country, venting her predictions. She was at the same time the *Sibyl* of *Delphi*, *Erythræ*, *Babylon*, *Cumæ*, and many other places, from her having resided in them all. The *Pythia* could not prophesy till she was intoxicated by the exhalation from the sanctuary of *Apollo*. This miraculous vapour had not that effect at all times and upon all occasions. The god was not always in the inspiring humour. At first he imparted himself only once a year, but at length he was prevailed upon to visit the *Pythia* every month. All days were not proper, and upon some it was not permitted to consult the oracle. These unfortunate days occasioned an oracle's being given to *Alexander* the Great worthy of remark. He went to *Delphi* to consult the god, at a time when the priestess pretended it was forbidden to ask him any questions, and would not enter the temple. *Alexander*, who was always warm and tenacious, took hold of her by the arm to force her into it, when she cried out, "Ah, my son, you are not to be resisted!" or, "My son, you are invincible!" *Ανίκητος ει, ω παι*. Upon these words he declared he would have no other oracle, and was content with that he had received. — The *Pythia*, before she ascended the tripod, was a long time preparing for it by sacrifices, purifications, a fast of three days, and many other ceremonies. The god denoted his approach by the moving of a laurel, that stood before the gate of the temple, which shook also to its very foundations. As soon as the divine vapour, like a penetrating fire, had diffused itself through the entrails of the priestess, her hair stood upright upon her head; her looks

grew wild; she foamed at the mouth; a sudden and violent trembling seized her whole body, with all the symptoms of distraction and frenzy. She uttered, at intervals, some words almost inarticulate, which the prophets carefully collected, and arranged with a certain degree of order and connexion. After she had been a certain time upon the tripod, she was reconducted to her cell, where she generally continued many days to recover from her fatigue; and, as Lucan says, a sudden death was often either the reward or punishment of her enthusiasm. The prophets had poets under them, who made the oracles into verses, which were often bad enough, and gave occasion to remark, that it was very surprising that Apollo, who presided over the choir of the Muses, should inspire his priestess no better. But Plutarch informs us, that it was not the god who composed the verses of the oracle. He inflamed the Pythia's imagination, and kindled in her soul that living light which unveiled all futurity to her. The words she uttered, in the heat of her enthusiasm, having neither method nor connexion, and coming only by starts, if that expression may be used, from the bottom of her stomach, or rather from her belly, were collected with care by the prophets, who gave them afterwards to the poets to be turned into verse. These Apollo left to their own genius and natural talents; as we may suppose he did the Pythia when she herself composed verses, which, though not often, happened sometimes. The substance of the oracle was inspired by Apollo, the manner of expressing it was the priestess's own. The oracles were, however, often given in prose.

The general characteristics of oracles were ambiguity, obscurity, and convertibility, so that one answer would agree with several various and sometimes directly opposite events. They were always delivered in such dubious expressions or terms, that let what would happen to the inquirer, it might be accommodated or explained to mean as the event came to pass. When Cræsus was upon the point of invading the Medes, he consulted the oracle of Delphi upon the success of that war, and was answered, that by passing the river Halys, he would ruin a great empire. What empire, his own, or that of his enemies? He was to guess that; but whatever the event might be, the oracle could not fail of being in the right. As much may be said upon the same god's answer to Pyrrhus:—"Aio te, Æacida, Romanos vincere posse."

Under the cover of such ambiguities, the god eluded all difficulties, and was never in the wrong. Sometimes the answer of the oracle was clear and circumstantial. The emperor Trajan made a trial of the god at Heliopolis, by sending him a letter sealed up, to which he demanded an answer. The oracle made no other return, than to command a blank paper, well folded and sealed, to be delivered to him. Trajan, upon the receipt of it, was struck with amazement to see an answer so correspondent with his own letter, in which he knew he had written nothing. But these singular coincidences have been clearly and satisfactorily exposed by Lucian of Samosata, who detected many of their ingenious impositions; and in modern times the famous Kircher, to account for some strange things that are related of the Delphic oracle, contrived and fixed a tube so in his bed-chamber, that when any one came to call him at the garden gate, next to his lodgings, though they spoke no louder than ordinary, he heard them as plain as if they had been in the room, and returned them an answer with the same ease of conveyance. This tube he afterwards removed into his museum, and fixed it so artificially within a figure, that the statue, as if it had been animated, opened its mouth, moved its eyes, and seemed to speak; from whence he supposed the Pagan priests, by making use of such tubes, used to make the superstitious people believe the idol returned them answers to their questions. Thus we find that when the idolatrous statues at Alexandria were demolished, in the fourth century, some were found that were hollow, and so disposed against the walls, that a priest could stand behind unperceived, and speak through the mouth. It was probably in this manner that the head of Orpheus, in the isle of Lesbos, appeared to speak, and that the oracles were delivered from the sacred grove around the temple of Jupiter at Dodona.

Though the Romans consulted the Grecian oracles upon many occasions, and had few oracles in their own country; yet we must not omit mentioning the Cumæan oracles, which were delivered by the Sibyl of Cumæ; for an account of which see the article SIBYL.

On the introduction of Christianity, the ancient oracles appear to have fallen gradually into disuse. Eusebius endeavoured to persuade the Christians, that the coming of Jesus Christ had struck the oracles dumb; though it appears, from the laws of Theodosius, Gratian, and Valentinian, that the oracles were still consulted as late as the year 385.

Cicero says, the oracles became dumb, in proportion as people, growing less credulous, began to suspect them for cheats. Plutarch alleges several reasons for the ceasing of oracles: among others, the forlorn state of Greece, ruined and desolated by wars; when the priests, from the smallness of the gains thence arising, sank eventually into poverty and contempt.

In the Middle age, however, and especially during the darker periods of papal history, numerous impositions were practised upon the credulity of the multitude. Thus many oracular or prophetic rhapsodies appear to have existed both in Armorica and Wales, long before Geoffrey of Monmouth, in the twelfth century, introduced to the notice of the English that incoherent collection of absurdities, which was entitled the *Prophecies of Merlin*. Whether, in the form in which he has brought them forward, they are to be regarded wholly or in part as the fabrication of that writer, has been the subject of much inquiry and conflicting opinion: it cannot, however, be doubted that he contributed, more than any other individual, to give them the currency which they long maintained. It is well known that Geoffrey was the author or compiler of two works of this description; one set of prophecies contained in his *Brut*, which he attributes to Merlin Emrys, or Ambrosius, who is said to have lived in the time of Vortigern; and another series introduced in his life of Merlin Sylvestris, who is reputed to have flourished in the days of Arthur. When these made their appearance, but especially the former, (for the latter seem not to have been so universally known), they were received with astonishment; and the impression they communicated continued to possess and occasionally to agitate the minds of the people of this country for several ages. In the present day it may appear ridiculous and surprising, when we consider with what avidity any thing was received under the authority of Merlin, and how widely his pretended vaticinations were circulated. His renown spread into other lands. Alanus de Insulis, a foreigner, and a celebrated scholar, contributed to this, by writing a copious commentary upon them; historians quoted and applied them to passing events; and in the dawn of reviving literature, the earlier efforts of the press were directed to the diffusion of them. Their practical influence throughout Wales and England was very extensive. Like the books of the Italian Cumæan Sibyl, they were applied to on grave occasions; they gave sanction to doubtful claims, or animated

revolutionary attempts; and were always considered in a state of progressive accomplishment. As these awful denunciations respected political vicissitudes, and were directed to rulers as well as to the community, they excited the interest of all orders of society; and, when they were cited, at once amazed the gaping multitude, and "with fear of change perplexed monarchs." Some hardier spirits, indeed, there might be, who doubted; but the major part in these days of darkness, and especially in seasons of civil trouble, clung to any hint that could be collected from them with earnest expectation of fulfilment. Not only the unlettered, who had little means of knowing them, except upon the report of others, but churchmen and laymen of rank and education, and many of the learned, such as they chiefly were, held them in profound reverence. In council or in fight, either party, who could force a construction of any existing or pretended passage in their favour, confidently anticipated success. And as artifice took advantage of them, credulity was ensnared by them. To this cause the Welsh have attributed the catastrophe that awaited Llewellyn, their last prince, who was encouraged, by a prophecy out of Merlin Ambrosius, to that resistance which ended in his death, and the subjugation of his kingdom. Perhaps at no period was the rage for these predictions at a greater height than in the reigns of Richard II., Henry IV., and Edward IV. The reception that the Merlin of Geoffrey had met with, encouraged a succession of imitators. Stimulated by the fashion of the times, and the known love of the marvellous, this class of impostors, in their additions to expressions borrowed from the original Merlin, contrived to mix up the certainties of the past with the probabilities of the future, so that the whole should carry an air of mystery; and they adapted their materials to the views of individuals, or to some particular expected occurrences. Examples of this are to be seen in numerous MS. collections of metrical and prosaic prophecies which have descended to us from the monastic libraries. The character of many of these indicates that they are referable to the above reigns; and some of them bear strong internal evidence of having been composed for special purposes. They usually formed a part of the scanty collections of the day, and were, as the earl of Northampton says, "chained to the desks of many libraries in England with great reverence and estimation." Their contents are often miscellaneous; but the volume not unfre-

quently bears the title of Merlin, whose mighty name swallows up all the rest. The list of authorities is curious. In them may be found prophecies of the Merlins Ambrosius and Sylvestris, of Gildas and Bede; the revelations of St. Edward the king, St. Bridget and St. Thomas of Canterbury; prophecies of Mahomet, Hermericus, of the daughter of St. Germanus, of an anchorite, an Italian Sibyl, Toletus, Galfridus Eglyne, William Stapylton, Donakaman, Johannes de Muris. But the most copious of these writers, and one who was much in fashion in the time of Richard II., is John Brydlington. His work consists of seven hundred and eight lines, composed in Leonine Latin verse. The style and matter of all these writers is beneath criticism. They are what Hotspur happily terms, "a deal of skimble-skamble stuff." As to those of Merlin, and his more immediate imitators, no better comment can be offered upon them than that of the learned Powel, in his annotations upon the Itinerary of Giraldus Cambrensis. "Obscura quidem illa, et nihil certi continentia, quæ vel antequam eveniant sperare, vel cum evenierint promissa, vera audeas affirmare. Præterea, ita composita sunt, ut eadem ad multa diversarum rerum eventa sensibus ambiguis et multiplicibus circumflectere et accommodare quis possit. Et quamquam multi his et hujusmodi imposturis delusi et decepti perierint; tamen hominum credulorum tanta est insania, ut quæ non intelligant, quovis sacramento vera esse contendere non dubitent: nec in manifesto interim deprehensi mendacio, se coargui patiantur. Ea est humani ingenii vanitas et stultitia cum à verâ divini verbi regulâ deflexerit."

ORAKYS, in the Middle age, a kind of fire-arms, or fire-balls, which Dr. Leyden says, "were probably the original species of fire-arms, and have been used from time immemorial by the Hindoo and Chinese tribes." Grose calls them artillery.

ORARIUM, among the Romans, a kind of handkerchief, or piece of cloth, which the spectators at the public shows of Rome waved in token of approbation. Aurelian first made donations of them to the people. They were even waved in the churches of the first Christians, in applause of the sermon. The term was also applied to a vestment of priests and deacons, worn over the tunic or dalmatic.—*Vopiscus*.

ORATORS, of Rome, were in high repute. They differed from the *Patroni*, who were allowed only to plead causes on behalf of their clients; whereas the former

might quit the forum, and ascend the rostra or tribunal, to harangue the senate or the people. The orators had rarely a profound knowledge of the law; but they were eloquent, and their style was generally correct and concise. They were employed in causes of importance, instead of the common patrons. Orators, in the violence of elocution, used all the warmth of gesture, and even walked backwards and forwards with great heat and emotion; this it was which occasioned a witticism of Flavius Virginius, who asked one of those walking orators, "Quot millia passuum declamasset?" (How many miles he had declaimed.) Similar to the Roman orators were the Grecian Rhetores.

ORCHESTRA, in the Grecian theatres, was that part of the proscenium, or stage, where the chorus used to dance. In the middle of it was placed the *λογεον*, or pulpit. The orchestra was of a semi-circular form, and surrounded with seats. In the Roman theatres, the orchestra made no part of the *scenæ*, but answered nearly to the pit in our play-houses, being taken up with seats for senators, magistrates, vestals, and other persons of distinction. The actors never went down into it.

ORCINI LIBERTI, a name given to such of the *Liberti* among the Romans as had been made free by testament, because their freedom did not commence till their masters were gone to Orcus, i. e. dead.

ORDEAL, (*Sax. or great, and dele judgment*), in the Middle age, a peculiar form of trial for discovering the guilt or innocence of accused persons. It was practised in France and Germany; and was in use among the Saxons in the time of Edward the Confessor. It also prevailed in the Norman period; but was abolished by a decree of Henry III. Agreeably to the laws of ordeal, when an offender being arraigned pleaded "Not guilty," he might choose whether he would put himself for trial upon God and the country (by twelve men); or upon God only; and then it was called the judgment of God, presuming that he would deliver the innocent. (*Terms de Ley*.) The latter was by two ways, one by water, and another by fire. The water ordeal was performed either in hot or cold. In cold water, the parties suspected were adjudged innocent, if their bodies were not borne up by the water contrary to the course of nature. In hot water, they were to put their bare arms or legs into scalding water, which, if they brought out without injury, they were considered innocent of the crime. They who were tried by the fire ordeal, passed bare-footed and blind-fold over

nine hot glowing plough-shares, or were to carry burning irons in their hands, usually of one pound weight, which was called *simple ordeal*; or of two pounds, which was *duplex*; or of three pounds weight, which was *triplex ordalium*; and accordingly as they escaped, they were judged innocent or nocent, acquitted or condemned. This fire ordeal was for freemen and persons of better condition; and the water ordeal for bondmen and rustics. (*Glanv.* lib. iv.) The horrible trial by fire ordeal in the first degree, queen Emma, mother of Edward the Confessor, underwent, on a suspicion of her chastity. An example of the second kind is also mentioned in our books of a company of persons suspected to be stealers of the king's deer, in the reign of William II., who, having carried burning irons without injury, on its being reported to the king, he received it with remarkable indignation, and replied, "Quid est id? Deus est justus Judex: perat qui deinceps hoc rediderit!"—It is generally admitted that trial by ordeal, in the Middle age, was often little else than a juggling trick, which the priests conducted as best suited their views. It often happened that the accused was committed to their care during three entire days previous to the trial, and remained in their custody for the same space after it was over. The ordeal took place in the church under their own immediate inspection. They not only consecrated, but heated, the iron themselves. Mass was then said, and various ceremonies were performed, all calculated to divert the attention of the spectators; and, when the operation was over, the part which had been exposed to the fire was carefully bound up and sealed, not to be opened until the end of the third day. Doubtless, therefore, the time before the trial was occupied in preparing the skin to resist the effects of heat, and that afterwards in obliterating the marks of any injury that it might have sustained. That such was the fact, has, indeed, been acknowledged in the works of Albertus Magnus, a Dominican friar, who, after the trial by ordeal had been abolished, published the secret of the art, which, if his account be correct, consisted in nothing more than covering the hands and feet at repeated intervals with a paste made of the sap of certain herbs mixed together with the white of an egg.—This deception was, however, practised in times far more remote than the period to which we have alluded. There was anciently an annual festival held on Mount Soracte, in Etruria, at which certain people called *Hirpi* used to walk over live embers; for which performance they were allowed some pecu-

liar privileges by the Roman senate. The same feat was achieved by women at the temple of Diana, at Castabala, in Cappadocia; and allusion is even made, in the *Antigone* of the Grecian poet Sophocles, who wrote nearly five centuries anterior to our æra, to the very species of ordeal which has been just noticed.

ORDEAL BREAD, a kind of superstitious trial, connected with the law of ordeal just described, in use among the Saxons and Normans. It was intended to purge themselves of any accusation, by taking a piece of barley bread, and eating it with solemn oaths and execrations, that it might prove poison, or their last morsel, if what they asserted or denied were not punctually true. These pieces of bread were first execrated by the priest, and then offered to the suspected guilty person to be swallowed by way of purgation—for they believed a person, if guilty, could not swallow a morsel so accursed—or, if he did, it would choke him. It is conjectured that corned bread was originally the very sacramental bread, consecrated and devoted by the priest, and received with solemn abjuration, and devout expectance that it would prove mortal to those who dared to swallow it with a lie in their mouth; till at length the bishops and clergy were afraid to prostitute the communion bread to such rash and conceited uses, when, to indulge the people in their superstitious fancies and idle customs, they allowed them to practise the same judicial rite, in eating some other morsels of bread, blest or cursed to the like uses. It is recorded of Godwin earl of Kent, in the time of Edward the Confessor, that on his abjuring the murder of the king's brother, by this way of trial, as a just judgment of his solemn perjury, the bread stuck in his throat, and choked him. (*Ingulph.*) This, with other barbarous ways of purgation, was by degrees abolished.

ORDERS of ARCHITECTURE. The origin of the three Orders of Architecture, Doric, Ionic, and Corinthian, (which the Greeks brought to so much perfection in symmetry and beauty, and which still continue to be the pride and ornament of modern times,) has been attributed to the early Egyptians; and indeed the numerous remains of temples at Apollinopolis, Hermopolis, &c., as described by Denon and others, confirm the truth of this supposition. The earliest Egyptian column was simply a stalk of the lotus, topped by its calix: the base of the column was the foot of the same plant at its issue from the root; the part nearest the shaft

being a bundle of lotus stems. At Philæ, where occurs the finest style of the last æra of Egyptian power, the capitals of the columns are the most beautiful, the most ingeniously composed, and the best executed of all those which Denon saw in Egypt. The lotus is the ornament which reigned everywhere; and it is interlaced with infinite grace in the volutes of the Ionic and Composite capitals. The capitals presumed to be the most ancient, though, in fact, only the Doric elongated, may have been derived from the tuft of the palm before development. Another shows the origin of the Ionic volute, the caulicoles of the Corinthian capital, and the guttæ of the Doric entablatures.—The Tuscan and the Composite orders, which are generally enumerated with the three Grecian ones, may be considered as mere bastard productions first adopted by the Romans,—the Tuscan being a corruption of the Doric, which probably originated with the first Grecian settlers in Tuscany; and the Composite being simply a combination of the Ionic and Corinthian, having the volute of the one, and the acanthus-leaf ornaments of the other. As it is the more general custom, however, to class them with the three Grecian orders, we shall proceed to notice them under the usual heads of Tuscan, Doric, Ionic, Corinthian, and Composite.—What formed an Order (as we have already observed under the article on Architecture), was the column with its base and capital surmounted by an entablature, consisting of an architrave, frieze, and cornice, the whole sustained by a pedestal. The Etruscans and the Dorians departed the least from the ancient simplicity and heaviness of style. The Ionians introduced some elegancies, and a kind of effeminacy. But when afterwards Greece became the metropolis of the fine arts, architecture was more ornamented; luxury even entered into it; for that is implied by the Corinthian order. The shaft of the Grecian column was usually composed of a cylinder, gradually diminishing towards the top, about one sixth of its diameter; and all parts of the composition were regulated by the size of the column at the base.

The Tuscan order, as already observed, originated in Tuscany, and is the simplest and most massive of all the orders. It was therefore used in works where strength and plainness were desirable; and it has been used with great effect in that durable monument of ancient grandeur the Trajan column. Its various parts consist of the pedestal, the plinth, the torus, the fillet or cincture, the shaft, the fillet and the astragal, the

collarine or gorge, the ovolo, the abacus, the architrave, the frieze, the cavetto, the gacciolatrio, the corona, and the cima. Palladio gives the proportions of the Tuscan column, which, he observes, should be fourteen modules, or seven diameters in length, together with its base, and that its diminution should be a fourth part of its size. Vitruvius (lib. iii. c. 12), gives instructions for the diminution of these columns, and will have the lower diameter of a Tuscan one, which is 16 feet in height from the base to the capital, divided into six parts, allowing five for the top. Of those from fifteen to twenty feet, their lower diameter was to be divided into six parts and a half, five and a half for the top. From twenty to thirty, the diameter was divided into seven parts and a half, six and a half whereof were to be given to the top: but from forty to fifty, the diameter was to be divided into eight parts, allowing seven to the top, from whence would issue a handsome diminution.

The Doric order was so called from Dorus, who first built a magnificent temple in Argos, and dedicated it to Juno; though some attribute its origin to the Dorians. The character of this order is grave, robust, and of masculine appearance, whence it is figuratively termed the Herculean order. The Doric possesses nearly the same character for strength as the Tuscan, but is enlivened with peculiar ornaments in the frieze and capital, which are inseparable from it. The parts consist of the base, the dado, the cimacia, the plinth, the lower torus, the cavetto, the shaft, the cimbia, the collarine, the filets, the ovolo, the abacus, the cimacio, the second fascia, the first fascia, the guttæ, the tænia, the frieze, the triglyph, the cavetto, the ovolo, the corona, the gola reversa, and the gola recta. Some time after its invention they reduced it to the proportion, strength, and beauty of the body of a man. Hence, as the foot of a man was judged the sixth part of its height, they made the Doric column, including the capital, six diameters high, i. e. six times as high as thick. Afterwards they added another diameter to the height, and made it seven diameters. The characters of the Doric order are now (to the height of its column) eight diameters; with a frieze, which is enriched with triglyphs, drops, and metopes; its capital, which is without volutes; and its admitting of cymatiums. Vitruvius complains of the Doric as very troublesome and perplexing, on account of the triglyphs and metopes, so as scarce to be capable of being used, except in the *pycno-*

style, by putting a triglyph between two columns; or in the *areostyle*, by putting three triglyphs between each two columns. — In the ancient remains of the Doric order, now existing in different parts of Greece, three styles are discernible; and the general rule is that the shorter the column the more ancient. Thus the earliest Doric column is less than five diameters; the second Doric commences when the length of the columns was six diameters; the third and degenerated Doric is known by being more than six diameters. The earliest style occurs at Thoricon and Corinth. The columns of the first have no bases, being simply placed upon a flat band of marble not larger than their lower diameter. The proportion is very short, and there appear no remains of architrave, frieze, or cornice. The columns are plain, and have less than five diameters in height. The other set of columns is taken from a very ancient temple at Corinth. The columns are extraordinarily short, being twenty-two and a half feet high, and six diameter; which gives only four diameters for the whole height of the column, including the capital. The second Doric style commences when the column was fixed to six diameters by the Greeks who passed from Athens into Asia Minor. The temple of Theseus is a specimen. The columns are six diameters high, and the entablature third of the column. At this period the triglyphs, &c., first appear; the date being about 2,300 years ago. The third Doric commences when the columns were above six diameters in length. The difference between this style and the ancient Doric is, that the shaft of the column diminishes less; the entablature is lower, and the cornice more salient, and fuller of mouldings. — The temple of Augustus at Athens is remarked, by Le Roy, to be the source of all the changes which the Romans made in the Doric order, as to the proportions which had been in use from the time of Pericles. The degenerated Roman Doric is peculiar to the theatre of Marcellus.

The Ionic order, the column of which is more slender and much more graceful than that of the Doric, derived its origin from Ionia, a province of Asia, where the arts were much cultivated. It is particularly distinguished from the Tuscan and Doric by the volutes, or ram's horns, which adorn its capital, as well as the ovolo mouldings. This column was a medium between the massive and delicate orders, the simple and the rich. Its height is eighteen modules, or nine diameters of the column taken at the bot-

tom. When it was first invented, its height was but sixteen modules; but the ancients, to render it still more beautiful than the Doric, augmented its height by adding a base to it, which was unknown in the Doric. M. le Clerc makes its entablature four modules and ten minutes, and its pedestal six entire modules; so that the whole order makes twenty-eight modules and ten minutes. Palladio will have this column, with its capital and base, nine modules high, (making the module a diameter of the column below); its architrave, frieze, and cornice, were a fifth part of the height of the column, and the intercolumniations two diameters and a quarter, which he believes the most commodious, and the most fit to strike the eye agreeably. Vitruvius says that Hermogenes adopted this order, because it enabled him to vary the intercolumniations, the height of the column being more, as these were closer; viz. ten diameters in the *picnostyle* (or intercolumniation of one diameter and a half); eight diameters and a half in the *diastyle* and *eustyle* (or space of three diameters or two and a quarter); nine and a half diameters in the *sistyle* (or interval of two diameters); and in the *areostyle*, where they were very distant, the columns were eight diameters. The ancients used a similar base, both in the Corinthian and Ionic. — Whatever was the original form of the Ionic capital, it is certain that the most important specimens ever executed still remain upon the shores of Asia Minor, where the fronts and flanks are different in their form. At the temple of Apollo at Phigaleia, older than any of these, every face is made to correspond — a practice coinciding with most specimens of this order at Pompeii, and to which the Athenian architect was obliged to resort at each angle of his building.

The Corinthian Order is the richest and most highly finished of all the orders. To the volute of the Ionic capital it superadded a tasteful assemblage of foliated ornaments, which have been the admiration of all ages. The invention of the elegant capital with which it is adorned, has been attributed to Callimachus, a Corinthian sculptor, who, seeing a basket covered with a tile over the root of an acanthus plant, which grew on the grave of a young lady, was so struck with the appearance, that he executed a capital in imitation of it, in which the tile was represented by the abacus, the leaves of the acanthus by the volutes, and the basket by the body of the capital. The Corinthian has several characters, whereby it is distinguished from the rest. Its capital is adorned with

two rows of leaves, between which rise little stalks or caulicoles, whereof the volutes are formed, which support the abacus, and are sixteen in number. It has no ovolo, nor even abacus, properly speaking; for the member that goes by that name is entirely different from the abacus in the other orders; being cut with a sweep, in the middle, on which is carved a rose, or other ornament. Palladio makes the Corinthian columns nine modules and a half in height, including both their base and capital (and in case they are to be fluted) with twenty-four flutes or hollows, whose depth is in proportion to half their breadth. The plan, or interval between two flutes, he makes one-third part of the breadth of those flutes. The architrave, frieze, and cornice, are a fifth part of the height of the column. He will have the altitude of the pedestal one-fourth part of the height of the column, and divides it into eight parts; one for the cymatium, two for the base, and the other five for the dye. — Dr. Clarke says that the rarest specimen of Grecian architecture is in the Church of Saint Demetrius at Thebes. It consists of several beautiful capitals of that most ancient and chaste pattern of the Corinthian order, which is entirely without volutes at the corners, and has a single wreath of the simplest acanthus foliage to crown its base. In some of the specimens of Corinthian architecture in Greece, the attention of the ancient sculptor to simplicity has been so severe, that even the edges of the foliage have not been ruffled. The finest specimen of the next kind of Corinthian is probably that of the Choric monument of Lysicrates.

The Composite order was invented by the Romans, and partakes of the Ionic and Corinthian orders, but principally of the latter, particularly in the leaves of the capital. The establishment of this order shows that the Greeks had, in the three original orders, exhausted all the principles of grandeur and beauty; and that it was not possible to frame a fourth but by combining the former. The proportions of this order are not fixed by Vitruvius; he only marks its general character, by observing that its capital is composed of several parts taken from the Doric, Ionic, and Corinthian. He does not seem to regard it as a particular order; nor does he vary it at all from the Corinthian, except in its capital. In effect it was Serlio who first added the Composite order to the four of Vitruvius, forming it from the remains of the temple of Bacchus, the arches of Titus, Septimius, and the Goldsmiths: till then this order

was esteemed a species of the Corinthian, only differing in its capital. Palladio makes the columns of the Composite ten modules long; and the intercolumniation in the designs of colonnades, one diameter and a half. He makes this order slenderer than the Corinthian, and its pedestal one-third of the altitude of the column. He gives to the Composite capital the same measures with the Corinthian, but varies from it in the volutes, the ovolo, and astragal, which he cuts into beads; which members he borrows from the Ionic. — The arch of Titus is allowed to be the most ancient edifice in which the Composite order appears. At Pompeii is a portico, originally of the Doric order, but transformed by means of plaster into the Corinthian, the capitals borrowing a part of the shaft, already too short. They are nearly all different, both in form and colour. The metopes and mutules are filled up with tiles and stucco, the whole painted in an endless variety of ornaments. — Twisted columns, which appear on a sarcophagus published by Gruter, were only adopted by the Romans in the decline of architecture.

ORDINARI, a name given to gladiators, who were appointed to exhibit combats on certain stated days.

ORFRAIES, a sort of cloth of gold, frizzled or embroidered, formerly made and used in England, worn by our kings and nobility. The clothes of the king's guards were called Orfraies, because adorned with such works of gold. Mention is made of these Orfraies in the Records of the Tower.

ORGANS, are supposed by some to have been of oriental origin; by others to have been derived from the Greeks. Vitruvius describes one in his tenth book. The emperor Julian has an epigram in their praise. St. Jerome mentions one with twelve pair of bellows, which might be heard a thousand paces, or a mile; and another at Jerusalem, which might be heard to the mount of Olives. Ctesibius of Alexandria, who lived in the reign of Ptolemy Evergetes, is said to have first invented organs that played by compressing the air with water, as is still practised. Archimedes and Vitruvius have left us descriptions of the hydraulic organs. Bartholine and Bianchini suppose that the first idea of an organ was taken from the *syrix*, or pipe of Pan, which after being improved into *tibia utricularis*, or bagpipes, were further perfected by the addition of keys. The *sommiero* of an ancient organ, before the year 580, was but two feet long, and one fourth of their

measure broad, and contained only thirty pipes and fifteen keys. They had bellows on the back part, like the modern regals. Sir H. Spelman conceives there were some in England temp. Edgar, about 958. (*Spelm. Gloss.*) Dunstan gave to the church at Malmesbury one with brass pipes. (*Malms. de Pontif.*) Alswyn, who lived about the same time, built an organ for Ramsey abbey, which had brass and copper pipes, blown into by bellows, played upon with keys, and proper stops. The Anglo-Saxons had copper pipes. Wulstan, in his prologue to the life of St. Swithin, mentions one with twelve pair of bellows above, fourteen below, four hundred pipes, and seventy strong men required to work it. (*Du Cange.*) In the fourteenth century they were very general in abbeys: Davies mentions more than one in a church. In 1450, that of St. Albans was the best in the kingdom. In parish churches they were exceedingly rare in the seventeenth century, and anciently placed on the north side, in order that the organist might not turn his back upon the altar. In the grand rebellion they were all put down. James I. introduced them into Scotch churches.

ORGIA, (from *ὄργη* phrenzy), festivals in honour of Bacchus, similar to the Bacchanalia, to which the reader is referred. Orgia, however, was a common name for all kinds of festive occasions, though more especially applicable to those sacrifices offered to Bacchus.

ORICALCUM, among the Greeks, a peculiar kind of mixed metal in very general use. It was made on the same basis that we make brass at present; but they had several ways of doing it, and distinguished it into several kinds. Pliny, indeed, tells us of one natural mine of this metal, found somewhere, of much higher value than the artificial; but that it was at last exhausted. This, however, is contrary to the opinion of all the Greek writers, who declare that orichalcum was made with copper and lapis calaminaris, as brass is now made. Orichalcum Album was made by mixing an earth with copper while in fusion; but what that earth was we are nowhere informed. This composition acquired a peculiar brightness, and continued ductile.

ORIGENIANS, a sect of heretics, who took their rise from Origen Adamantius, being a distinct sect from the Origenists, who sprang from the great Origen. Like the Gnostics, they used several apocryphal books, rejected marriage, &c.

ORIGENISTS, an early Christian sect, who pretended to draw their opinions from the writings or books of Origen.

They maintained that Christ was the Son of God in no other way than by adoption and grace; that compared with men he was truth, but with God the contrary; that souls were created before the bodies, and that they sin in heaven; that the sun, moon, stars, and the waters that are under the firmament, have all souls; that bodies shall rise in a round form; that the torments of the devil and damned souls shall have an end; and that the fallen angels shall, after a time, be restored to their first condition. These tenets existed in the fourth, fifth, and sixth centuries, and spread among the monks of Egypt.

ORIGINARI, an appellation given by the Romans to slaves born in their masters' houses, who were also called Vernæ.

ORNITHOMANCY, divination by means of birds, practised by the Greeks and Romans. See OMENS.

ORPHEOTELISTÆ, persons initiated in the Orphic mysteries. They assured all who were admitted into their society of certain felicity after death: this made Leotyichides, the Spartan, reply to Philip, one of that order, who was boasting of this assurance, "Why do you not die then, you fool, that you may get rid of your misfortunes, together with your life." An oath of secrecy was required at their initiation, and this was indeed the principal thing expected from them.

ORYGMA, among the Athenians, a dark and noisome hole, in which criminals were confined, and executed after conviction. The top was secured with sharp spikes to prevent an escape, and the bottom was full of prongs to pierce and torment those thrown into it. It was sometimes called Barathron.

OSCHOPHORIA (from *οἶνος* vine leaves, and *φέρω* to carry,) a feast celebrated by the Athenians on the 10th of October, in honour of Bacchus and Ariadne. Theseus instituted the feast, after he had delivered his native country from the tribute of seven youths and seven virgins (which they were obliged to send to the king of Crete every year, to be devoured by the Minotaur,) by killing that monster, with the help of Ariadne, the daughter of Minos, king of that isle. The ceremony of this feast was thus: they made choice of two young gentlemen dressed like young women, who carrying branches of vines in their hands, went thus in procession from the temple of Bacchus to the temple of Minerva; after which all the young gentlemen of the city ran races for a prize, with vine-branches in their hands, from one temple to the other. The original institution of

this festival is thus mentioned by Plut. in *Thes.* "Theseus at his return from Crete, forgot to hang out the white sail, by which his father was to be apprized of his success. This neglect was fatal to Ægeus, who threw himself into the sea and perished. Theseus no sooner reached the land, than he sent a herald to inform his father of his safe return, and in the meantime he began to make the sacrifices which he vowed when he first set sail from Crete. The herald, on his entrance into the city, found the people in great agitation. Some lamented the king's death, while others, elated at the sudden news of the victory of Theseus, crowned the herald with garlands in demonstration of their joy. The herald carried back the garlands on his staff to the sea shore, and after he had waited till Theseus had finished his sacrifice, he related the melancholy story of the king's death. Upon this, the people ran in crowds to the city, shewing their grief by cries and lamentations. From that circumstance therefore, at the feast of Oschophoria, not the herald but his staff is crowned with garlands, and all the people that are present always exclaim ἰλαλεν, ιν, ιν, the first of which expresses haste, and the others a consternation or depression of spirits." The historian further mentions, that Theseus, when he went to Crete, did not take with him the usual number of virgins, but that instead of two of them, he filled up the number with two youths of his acquaintance, whom he made pass for women, by disguising their dress, and by using them to the ointments and perfumes of women, as well as by a long and successful imitation of their voice. The imposition succeeded, their sex was not discovered in Crete, and when Theseus had triumphed over the Minotaur, he, with these two youths, led a procession with branches in their hands, in the same habit which is still used at the celebration of the Oschophoria. The branches which were carried were in honour of Bacchus or Ariadne, or because they returned in autumn when the grapes were ripe.

OSCILLA, small images of wax or clay made in the shape of men or women, and consecrated to Saturn, to render him propitious.—Oscilla is sometimes used to signify a kind of masks scooped from the bark of trees, and worn by the performers of comedy in the ruder ages of Rome. In this sense we meet with it in Virg. Geo. ii. 386. It is also used to signify little heads or images of Bacchus, which the countrymen of old hung upon trees, that the face might turn every way, out of a

notion that the countenance of this god gave felicity to themselves, and fertility to their vineyards. An allusion to this opinion and custom is found in Virg. Geo. ii. 388.

OSCINES, an appellation given by the Romans to those birds whose chattering and notes were regarded as omens and predictions. Of this sort were crows, pies, jays, owls, ravens, &c.

OSCULUM PACIS, in the Middle age, a custom of the church, according to which, in the celebration of the mass, (after the priest had spoken the words, "*Pax Domini vobiscum*,") the people kissed each other. Afterwards, when this custom was abrogated, another was introduced; which was, whilst the priest spoke the aforementioned words, a deacon offered the people an image to kiss, which was commonly called *Pacem*.—*Mat. Paris.*

OSIRIS. For Symbols, &c. see GODS, and MYTHOLOGY.

OSSILEGIUM, (from *ossa* bones, and *lego* to collect,) among the Romans the act or ceremony of collecting the funeral ashes of the dead, after the funeral-pile was burnt down. It was performed by the friends or near relations of the deceased. The persons concerned in gathering up the remains, first washed their hands, and ungirt their garments. When all the bones were collected, they were washed with wine, milk, perfumes, and the tears of friends. After this ceremony was over, the relics were put into an urn, and the urn was deposited in a sepulchre. This ceremony was performed in the same manner by the Greeks, and called *Οσσελογιον*.

OSTIUM, among the Romans, the entrance or mouth of a harbour, between the arms of the semi-circle, of which figure their harbours generally were. The mouth of the harbours were sometimes called *fauces*.

OSTRACISM, (from *οστρακον* a shell, or tile,) a kind of condemnation, or popular judgment, among the Athenians, when by a plurality of voices they condemned to a ten years' banishment, those who were either too rich, or had too much authority or credit; from the apprehension that they might become tyrants over their native country; but the measure was not attended with any confiscation of their goods or estate. This form of popular trial was first instituted by Calisthenes; and the manner was thus: the people wrote the names of those they most suspected, upon small pieces of tiles or shells; these they put into an urn or box, which they presented to the senate. On a scrutiny, he whose name was oftenest written,

was sentenced by the council to be banished "ab aris et focus." If the tiles did not, however, amount to 6000, the ostracism was void. The practice was at last abused, and those whose merit deserved best of the commonwealth fell under the popular resentment; as Solon, the legislator; Aristides, the most noted for his justice; Miltiades, for his victories, &c.; so that it was in the end abolished. It is related of Aristides, when the trial by ostracism was proceeding against him, that a peasant, who could not write, and did not know Aristides, applied to him, and desired him to put the name of Aristides upon his shell. "Has he done you any wrong," says Aristides, "that you are for condemning him in this manner?" "No," replied the other, "I do not so much as know him; but I am quite tired and angry with hearing every body call him the Just." Aristides, without saying a word more, calmly took the shell, wrote his name in it, and returned it. He set out for his banishment, imploring the gods that no accident might befall his country, to make it regret him. The great Camillus (says Livy, lib. v.) in a like case, did not imitate his generosity, and prayed to a quite different effect, desiring the gods to force his ungrateful country, by some misfortune, to have occasion for his aid, and recall him as soon as possible. "O fortunate republic, (exclaims Valerius Maximus, speaking of Aristides' banishment,) which, after having so basely treated the most virtuous man it ever produced, was yet able to find citizens zealously and faithfully attached to her service!" — In the Middle age, a singular species of ostracism existed in the Canton of Vallais, as mentioned by Bakewell in his Travels. He says that when it was intended to drive away any powerful and obnoxious member of the state, a large club was provided, the end of which was rudely carved into the shape of a man's head, the supposed representation of the obnoxious party. Every one who wished his expulsion drove a nail into this club, and when the number of nails was thought to be sufficiently great, this emblem was carried in procession before the house of the offender, who was summoned to justify his conduct; but he was already condemned without being heard in his defence, and ordered to emigrate in a certain time. If he refused to obey the sentence, his house was attacked and pillaged.

OSTREARIA, a name given to the oyster-beds of the Romans, first invented by Sergius Orata. Oysters were considered

by them a great luxury, and their propagation cultivated with the greatest care. They were generally eaten at the beginning of an entertainment, and brought to the table unopened. Our own country had the honour to furnish the Romans with oysters which they fetched from Sandwich; and Juvenal says that Montanus was so well skilled in the science of good eating, that he could tell by the first taste whether they came from thence or not:

"Circæis nata forent, an
Lucrinum ad saxum, Rupinove edita fundo
Ostrea, callebat primo deprendere morsu."
Sat. iv. 140.

OSWALD'S LAW, in church history, a law by which was understood the ejecting of married priests, and introducing monks into churches, by Oswald, bishop of Worcester, about the year 964. — *Oswald's Law Hundred* was an ancient hundred in Worcestershire, so called after the said bishop Oswald, who obtained it of king Edgar, to be given to St. Mary's church in Worcester. It was exempt from the jurisdiction of the sheriff, and comprehended 300 hides of land. — *Camb. Brit.*

OTHÖNE, a kind of linen garment, worn by women among the ancients both of Greece and Rome.

OTTAVA RIMA, a species of verse, consisting of eight lines to a stanza, which Hawkins attributes to Boccaccio as the inventor; but Burney quotes Percy and Warton, for an elegy on Edward I., in 1307.

OUCH, a collar of gold, or other ornament, worn by our country-women previous to the reign of Henry VIII.

OUTFANGTHEFE, (Sax. *ut* without, *fang* to take, and *theof* thief,) a privilege among the Saxons, by which the feudal lord was empowered to bring any felon into his own court, though taken for theft in another place.

OUTLAND, a peculiar division of land among our Saxon ancestors. The Saxon Thanes divided their hereditary lands into Inland, such as lay nearest to their own dwelling, and which they kept to their own use; and Outland, which lay beyond the demesnes, and was granted out to tenants, but merely at the will and pleasure of the lord. This Outland they subdivided into two parts, whereof one part they disposed among such as attended on their persons, called Theodens, or lesser Thanes; and the other part they allotted to their husbandmen or churls. — *Spelm. de Feud.*

OVATION, an inferior sort of triumph,

which the Romans allowed the generals of their army, when the victory they had obtained was not very considerable, or when the war had not been declared according to form of law. He who thus triumphed, entered the city on foot, or on horseback, and had a myrtle crown upon his head, that tree being consecrated to Venus. Thus, when Marcus Crassus was decreed the honour of an ovation, he particularly desired it as a favour of the senate to be allowed a laurel crown instead of a myrtle one. The triumphing party entered with flutes, and not with trumpets; nor were they admitted to wear an embroidered garment, as at the great triumphs. He was only accompanied by the senators, and followed by his army. This triumph is called Ovation, because the general offered a sheep when he came to the capitol, whereas in the great triumph they offered a bull. The first that triumphed in this manner was P. Posthumius Tubertus, for his victory over the Sabines about 250.

OVER, (*Sax*), at the beginning or end of the names of places in England, signifies a site near the bank of some river; as Andover.

OVERSAMESSA, in our early history, a fine, before the statute for Hue and Cry, laid upon those who, hearing of a murder or robbery, did not pursue the malefactor.—3 *Inst.* 116.

OVILIA, places or apartments in the Campus Martius at Rome, enclosed and fenced about, into which the people entered to give their votes in the comitia. They passed into the ovilia over planks or boards laid there for the purpose, and called *pontes*.

OWL, among the ancients, generally speaking, was an omen of misfortune or death. According to Philostratus, the Egyptians represented Minerva under the form of an owl; whence the respect of the Athenians, and their opinion that the appearance of this bird was a favourable omen. Upon coins it was the symbol of Athens and her colonies, because it was that of the patroness Minerva.

OXGANG, in the feudal ages, a plot of ground commonly taken for fifteen acres, or as much as one ox could plough in a year. Six oxgangs of land were such a quantity of ground as six oxen would plough.

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PACALIA, among the Romans, a feast in honour of the goddess Pax, or peace, which was worshipped as a deity by that people with great solemnity, and honoured with an altar and magnificent temple.

PACTIO, among the Romans, was a temporary cessation from hostilities, a truce or league for a limited time. It differed from *Fœdus*, which was a perpetual league, and required one of those heralds called *Feciales* to confirm it by solemn proclamation; neither of which conditions were necessary in the truce called *Pactio*.

PÆAN, among the Greeks, a song or hymn chiefly in honour of Apollo, from whom it took its name; for this God was denominated *Pæon* from *παῖσι* to strike, in allusion to his penetrating rays, or perhaps to his striking the serpent Python. The *Pæans* were chiefly used on occasions of victory and triumph. Sometimes a hymn to Mars was sung, on the eve of an engagement; this was called *παῖαν ἑμβατηριος*; and that sung to Apollo, after a successful battle, was termed *παῖαν ἱερνικος*. Such songs were named *Pæans*,

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because the words *Io Pæan!* frequently occurred in them, which alluded to Apollo's contest with the serpent.

PÆDOTHYSIA, (from *παῖδες* children, and *θυσ* sacrifice,) among the early Asiatics, the inhuman custom of sacrificing children. Thus Moab being reduced to great straits by the Israelites, offered his eldest son as a burnt offering.

PÆNŪLA, among the Romans, a coarse garment or cloak, made of leather or wool, for which Canusium was celebrated, and worn by way of defence against rain or cold. It was shorter than the *lacerna*, and consequently more proper for travellers. It was generally brown, and succeeded the toga after the state became monarchical. Augustus, however, abolished the custom of wearing the *pænula* over the toga, looking upon it as too effeminate for Romans; and the *ædiles* had orders to suffer none to appear in the circus or forum with the *lacerna* or *pænula*.

PAGANALIA, an ancient rural festival among the Latins, in which the peasants went, in solemn procession, round the villages, purifying them with lustrations,

and offering cakes on the altars of the gods.

PAGĀNI, or **PAGANS** ; among the early Romans, those who generally resided in villages, and were distinguished from soldiers. As Christianity was a long time in penetrating the distant villages, Pagani might hence be applied to such as remained idolaters. The Abbot de Fleury attributes the origin of Pagan, as distinguished from Christian, to the period of Constantine, on the public establishment of Christianity in the empire. When, by the decree of Constantine and his sons, the profane worship of the gods was prohibited in cities, and their temples shut, those who were attached to the old superstition fled to the country, and secretly performed their former sacred rites in the villages. Hence Pagans came to be used for heathens, or for those who were not Christians ; as anciently among the Romans those were called Pagani who were not soldiers. Thus Pagani et Montani are called Plebes Urbani by Cicero, because they were ranked among the city tribes, although they lived in the villages and mountains. — Among the Romans, *Pagarchus* was the name of a petty magistrate of a Pagus, or little district. — *Paga*, in our ancient records, is frequently used for a *county* : thus “Ælfred rex Anglo-Saxonum natus est in villa regia quæ dicitur Wantage, in illa paga quæ nominatur Berksh.” — For the origin of Paganism, see **GODS** and **MYTHOLOGY**.

PAGANICA PILA, a sort of ball used by the Romans for exercise and diversion. It was of leather, and stuffed with feathers. The play in which it was used bore some resemblance to the English game of cricket, or the Scotch golf. The Paganica had its name a *pagis*, because it was chiefly used in country towns and villages.

PAGEANTS, in the Middle age, were gorgeous processions exhibited on great occasions of state. They were dumb shows, generally preceded by the distribution of an index to explain them, and the order in which the characters were to walk. Those of the city of London are the most celebrated. The first of which we have any regular account was in 1236, when the artificers were kept at the city expense. Sometimes the figures were only of pasteboard or wood. A pageant at Chester, on the eve of St. John the Baptist, consisted of four giants, a unicorn, a dromedary, a camel, a flower-de-luce, an ass, a dragon, a hobby-horse, and sixteen naked boys. The nine worthies were favourite characters. The genuine worthies were Joshua, David, Judas Macca-

heus, Hector, Alexander, Julius Cæsar, Arthur, and Charlemagne.

PAINTING. From the discoveries of various Paintings which have been lately made in the tombs and pyramids of Egypt, as well as on the walls at Thebes, we may reasonably conclude, that, although the Egyptians had a knowledge of the permanency of colours far surpassing that of the moderns, still, in the general principles of outline and design, or of light and shade, they appear to have been comparatively children ; and it is remarkable that the Oriental nations, even to the present day, as among the Hindoos and Chinese, excel in the vividness and beauty of colouring, but fail in all the latter requisites of the painter's art.

Among the Greeks, painting was highly appreciated, and classed among the liberal arts. Of their finished productions, so highly spoken of by historians, we have unfortunately no remains ; but from the lives of their most celebrated painters, which have been transmitted to us, we may judge of the great perfection of painting among the Greeks. The art, it is supposed, was first derived from Egypt ; but for some time was so rude and imperfect, that the painters were often obliged to write at the bottom of their pictures the names of the objects they intended to represent. One colour only was at first used ; and afterwards several. During the fifth century before the Christian era, however, the beauty and perfection of Grecian art gradually developed itself ; and the names of some of the greatest masters have been handed down to us ; but their productions have unfortunately perished. It is recorded that the Athenians, after the battle of Marathon, caused a picture to be painted by Polygnotus, one of their most celebrated artists, where Miltiades was represented at the head of the ten commanders, exhorting the soldiers, and setting them an example of their duty. This picture was preserved for many ages, with other paintings of the best masters, in the portico where Zeno afterwards instituted his school of philosophy. Polygnotus valued himself so much upon the honour of being appointed to paint this picture, that he gave his labour for nothing. In return for such generosity, the Amphictyons appointed him a public lodging in the city, where he might reside during pleasure. The great masters of Grecian art, however, were Apelles, Zeuxis, and Parrhasius. Apelles, who has been styled the prince of painters, was born in the isle of Cos, and lived in the time of Alexander

the Great, who would permit no other person to draw his picture. Alexander often visited him, and one day talking absurdly on painting, Apelles bade him hold his tongue, for the boys who mixed the colours were laughing at him. The most famous picture of this artist was that of Venus rising out of the sea, which Augustus purchased of the people of Cos, and placed in the temple of Cæsar. The lower part had been hurt, but no painter would venture to repair the injury. He made a painting of Alexander holding thunder in his hand, so much like life, that Pliny, who saw it, says that the hand of the king with the thunder seemed to come out of the picture. This portrait was placed in Diana's temple at Ephesus. He made another of Alexander; but the king expressed not much satisfaction at the sight of it; and at that moment a horse passing by, neighed at the horse which was represented in the piece, supposing it to be alive; upon which the painter said, "one would imagine that the horse is a better judge of painting than your majesty." When Alexander ordered him to draw the picture of Campaspe, one of his mistresses, Apelles became enamoured of her, and the king permitted him to marry her. He wrote three volumes upon painting, which were still extant in the age of Pliny. Apelles never put his name to any pictures but three; a sleeping Venus, Venus Anadyomene, and an Alexander. — Zeuxis flourished about 420 years before the Christian era, and was the disciple of Apollodorus, and contemporary with Parrhasius. In the art of painting he not only surpassed all his contemporaries, but also his master, and became so sensible, and at the same time so proud of the value of his pieces, that he refused to sell them, observing that no sum of money, however great, was sufficient to buy them. His most celebrated paintings were his Jupiter sitting on a throne, surrounded by the gods; his Hercules strangling the serpents in the presence of his affrighted parents; his modest Penelope; and his Helen, which was placed in the temple of Juno Lucina, at Agrigentum. This last piece he had painted at the request of the Agrigentines; and that he might not be without a model, they sent him the most beautiful of their virgins. Zeuxis examined their naked beauties, and retained five, from whose elegance and graces united, he conceived in his mind the form of the most perfect woman in the universe, which his pencil at last executed with wonderful success. Though he represented nature in such perfection,

and copied all her beauties with such exactness, he often found himself deceived. He painted grapes, and formed an idea of the goodness of his piece from the birds which came to eat the fruit on the canvass. But he soon acknowledged that the whole was an ill executed piece, as the figure of the man who carried the grapes was not done with sufficient expression to terrify the birds. According to some, Zeuxis died from laughing at a comical picture he had made of an old woman. — Parrhasius flourished at Ephesus, about 415 B. C. He particularly excelled in strongly expressing the violent passions, and was peculiarly happy in his designs. He acquired to himself great reputation by his pieces, but by none more than that in which he allegorically represented the people of Athens, with all the injustice, the arrogance, and inconsistency which so eminently characterized that celebrated nation. Pliny gives a curious account of a trial of skill that took place between Zeuxis and Parrhasius for the prize of painting, which satisfactorily demonstrates the high perfection the Greeks had attained in the art. When they had produced their respective pieces, the birds came to pick with the greatest avidity the grapes which Zeuxis had painted. Immediately Parrhasius exhibited his piece, and Zeuxis said, "remove your curtain that we may see the painting." The curtain was the painting! and Zeuxis acknowledged himself conquered by exclaiming, "Zeuxis has deceived birds, but Parrhasius has deceived Zeuxis himself." Parrhasius grew so vain of his art, that he clothed himself in purple, and wore a crown of gold, calling himself the king of painters. — Pausias, a painter of Sicyon, who flourished about 350 years B. C., was the first who understood the art of applying colours to wood or ivory by means of fire. He made a beautiful painting of his mistress Glycere, which was bought by Lucullus for two talents. Some time after the death of Pausias, the Sicyonians were obliged to part with the pictures they possessed, to deliver themselves from an enormous debt; and M. Scaurus, the Roman, bought them all, in which were those of Pausias, to adorn the theatre, which had been built during his ædileship.

Of the degree of perfection to which the Romans arrived, in the art of painting, we have certain evidence from the numerous specimens which have been preserved from the ravages of time. The spoils of Syracuse, which Marcellus brought to Rome, and displayed in his triumph, first gave birth to that love of

painting, as well as sculpture, for which the Romans became so distinguished. Numerous paintings have been discovered at Herculaneum, Pompeii, &c., which attest the state of the arts. Those at Herculaneum were not all painted upon the walls; four little pictures were found framed and separate. The paintings were of all sizes, and the greater part as fresh as modern works; but, except a dozen of these pieces which are of a natural size, most of them are but ten or twelve inches long, and broad in proportion, representing only Cupids, wild-beasts, and birds. These little pieces are all valuable, but far inferior to the larger. One colour often forms the ground of these pictures. The most esteemed are a naked Hercules, as large as life; a Satyr holding a nymph in his arms; Theseus receiving the thanks of the Athenian maidens, for delivering them from the Minotaur, &c. At Pompeii, the walls, besides pictures, were decorated with painted imitations of variegated marbles, once perhaps a sort of scagliola. In one painting at Portici is a heap of money upon a table, with paper, tablets, inkstand, and pen; upon another, fish, and other edibles. Landscapes, scenes from plays, and mythological stories also occur. A large hall, discovered in 1744, upon the Palatine mount, 40 feet long, was painted entirely with long slender columns and figures. Plutarch says, that these paintings anciently preceded tapestry. Some paintings appear to have been varnished by an encaustic process. The basis of the encaustic painting of the Romans was wax bleached in sea-water, thrown into a lye of natron, in the proportion of one part of natron to twenty of wax.

Ancient Rome, pre-eminently rich with the works of art brought from Greece, or finished in its own bosom by Grecian artists, handed down in its ruins the remains of that glory to which it had been elevated. It was by the study of these remains that the Mediæval artists were formed: they derived from them the knowledge of design, the beauty of exquisite form, greatness of style and justness of expression, carried to that length only which affected the beauty of the figure. In the 13th century, the art began to revive at Florence; and the genius of Cimabue, Massolino, Castagna, and others, gave birth to the famous Florentine school of that period. But Leonardo da Vinci and Michael Angelo, contemporary painters of the fifteenth century, were its glory; and in grandeur of conception and knowledge of design their productions are unri-

valled. At the head of the school called Roman, was Raphael Sanzio, born at Urbino, in 1483. When he saw the works of Leonardo da Vinci and Michael Angelo, they gave to his genius a new direction; he perceived that there was something more in the art of painting than a simple imitation of truth. It was at Rome, in the works of the ancients, that he found models of ideal beauty which he afterwards imitated. The Greeks (says Mengs) sailed with majesty between earth and heaven; Raphael walked with propriety on the earth.

The school of Venice was the child of nature. The Venetian painters, not having under their eyes, like the Romans, the remains of antiquity, were destitute of the means of forming a just idea of the beauty of forms and of expression; they copied, without choice, the forms of nature, but were chiefly delighted with the beauties which presented themselves in the mixture and variety of colours. Dominico, who was the second Italian artist that painted in oil, had educated, before he quitted Venice, Giacomo Bellino, who had two sons, Gentile and Giovanni, both of whom were painters. The latter contributed much to the progress of his art in painting constantly in oil and after nature. Giorgione and Titian, his scholars, are considered as the founders of the Venetian school. Tiziano Vecelli, better known by the name of Titian, was instructed, in the school of Bellino, to copy nature in the most servile manner; but when he had seen the works of Giorgione, he began to study the ideal in colouring.

Antonio Allegri, called Corregio, was the father and greatest ornament of the Lombard school. He began by imitating nature alone; but as he was chiefly delighted with the graceful, he was careful to purify his design: he made his figures elegant and large; and varied his outlines by frequent undulations; but was not always pure and correct, though bold in his conceptions. The Carracci, Lewis, Augustin, and Annibal, formed what is called the second Lombard school, which is frequently distinguished by the name of the school of Bologna. Lewis was the master of the other two; he had studied the works of Titian and Paolo Veronese, of Andrea del Sarto, of Corregio, and of Julia Romano; but he chiefly endeavoured to imitate the manner of Corregio. Annibal fluctuated between Corregio and Titian. Augustin, their rival in painting, had his mind cultivated by learning, and devoted part of his time to poetry, music, and manly exercises.

These three painters established an academy at Bologna, called l'Accademia degli Desiderosi; but it was afterwards known by the name of the Academy of the Carracci.

Besides the Italian masters, there were others on this side the Alps, who had no communication with those of Italy; such were Albert Durer, in Germany; Holbens, in Switzerland; Lucas, in Holland; and others in France and Flanders: but Italy, and particularly Rome, was the place where the art was encouraged and practised with the greatest success; and where, from time to time, the greatest masters were produced.

Painting in England continued in honour from its first introduction, before the time of the venerable Bede, through a long series of religious culture in our monasteries, interrupted only by the great political shocks of our early periods; and it was successively patronised by our monarchs from the time of Henry III. in a greater or less degree, according as inclination or circumstances prompted. No attempt had been made either to degrade or to banish the art. If its professors did not rise to eminence, they yet lived in respect. Under the patronage of Edward III. the construction and decoration of chapels gave an honourable employment to the various professors. The chapel of St. Stephen, in the Palace of Westminster, was a proof of the Royal encouragement, and of the abilities of the artists. Under Henry VI. painting appears to have been nearly as far advanced in England, as in any country in Europe at the same period. In the reign of Henry VII. the encouragement of sculpture, both in the persons of foreign and native artists, needs no other testimony than the numerous works in the chapel, known by the monarch's name in Westminster Abbey: and Henry VIII. was the most ardent patron of both arts, until the moment when the contests of the reformation changed the scene, and the force of religious censure was unfortunately directed against them.

PALACES, (Lat. *palatium*, which Procopius derives from *Pallas*, a Grecian, who gave his own name to a magnificent house he had built, which name was eventually given to the residences of kings and nobles.) We have little authenticated history of the regal Palaces of the ancient Assyrians and Persians; but to judge from those which have been described by the pens of historians, as existing at Babylon and Persepolis, we may form an idea of the magnitude and gran-

deur of the rest. It is related by Diodorus (lib. ii.) in speaking of Babylon, that at the two ends of the great bridge crossing the Euphrates, there were two palaces which had a communication with each other by a vault, built under the channel of the river, at the time of its being dry. The old palace, which stood on the east side of the river, was thirty furlongs (or three miles and three quarters) in compass; near which stood the temple of Belus. The new palace, which stood on the west side of the river, opposite to the other, was sixty furlongs (or seven miles and a half) in compass. It was surrounded with three walls, one within another, with considerable spaces between them. These walls, as also those of the other palaces, were embellished with an infinite variety of sculptures, representing all kinds of animals to the life. Amongst the rest was a curious hunting-piece, in which Semiramis, on horseback, was throwing her javelin at a leopard, and her husband Ninus piercing a lion. In this last palace were the hanging gardens so celebrated among the Greeks.—The famous palace of ancient Persepolis, which was burnt by Alexander in a festive frolic, was one of the most splendid specimens of architecture of which antiquity could boast. The fragments of its ruins still remain; of which there are numerous shattered columns of marble. (See the article *CHILMINAR*).—Next to those of Assyria, the palaces of the Egyptian kings were amongst the most magnificent and colossal which history has recorded; and this fact is confirmed by the discoveries of modern times. In the Thebaid (says Thevenot) have been discovered palaces and temples which are still almost entire, adorned with innumerable columns and statues. One palace especially is admired, the remains whereof seem to have existed purely to eclipse the glory of the most pompous edifices. Four walks, extending farther than the eye can see, and bounded on each side with sphinxes, composed of materials as rare and extraordinary as their size is remarkable, serve as avenues to four porticos, whose height is amazing to behold. And even they who have given us the description of this wonderful edifice, had not time to go round it; and are not sure that they saw above half: however, what they had a sight of was astonishing. A hall, which in all appearance stood in the middle of this stately palace, was supported by a hundred and twenty pillars six fathoms round, of a proportionable height, and intermixed with obelisks, which so many

ages have not been able to demolish. Painting had displayed all her art and magnificence in this edifice. The colours themselves, which soonest feel the injury of time, still remain amidst the ruins of this wonderful structure, and preserve their beauty and lustre; so happily could the Egyptians imprint a character of immortality on all their works. Strabo, who was on the spot, describes (lib. xvii.) a temple he saw in Egypt, very much resembling the palace just described. According to Denon (as copied by Fossbroke) Egyptian palaces consisted of moles or causeways, courts surrounded by a colonnade, porticos, and other assimilations of temples. The palace of Medinet Abou is the only remain which was evidently not a temple, though it was contiguous to one. It has an upper story, windows, small doors, a staircase, very solid balconies, supported by a kind of caryatides, and crenellations, of which no other specimen is known. The most important remain is a peristyle, formed of four ranks of columns placed around the four sides of the court. The columns are seven feet diameter, and forty-five feet high. Near this court are five apartments, two of which appear to have been the treasury. The stone coffers yet remain. The walls were ornamented with bas-reliefs and paintings on various objects. The palace was surrounded by a wall, of which the upper part is protected by crenellations, similar to those represented in bas-reliefs over besieged towers. On the side of the palace was a little temple attached. — The *Palatium*, or Palace, was the name given to the house in which the emperor Augustus chose to reside and keep his court. It was a magnificent structure, built on the Palatine mount. This situation was pleasing to Augustus, because Romulus, the founder of Rome, and Tullus Hostilius, kept their courts in the same place. The word *Palatium* was probably derived from *Palatinus*, the mount on which it stood; though the same name afterwards became general, and was applied to any royal seat.

PALESTE, a Greek measure of length, being the same with the *doron*, and containing four digits, or finger-breadths.

PALESTRA, among the Greeks, was the name of a building where all the exercises of the pentathlon were performed; though some affirm that it was appropriated to wrestling only, as the word implies, being derived from *παλν* wrestling. The pancratium was performed here. To prevent the combatants from hurting themselves by falling, the bottom

of the palaestra was covered with dust or gravel. Many authors imagine that the palaestra was of two kinds, the one for the exercise of the body, the other for the cultivation of the mind; but the derivation of the word seems to confine it to bodily exercise. (See *WRESTLERS*.) — *Palæstrophylax* was the name of the guardian or director of the palaestra.

PALARIA, an exercise performed by the Roman soldiers, to improve them in all their necessary manœuvres. It was performed at a stake six feet high, and fixed firmly in the ground; against which the undisciplined men advanced, armed with a hurdle and cudgel, instead of a shield and sword, and went through all the rules of attack and defence, as if actually engaged with an enemy.

PALATINI LUDI, games instituted by Livia, in honour of Augustus, after he was enrolled in the number of the gods, and celebrated always in the palace, which accounts for the name.

PALILIA, a Roman festival in honour of the goddess Pales. It was celebrated chiefly by the shepherds on the 11th of the calends of May, or 21st of April. Prayers at this solemnity were offered up for the health and fertility of their sheep. A feast was made at night, after which heaps of straw were set on fire, and the ceremony concluded with dancing amongst and jumping over the flames.

PALLA, a habit worn by the Roman ladies, which enveloped the person, and was similar in form to the toga. It was placed over the stola unbuckled, and, together with that, distinguished the Roman ladies from the populace. They bore it on the left shoulder, from whence it passed to the other side under the right arm; and the two ends being bound under the left arm, the breast and arm were quite bare. It had a great many folds or plaits, and was so called from *πάλλω* to shake or tremble. Of men, only players on the lyre, Apollo in the same character, and tragic authors, wore it. Hence the single word only implied tragedy. — *Hope*, i.

PALLADES, virgins dedicated by the Thebans to Jupiter, of whom they consecrated to him one of the noblest born, and most beautiful. Till the time of her natural purgation, she lay with whom she pleased, and then was given to a husband; but from the time of her prostitution till the time of her marriage, she was lamented as if she was dead.

PALLADIUM, in classical history, a wooden statue of the goddess Pallas, or Minerva, represented with a pike in her hand, which was reported always to move

as she turned her eyes. The Trojans believed that this wooden statue fell from heaven before the roof of the temple was built. They were told by the oracle of Apollo, that the city should be impregnable, so long as that heavenly present was in their possession; but as soon as ever it was carried without the walls of the city, its ruin would presently follow. During the siege of Troy, Diomedes and Ulysses entered the citadel by means of mines dug under ground; and having cut off the garrison, brought away this statue. There was one of these statues in the temple of Vesta at Rome, and another in Athens dedicated to Minerva. In the consecrations of these statues, the ancients were very ceremonious and superstitious.

PALLIATÆ, a name given by the Romans to such plays as laid the plot in Greece, and required the performers to appear in Grecian habits. It is used in contradistinction to *togatæ*, in which the scene was laid at Rome, and the dresses were Roman. The word *Palliātæ* is derived from *pallium*, which was a part of dress peculiar to the Greeks; whereas the toga belonged to the Romans only.

PALLIOLUM, among the Romans, a covering for the head and shoulders, similar to the pileus. Malliot, from the figures of courtesans in Count Caylus, makes it two curtains, one before, the other behind, fastened on the shoulders by a clasp or button, the back piece capable of being turned up to cover the head, for which purpose it was used by invalids.

PALLIUM, or **PALL**; an upper garment or mantle worn by the Greeks, as the toga was by the Romans. Each of these were so peculiar to the respective nations, that *Palliatus* is used to signify a Greek, and *Togatus* a Roman. It was square, and a distinctive dress of the Greeks. The pallium of the philosophers, that is, of the Pythagorians, Stoics, and Cynics, differed from that of the other Greeks (which was white), in being red, or dirty. (*Montfauc. Winck.*) The fashion called "pallium in collo concicere," and "collecto pallio," of Plautus, (i. e. the pallium folded on the left shoulder,) appears in an Orestes engraved from a silver vase of cardinal Nerini Corsini, in the *Monumenti Inediti*, No. 131. The Roman manner of wearing the toga, by various involutions, was derived from the Greek fashion with the pallium. — The *Pallium Imperatorium* was used by the emperors of the lower age; and in the fourth century it was first given by the Christian emperors to the prelates, as an ornament and vest-

ment of distinction of their spiritual authority over the inferior orders of their churches; as the emperors themselves used it, in token of the temporal power they had over those of their empire. At first it covered all the body of the prelate, and reached down from his neck to his heels, and was made of wool. Afterwards it was but a kind of stole, which hung before and behind, ornamented with four red crosses, &c. — The ecclesiastical pallium is frequently mentioned by historians of the Middle age. Durandus gives some curious particulars. He tells us that it was a garment made of white wool, after the following manner. The nuns of St. Agnes, every year on the feast-day of their saint, offered two white lambs on the altar of their church, during the time they sang *Agnus Dei* in a solemn mass. These lambs were afterwards taken by two of the canons of the Lateran church, and by them given to the pope's subdeacons, who put them to pasture until shearing time, and then they were shorn, and the pall was made of their wool, mixed with other white wool. The pall being thus made, was carried to the Lateran church, and there placed on the high altar by the deacons of that church, on the bodies of St. Peter and St. Paul; and after the usual watching, it was carried away in the night, and delivered to the subdeacons, who laid it up safe. Because it was taken from the body of St. Peter, it signified the plenitude of ecclesiastical power; and therefore it was the prerogative of popes, who professed to be the immediate successors of that saint, to invest other prelates with it, which at first was done no where but at Rome, but afterwards at other places. By the Decretals, published by pope Gregory XI. in the beginning of the thirteenth century, it was declared that an archbishop could not call a council, bless the chrism, consecrate churches, ordain a clerk, or consecrate a bishop, till he had received his pall from the see of Rome; and that before any archbishop had his pall delivered him, he should swear fidelity to the pope. Pope Innocent III. attempted to impose this usage on the universal church, and particularly on the eastern patriarchs; and by a canon transcribed into the Decretals, he appointed the pall to be a mark of distinction, intimating the plenitude of apostolic power, and that neither the function nor the title of archbishop should be assumed without it; and this, not only when a bishop was preferred to the degree of an archbishop, but likewise in case of translations, when an archbishop was removed

from one see to another. It was likewise decreed, that upon the translation of an archbishop, it was not permitted he should carry away his pall with him, but apply to the pope for a new one. It was also ordered by another canon, that his successor should make no use of the pall he left behind, and that every archbishop should be buried in his pall. Thus the court of Rome fortified their claim, and greatly enriched their exchequer.

PALMIPES, a Roman long measure, containing a foot and a palmus, and less than the cubit by one palmus.

PALMS, among the nations of antiquity, have been considered an emblem of victory, and assigned as the reward of it. The reason why this tree was adopted, and made use of to represent victory, is said to be, because the palm is so elastic, that, if pressed by the greatest weight, it will rise superior to the pressure, and be able to restore itself to its former state, appearing almost invincible. Thus in the primitive days of Christianity, the palm was adopted as an emblem of victory over sin and death, and the emblem of universal peace. Hence the ancient festival of Palm Sunday, when the Christians carried palms in procession. — In the Middle age, palms not being attainable in England, on Palm Sunday, branches of box were carried in procession. Little crosses, made of consecrated palm, were also carried about in the purse; for the palms, when hallowed, were thought to keep off the danger of storms. In Cornwall the palm-cross was thrown into a well, and if it sunk was thought to predict that the party should not outlive that year.

PALMUS, a long measure used both by the Greeks and Romans. The Grecian palmus was of two kinds; the greater, which contained nine finger-breadths; and the less which contained four. The Roman palmus was also of two sorts; the greater, which contained twelve finger-breadths, or eight inches and a half English; and the less, which contained four finger-breadths, or near three inches English. The great palmus was taken from the length of the hand, or span; the less from the breadth of it. The Greek palmus was called *doron*. See **MEASURES**.

PALUDAMENTUM, a military garment worn by the officers and principal men among the Romans in time of war. These officers were called *Paludati*, as being thus distinguished from the common soldiers, who, because they wore the *sagum*, were denominated the *Sagati*. (*Winck.*) The *paludamentum* came down no lower than the navel, was open on the sides,

had short sleeves resembling angels' wings, and was generally white or red. It was sometimes used to signify the common soldier's coat. The *toga pieta*, *purpurea*, *palmata*, the consular *trabea*, and the *chlamys*, differed but little from the *paludamentum*. Mr. Hope says, "the *pallium*, or mantle of the Greeks, from its being less cumbersome and trailing than the *toga*, by degrees superseded the latter among the Romans, in the country and in the camp. When worn over armour, and fastened on the right shoulder with a clasp or button, this cloak assumed the name of *paludamentum*."

PAMBŒOTIA, a festival celebrated by all the Bœotians assembled near Coronea, at the temple of Minerva called *Itonia*.

PAN, is usually represented as a satyr, or goat, as the emblem of fecundity.

PANATHENÆA, a grand festival celebrated at Athens, in honour of Minerva, the tutelary goddess of that city, at which all the tribes of Attica were present, each sending a bullock for the sacrifice, and to furnish materials for the entertainment. Its institution is attributed to Theseus. It was called at first the *Atheneæ*; but after Theseus had united the several towns of Attica into one city, it took the name of *Panatheneæ*. These feasts were of two kinds, the great and the less, which were solemnized with almost the same ceremonies; the less annually, and the great upon the expiration of every fourth year. In these feasts were exhibited racing, the gymnastic combats, and the contentions for the prizes of music and poetry. Ten commissaries, elected from the ten tribes, presided on this occasion, to regulate the forms, and distribute the rewards to the victors. This festival continued several days. In the morning of the first day a race was run on foot, in which each of the runners carried a lighted torch in his hand, which they exchanged continually with each other without interrupting the race. They started from the *Ceramicus*, one of the suburbs of Athens, and crossed the whole city. The first that came to the goal without having put out his torch carried the prize. In the afternoon they ran the same course on horseback. — The gymnastic or athletic combats followed the races. The place for that exercise was upon the banks of the *Ilissus*, a small river which runs through Athens, and empties itself into the sea at the *Piræus*. — *Pericles* first instituted the prize of music. In this dispute were sung the praises of *Harmodius* and *Aristogiton*, who, at the expense of their

lives, delivered Athens from the tyranny of the Pisistratidæ; to which was afterwards added the eulogium of Thrasybulus, who expelled the thirty tyrants. The prize was warmly disputed, not only amongst the musicians, but still more so among the poets; and it was highly glorious to be declared victor in this contest. Æschylus is reported to have died with grief, upon seeing the prize adjudged to Sophocles, who was much younger than himself. These exercises were followed by a general procession, wherein was carried, with great pomp and ceremony, a sail, embroidered with gold, on which were curiously delineated the warlike actions of Pallas against the Titans and Giants. This sail was affixed to a vessel, which bore the name of the goddess. The vessel, equipped with sails, and with a thousand oars, was conducted from the Ceramicus to the temple of Eleusis, not by horses or beasts of draught, but by machines concealed in the bottom of it, which put the oars in motion, and made the vessel glide along. The march was solemn and majestic. At the head of it were old men who carried olive branches in their hands, *Θαλλοφόροι*; and these were chosen for the symmetry of their shape, and the vigour of their complexion. Athenian matrons, of great age, also accompanied them in the same equipage. The grown and robust men formed the second class. They were armed at all points, and had bucklers and lances. After them came the strangers that inhabited Athens, carrying mattocks, instruments proper for tillage. Next followed the Athenian women of the same age, attended by the foreigners of their own sex, carrying vessels in their hands for the drawing of water. The third class was composed of the young persons of both sexes, selected from the best families in the city. The children of both sexes closed the pomp of the procession. The *Οαφωδοί* were appointed to sing certain verses of Homer. In this festival the people of Athens put themselves, and the whole republic, under the protection of Minerva, the tutelary goddess of their city, and implored of her all kinds of prosperity. From the time of the battle of Marathon, in these public acts of worship, express mention was made of the Plateans, and they were joined in all things with the people of Athens. — These festivals were imitated by the Romans, and called by them *Quinquatria*. C. Caylus has engraved a *tessera* of ivory, with ΠΑΝΑΘΗΝΑΙΑ. The reverse has xv in the Roman character, which shows its date to have been after the conquest of Greece. From the mix-

ture of the two characters, the count infers a relation to the union of the two nations.

PANCARPUS, a sort of spectacle or diversion, frequently exhibited by the Roman emperors, in which a number of deer, hares, bullocks, and other animals, were enclosed in the amphotheatre, or circus, into which a number of trees were transplanted, that it might resemble a wood. Upon these animals the people were let loose, to shoot, kill, cut in pieces, &c. as many as they could. Whatever they caught, they had a right to carry away with them.

PANCRATIUM, (from *παν* and *κράτος*), a kind of mixed exercise at the Grecian games, which signified that the whole force of the body was necessary for succeeding in it. It united boxing and wrestling in the same fight, borrowing from one its manner of struggling and flinging, and from the other the art of dealing blows, and of avoiding them with success. In wrestling it was not permitted to strike with the hand, nor in boxing to seize each other in the manner of the wrestlers; but in the pancratium, it was not only allowed to make use of all the gripes and artifices of wrestling, but the hands and feet, and even the teeth and nails, might be employed to conquer an antagonist. This combat was the most rough and dangerous. A pancratiast in the Olympic games (called Arrichion, or Arrachion,) perceiving himself almost suffocated by his adversary, who had got fast hold of him by the throat, at the same time that he held him by the foot, broke one of his enemy's toes, the extreme anguish of which obliged him to ask quarter at the very instant that Arrichion himself expired. The Agonothetæ crowned Arrichion, though dead, and proclaimed him victor. Philostratus has left us a very lively description of a painting, which represented this combat.

PANDIA, an Athenian festival established by Pandion, in honour of Jupiter. It was celebrated soon after the Dionysia.

PANEGYRIS, a fair and festival day, on which among the Greeks people used to meet together. It exactly corresponds with the Roman Nundinæ.

PANELLENIA, a public festival, celebrated by a concourse of people from all parts of Greece.

PANIONIA, a Grecian festival in honour of Neptune, celebrated by a concourse of people from every part of Ionia; whence the name. A bull was offered in sacrifice to the watery deity; and if it happened to bellow, the sound was esteemed a happy omen, for the lowing of bulls was thought

to be acceptable to Neptune, because it resembled the roaring of the ocean.

PANTHEA, among the classical ancients, statues so composed and differently marked, that they might serve indifferently for any, or all of the gods, or at least the most considerable of them; as Jupiter by his thunderbolt, Juno by her crown, Mars by his helmet, &c.; which were either put over their heads, held in their hands, or otherwise disposed of, according to the fancy or skill of the artists. Some of these figures represented only the gods, and some only the goddesses, and some both. An instance of uniting several gods in this manner appears upon a medal of Antoninus Pius, where the same figure represents, at the same time, Serapis, by the bushel it bears; the Sun; by the crown of rays; Jupiter Ammon, by the ram's horns; Pluto, by the great beard; and Æsculapius, by the serpents twisted in his hand. The Panthea took their rise from a desire of having as many gods as possible crowded together in the same statue, for the greater protection of men's persons, families, and houses!

PANTHEON, (from παν every, and θεος god,) a general appellation given to temples of a circular form, and dedicated to all the gods. There was one built at Athens by Adrian; but the most perfect and most celebrated of all antiquity was that erected at Rome, by Agrippa, son-in-law of Augustus, during his third consulate, which still remains the pride and ornament of the "eternal city," and the most perfect of all her ancient edifices now remaining. It is of a circular form, to represent heaven, the seat of the celestial deities. It is 150 feet in height, and the same in breadth. In the walls are niches, which were intended to receive the statues of the deities; and in the vaulted roof there is an opening, twenty-five feet in diameter, for the admission of light. The Pantheon, notwithstanding that it is the finest and most perfect remain of the antique, (if, perhaps, we except Trajan's column,) has undergone some alteration since it was originally built. So much remains of the old splendour, however, as to eclipse every thing even in Rome. Nothing can be conceived more superb than the great portico at the entrance: it is supported by sixteen pillars of beautiful granite; each of them not less than five feet in diameter; and each of an entire piece, as are also the pilasters. The order is the Corinthian. Upon the frieze in the front, there is an inscription, in very large capitals, to tell us that Agrippa built the edifice. On each side the entrance into the temple, there is a large

niche; in one of these originally stood a colossal statue of Agrippa; and in the other, one of the same size, of his father-in-law Augustus. The portico was originally covered with Corinthian brass; but that was taken away by pope Urban VIII., to make the brazen pillars at St. Peter's. The covering of the roof, which was of the same metal, met with a like fate; it was transported by one of the emperors to Constantinople. There was formerly an ascent of nine steps into the portico; but now we descend into it. The steps were once entirely obliterated by this alteration; but Clement XI. was at the expense of clearing away a quantity of the earth in the piazza before the temple: and of showing some of the old steps, by which people ascended to it. A brazen gate opens to admit us from the portico into the temple itself, and the door-case is one entire piece of marble; it is fifty feet in height, and nearly half as much in breadth. The round figure of this temple, from which it is at present called the Rotunda, gives it a very singular and at the same time a very noble look; and there is something very solemn and awful in the lighting of it, which is all done from a large opening in the crown of the vault; for there are no windows. This opening admits the wet in bad weather, but nothing that can be injured is placed immediately under it; the altars are all around the sides. Agrippa dedicated it to Jupiter and all the gods; at present it is dedicated to the Virgin Mary and all the saints. There were originally statues of the heathen deities disposed all around it; Venus of Medicis was one, and the Minerva of Phidias another. At present the figures of saints and martyrs stand in their places. At the ears of the statue of Venus hung the rich jewel of Cleopatra, the fellow one having been dissolved and drunk. The floor of the Pantheon is paved in the most pompous manner with marble, not with the common but the most costly kinds. In the centre is a vast round slab of porphyry, which has a hole through it, to let down the water from the opening at the top. The great altar stands opposite to the gate at the temple, and there are on each side three lesser ones, occupying the space from the great one to the door, at regular distances. All these are placed in hollowed spaces, running beyond the line of the general circle; and they make so many chapels. At the entrance of each there is, on either side, a noble pillar and pilasters of antique yellow marble; they are of the Corinthian order fluted, and the capitals and base are of white marble; they sup-

port the great entablature that goes round. Above this, the wall is plain; but though there are no ornaments that project there, there are representations of the orders of architecture inlaid in the marble. This part is the tambour or drum of the building. From the top of this tambour springs the vault. This makes the upper half of the temple, as the pillars and tambour do the lower half. This is divided into quadrangular compartments hollowed, and the ribs which project between them terminate in the round of the opening at top; between each of the altars round the sides, that go beyond the circle, there are others that stand within it. The lesser ones have the pillars, entablature, and frontispiece, of porphyry, the antique yellow, and other rich marbles; and their flat parts are also encrusted with marble. Part of the encrusting marble, in some of the altars, has been taken down; and there are, in some of the niches, only models of the statues that are to stand there; but all this, as well as the great altar, are to be finished. Clement XI. was at the pains of having all the marble of the building cleaned, and it makes a splendid appearance to this hour. — Dr. James Johnson, in his *Tour to Rome*, published in 1831, offers the following remarks, on his visit to the Pantheon:—"The tradition of the Titans is no fable. The sons of Cœlus and Terra have indeed stormed Olympus, and put every god and goddess to flight. The thrones and seats of Jupiter and Juno, and the great celestial deities, are now quietly and securely occupied by their Patagonian usurpers, male and female—by madonnas and martyrs, with pink sashes, faded roses, red petticoats, tin crowns, and tinsel decorations—on whose altars are laid votive offerings, too plainly, though not too faithfully, indicating the heart-sickening depravities and infirmities, moral and physical, of the multitudes who have polluted the porphyry floor of the Pantheon. . . . It is extremely difficult to believe that the dimensions of the Pantheon and the dome of St. Peter's are the same: the former appears to be twice the size of the latter. This may be partly attributable to the dome of the modern Polytheon being placed over an edifice infinitely larger than itself. Every thing in this world is estimated by comparison with its neighbour. The Pantheon is considered the 'pride of Rome,' because the most perfect of all her now remaining ancient edifices."

PANTOMIMI, or PANTOMIMES, (from *μιμος* mimics, and *παντο*; of every thing), among the classical ancients, were theatri-

cal persons who could imitate all kinds of actions or characters by signs and gestures. Scaliger supposes they were first introduced upon the Greek stage, to succeed the chorus and comedies, and divert the audience with apish postures and antic dances. In after times their interludes became distinct entertainments, and were separately exhibited. These Pantomimes were first introduced into Rome from Etruria; but as they did not understand the Roman language, they acted with pantomimic gestures, which the Romans, in the course of time, imitated; and to such perfection did the actors eventually arrive in pantomimic gesticulation, that the celebrated player, Roscius, challenged Cicero to a public contest, in which he undertook to portray, by action alone, any human passion or feeling with the same powerful effect as the orator himself could by his eloquence. — The most celebrated composers of mimical performances, were Laberius and Publius Syrus, in the time of Julius Cæsar. The most famous pantomimes under Augustus, were Pylades and Bathyllus, the favourite of Mæcenas. He is called by the scholiast on Persius, v. 123, his freedman; and by Juvenal, *mollis*, vi. 63. Between them there was a constant emulation. Pylades being once reproved by Augustus on this account, replied, "It is expedient for you that the attention of the people should be engaged about us." Pylades was the great favourite of the public. He was once banished by the power of the opposite party, but soon afterwards restored. The factions of the different players sometimes carried their discords to such a length, that they terminated in bloodshed. The Roman performers played in masks, but not with a hideous mouth or face. The Mimes, however, (speaking excepted) were the real archetypes of our pantomimes. They were buffoons, wore the *panniculus centumculus*, or coat of different-coloured pieces, like harlequins: sometimes magnificent habits, only to provoke laughter by contrast, and used all kinds of ridiculous gestures. — Pantomimic acting was nearly lost under Trajan; and seems almost to have fallen into disuse, until it was revived in the fifteenth century by Bergonza di Botta, at the magnificent marriage feast of Galeazzo, duke of Milan. In the Middle age, however, Italy had her *Jongleurs*, a species of buffoons from whom we have derived the Fools, which, under several names, still exist on all the stages of Europe. Their origin was probably owing to the Troubadours. These poets, who ever since the eleventh century made so conspicuous a figure, generally had in

their suite some fine singers to sing the poems which they had composed; and some grotesque looking people, who, under the name of Giocolieri, Jocolatores, or Jongleurs, excited mirth and laughter by the oddity of their dress, and the silly gesticulation of their limbs, simply acting during the whole performance.

PAPYRUS, or PAPER, (from *παπυρος*, the Greek name of the Egyptian plant from which the ancient paper was made — sometimes called *βιβλος*). This papyrus was a species of rush, which grew on the banks of the Nile, about ten cubits high. On making it into paper, the Egyptians first lopped off the two extremities of the plant, the head and the root. The remaining part, which was the stem, they cut lengthwise into two nearly equal parts, and from each of these they stripped the scaly pellicles of which it consisted. The innermost of these pellicles were looked on as the best, and that nearest the rind the worst; they were therefore separated, and converted into two different sorts of paper. As the pellicles were taken off, they were extended on a table, and laid over each other transversely, so that the fibres made right angles. In this state they were glued together by the muddy waters of the Nile; or, when those were not to be had, with paste made of the finest wheat flour, mixed with hot water and a sprinkling of vinegar. The pellicles were next pressed, to squeeze out the water; then dried; and lastly, flattened and smoothed by beating them with a mallet. This was the Egyptian paper, which was sometimes farther polished by rubbing it with a glass-ball. There were manufactures of papyrus in various cities of Egypt; but the greatest and most celebrated was that at Alexandria, where, according to Varro's account, paper was first made. It is certain, at least, it was from hence that Greece and Italy were furnished, on account of the convenient situation of that port; and it is more than probable it was this which gave the Romans occasion to conclude that the art had been invented there. It was not till later times, when Egypt was reduced to a Roman province, that they had much intercourse, or even the knowledge of the inland cities of Egypt, where paper was also made. The trade and consumption of this commodity were, in reality, incredible. Vopiscus relates, that the tyrant Firmus, who rebelled in Egypt, publicly declared he could maintain an army only with paper and glue, *papyro et glutine*. This, Casaubon understood as spoken of

the produce and revenue of paper; though Salmasius takes it to be meant of the papyrus itself, which could supply most of the necessaries of life. (*Montfaucon. Palæogr. Græc. lib. i.*) Pliny observes that the papyrus was also used for sails, clothes, tackling, coverlets, &c. — The exportation of paper from Egypt being prohibited by one of the Ptolemies, out of envy against Eumenes, king of Pergamus, who endeavoured to rival him in the magnificence of his library, the use of parchment, or the art of preparing skins for writing, was discovered at Pergamus; hence called *pergamena*, or *membrana*, parchment. Hence, also, Cicero calls his four books of Academics, “*quatuor membræ*,” i. e. “*libri è membranæ facti*.” Most of our ancient manuscripts are of parchment. — Before the expedition of the French into Egypt, the existence of the numerous rolls of papyrus which have been since discovered, was scarcely known. In the British Museum there is a large and interesting collection, which have been recently added thereto, but which have not yet been described, or entered in the catalogue. (See MANUSCRIPTS.)

The papyrus of the Greeks and Romans was indisputably derived from the Egyptians, as the name implies: and Theophrastus, Pliny, Varro, and others, have entered largely upon the subject. The plant was observed growing in Egypt by Guilandinus, an author of the sixteenth century, who has given a learned commentary on the passages of Pliny, where mention is made of it; and it is also described in Prosper Alpinus and in Lobel. The Egyptians call it *berd*, and they eat that part of the plant which is near the roots. A plant named *papero*, much resembling the papyrus of Egypt, grows likewise in Sicily; it is described in Lobel's *Adversaria*. Ray, and several others after him, believed it was the species. However, it does not seem that the ancients made any use of that of Sicily; and M. de Jussieu thinks they ought not to be confounded, especially on reading, in Strabo, that the papyrus grew only in Egypt, or in the Indies. Pliny, Guilandinus, Montfaucon, and the Count de Caylus, are of this opinion. The internal parts of the bark of this plant were made into paper by the Romans; and the manufacture was as follows:—Strips, or leaves of every length that could be obtained, being laid upon a table, other strips were placed across, and pasted to them by the means of water and a press; so that this paper was a texture of several strips; and it even appears that, in the time of the emperor Claudius, the Ro-

mans made paper of three lays. Pliny also says, that the leaves of the papyrus were suffered to dry in the sun, and afterwards distributed according to their different qualities fit for different kinds of paper. Scarcely more than twenty strips could be separated from each stalk. The paper of the Romans never exceeded thirteen fingers-breadth, and this was their finest and most beautiful, as that of Fannius. In order to be deemed perfect, it was to be thin, compact, white, and smooth; which is much the same with what we require in our rag-paper. It was sleeked with a tooth or shell; and this kept it from soaking the ink, and made it glisten. The Roman paper received an agglutination as well as ours; which was prepared with flower of wheat, diluted with boiling water, on which were thrown some drops of vinegar; or with crumbs of leavened bread, diluted with boiling water, and passed through a bolting-cloth. Being afterwards beaten with a hammer, it was sized a second time, put to the press, and extended with the hammer. This account of Pliny is confirmed by Cassiodorus, who, speaking of the leaves of papyrus used in his time, says, that they were white as snow, and composed of a great number of small pieces without any junction appearing in them, which seems to suppose necessarily the use of size.

The Egyptian papyrus seem even to have been known in the time of Homer; but it was not, according to the testimony of Varro, until about the time of the conquest of Alexander, that it began to be manufactured with that perfection which art always adds to nature. Paper made in this manner, with the bark of this Egyptian plant, was that which was chiefly used till the tenth century. Astle, who more amply details Pliny's process of manufacturing the papyrus, says, that this paper was of various kinds, the imperial and largest, used by the great men for letters, the livian (from compliment to Livia), twelve inches each leaf; the sacerdotal, nine inches; besides inferior sorts. Isidore says, that the first kind was of the two inmost skins of the papyrus, the livian of the next two, the sacerdotal of the third two. The Claudian paper, invented under that emperor, had one leaf imperial, the other livian, which, without losing its whiteness, thus acquired substance sufficient to prevent the ink blotting through, as happened in the imperial or augustan, on that account reserved for letters. Besides these, there were the fannian, amphitheatric, the saitic, the teniotic, and the

emporetic (for goods), each diminishing from ten to six inches in breadth, besides the difference of manufacture. We find the names of many sorts of paper corresponding with our foolscap, elephant, and other sizes, with their measures, and the directions for their manufacture; as the hieratica, the augusta, the regia, the macrocolum, the amphoretica or common waste paper, &c. The quantity must have been very much like what would be found in a great city of our own times; and Pliny left one hundred and sixty volumes, *opisthographos et minutissime scriptos*, or written very minutely on both sides, to his nephew.

Manuscripts of papyrus were evidently capable of resisting the attacks of time and worms longer than we might imagine. The papers of Tiberius and Caius Gracchus were kept by Pomponius Secundus, and were nearly 200 years old when seen by Pliny. The same author says he had often seen the monuments, or books of Cicero, Virgil, and Augustus. Galen, speaking of manuscripts of Hippocrates, considers 300 years as a vast antiquity. St. Jerome mentions that, in 100 years, the libraries of Origen and Pamphilus, at Cæsarea, were already nearly worn out and corrupted.

The important discoveries among the ruins of Herculaneum, during the last and present centuries, have brought to light innumerable quantities of the papyri of the Romans, which have added materially to the interest of the subject. So early as the year 1753, a great number of Herculaneum papyri were found in a suburban villa, in a room of very small dimensions, which, it is imagined, had once a vaulted roof, to the strength of which has been attributed the preservation of those precious papyri. Winckelmann relates that 800 manuscripts were found, but from the statement of the accurate Canonico Iorio, who thoroughly examined the subject, and published the result in the year 1825, it appears that 1756 were rescued from the ruins, without reckoning a considerable number which were destroyed by the workmen, who imagined that the volumes were of no more value than fragments of charcoal, and actually called the place in which they were found the *bottega del Carbonaro*. The papyri were found, according to Iorio, ranged in presses or shelves round the sides of the room to about the height of a man, while, in the centre of the floor, stood a species of insulated rectangular column of books fronting every way, not much unlike those which are frequently found, of a circular

form, in the drawing-rooms of ladies in England. The papyri found in the country-house near Herculaneum, according to the Canonico Iorio, from whom this information is obtained, were found in a small chamber paved with mosaic, and had been arranged in presses round the walls, or in a pier in the centre. The wood all crumbled when exposed to the air, and the workmen only began to suspect the papyri were not common charcoal when they observed the regularity of their disposition, and that one, which broke into two parts, had letters upon it. It must be remembered that the excavation was carried on in a deep underground passage, without the advantage of daylight. It appears that some had stood in an erect, and others in a horizontal position, and they were accordingly crushed in both directions. None were found with two umbilici, and many were without any, as they are presented in several ancient paintings. Instead of binding, a long slip of unwritten paper on the outside served to protect the book within. Many were found which were illegible from having originally been written with pale ink. Some appeared to have been below the others, and to have been formed by the humidity into a hard and almost petrified substance. These were considered as quite hopeless, having become a well united mass scarcely to be penetrated by a needle. Others had a degree of durability equal to plumbago, and might have been used as chalks. The papyri were only written on one side, except in a single instance, where the roll was not sufficiently long. Some were absolutely powder, and when the dust was blown away, the writing disappeared; so that the Canonico Iorio calls them the ghosts of papyri. It appears that the Latin manuscripts are more difficult to unroll than the Greek, so that, of 2366 columns and fragments already opened, only forty were Latin. The length of the Greek papyri varied from eight to twelve inches. A Latin roll, besides being much thicker, often extended to sixteen. In both languages the columns, or pages of writing, formed compartments placed at a right angle with the length of the roll. The papyri of the ancients being formed by pasting a variety of shreds together at right angles to each other, what may be called the grain of the one would be opposed in its disposition to tear longitudinally by the cross fibres of the other. It is easy to conceive, that when the damp of some centuries has thoroughly penetrated the whole mass of a volume, a fresh difficulty arises in the

unrolling; as what was originally a coating, only used to add substance to the paper, may now peel off for the operator, instead of the inscribed face. Sir Humphry Davy, who employed himself a short time in observing the effects of a new process for unrolling the papyri, seemed to think they were not carbonized, and that the colour and substance produced by time resulted solely from humidity. That gentleman did not efface the characters by his process, as has been asserted on the spot; but, on the contrary, in the presence of others, who were employed to copy the fragments, frequently added much to the brilliancy of letters scarcely discernible. Some of the manuscripts were opened with so much difficulty, that it was found absolutely necessary to destroy the visible column, after having most carefully copied it, in order to arrive at the next. Of the papyri, 371 were entire; 61 were nearly perfect; 161 wanted about one-third of each roll. Of fragments, 1324 were found; and, of those which had only the exterior perfect, 474 were discovered; but these had been cut half through, longitudinally, in order to discover their contents; their respective centres having been carefully preserved for a future opportunity. Three hundred and thirty-two volumes were tried, and, of 542 taken from the shelves for the purpose of unrolling, 210 were well and neatly done: 127 were in a great measure finished, and 205 remain in the presses at the British Museum, which are considered as hopeless. Of some manuscripts the title only is as yet known, which was written in a larger character. A person named Papira, in the year 1786, endeavoured to open three of the manuscripts. Sir Humphry Davey is said to have had twenty placed at his disposal. Twenty was sent to England, among which were several of those petrified and useless. Mr. Sickler destroyed some of these in the attempt to open them. Mr. Hayter, who was sent by his royal highness the prince of Wales in the year 1800 to Naples, is said to have tried 195 fragments of the papyri, and to have been five years employed in unrolling them. Whether these or any of them have appeared in the collection of Herculanean manuscripts, published at Oxford in the year 1824, the absence of preface to the work leaves us in ignorance. The Treatise of Philodemus de Vitiis, one of an anonymous author de Ira, another of Philodemus de Vitiis atque Oppositis Virtutibus, and Demetrius de Poematis, are there given in lithographic fac-simile. These are all found in the Neapolitan list,

as if existing at present in Naples. Among the works now known to exist in this singular collection are the following, both in Greek and Latin, the names of which are taken from the account of the Canonico Iorio: Demetrius, de Geometria, de Poematis—In Polyeni Difficultates—Epicuri, de Natura, lib. ii. xx.—Colotis in Lysidem Platonis—Polystrati de Temerario Contemptu—Philodemi, de Religione, de Moribus, de Epicuro, de Morte, de Vitiis, &c.—Carnisci Amicabilia—Crisippi de Providentia—Epicuri de Natura—Anonymi de Ira.

Sir Humphry Davy, having been engaged in the scientific process of unfolding the papyri found at Herculaneum, and rendering the writing legible, subsequently submitted the following observations to the public. "The Roman manuscripts found in the Museum, are in general composed of papyrus of a much thicker texture than the Greek ones, and the Roman characters are usually larger, and the rolls much more voluminous; the characters of the Greek manuscript likewise, with a few exceptions, are more perfect than those of the Latin ones. From the mixture of Greek characters in several fragments of Latin manuscripts, and from the form of the letters, and the state of decomposition in which they are found, it is extremely probable that they were of a very ancient date when buried. I looked in vain amongst the manuscripts, and on the animal charcoal surrounding them, for vestiges of letters in oxide of iron; and it would seem from these circumstances, as well as from the omission of any mention of such a substance by Pliny, that the Romans, up to this period, never used the ink of galls and iron for writing: and it is very probable, that the adoption of this ink, and the use of parchment, took place at the same time. The earliest manuscripts probably in existence on parchment, are those *codices rescripti*, discovered by Monsignore Mai, in the libraries of Milan and Rome. I have tried several substances for restoring colour to the letters in ancient manuscript. The triple prussiate of potash, used in the manner recommended by the late Sir Charles Blagden, with the alternation of acid, I have found successful; but by making a weak solution of it with a small quantity of muriatic acid, and by applying them to the letters in their state of mixture with a camel's hair pencil, the results are still better. It is remarkable, that no fragments of Greek, and very few only of Latin poetry, have been found in the whole collection of the manuscripts

of Herculaneum; and the sentences in the specimens we unrolled, in which Mr. Elmsley was able to find a sufficient number of words to infer their meaning, show that the works of which they are the remains, were of the same kind as those before examined, and belonged to the schools of the Greek Epicurean philosophers and sophists. Nearly one thousand columns of different works, a great part unrolled under the superintendence of Mr. Hayter, and at the expense of George IV., have been copied and engraved by the artists employed in the Museum; but from the characters of the persons charged with their publication, there is very little probability of their being, for many years, offered to the world. Should discoveries of manuscripts at any future time be made at Herculaneum, it is to be hoped that the papyri will be immediately excluded from the atmosphere, by being put into air-tight cases, filled with carbonic acid after their introduction. There can be no doubt that the specimens now in the Museum were in a much better state when they were first discovered; and the most perfect even, and those the coarsest in their texture, must have been greatly injured during the sixty-nine years they have been exposed to the atmosphere. The persons who have the care of manuscripts found at Herculaneum, state that their original number was 1696, and that 431 have been operated upon or presented to foreign governments, so that 1265 ought to remain; but amongst these by far the larger proportion are small fragments, or specimens so injured and mutilated, that there is not the least chance of recovering any portion of their contents."

In the Middle age, papyrus was gradually superseded, about the tenth century, by the manufacture of cotton reduced to a pulp,—a method known in China for ages anterior. This composition, from its being adapted to the same purposes as papyrus, received the general appellation of *paper*, of which the Abbé L'Andres gives the best account. The Chinese and Asiatic Orientals made silk paper, the use of which passed in 652 into Persia, and in 706 to Mecca. The Arabians substituted cotton, which passed into Africa and Spain, where flax being grown, linen rags were substituted instead of cotton, because the latter was only to be obtained by importation. From hence linen paper passed into France, Germany, and England. In the sixth volume of the Memoirs of the Royal Academy of Inscriptions and Belles

Lettres, there is a dissertation by Father Montfaucon, which proves that cotton-paper began to be used in the empire of the East about the ninth century. There are several Greek manuscripts, both in parchment or vellum, and cotton-paper, that bear the date of the year they were written in; but they are for the most part without date. From the dated manuscripts a surer judgment may be formed, by comparing the writings of that age with those that are not. The most ancient manuscript in cotton-paper, with a date, is that in the magnificent library at Paris, written in 1050; another in the emperor's library, that bears also its date, is one of the year 1095; but as the manuscripts without a date are incomparably more numerous than those which are dated, Father Montfaucon, by comparing the writing, discovered some of the tenth century. Hence it may be judged, that this bombazine or cotton-paper was invented in the ninth century, or in the beginning of the tenth. Towards the end of the eleventh, and the beginning of the twelfth, its use was common throughout the empire of the East, and even in Sicily. Roger, king of Sicily, says, in a diploma written in 1145, and quoted by Rocchus Pyrrhus, that he had renewed on parchment a charter that had been written on cotton-paper, "in charta cuttunea," in the year 1102, and another dated in the year 1112. About the same time, the empress Irene, consort of Alexis Commenes, says, in her canon drawn up for the nuns in a convent she had founded at Constantinople, that she leaves them three copies of it, two of them on parchment, and one on cotton-paper. Since this time, cotton-paper was still more in use throughout the whole Turkish empire. As to the origin of the paper we now use, nothing can, with certainty, says Father Montfaucon, be affirmed concerning it. Thomas Demster, in his Glossary on the Institutes of Justinian, says, that it was invented before the time of Accursius, who lived in the beginning of the thirteenth century. Notwithstanding he there speaks of bombazine paper, there is some reason to believe he also comprehends, under that name, the linen rag-paper, which is nearly like cotton-paper. In some countries both were equally used; as in Sicily, the state of Venice, and, perhaps, others. Several editions of Aldus Manutius, made at Venice, are on cotton-paper; the proximity of Greece had, no doubt, introduced the use of it there. Demster seems therefore to speak of both.

But we have a more ancient and express passage on linen rag-paper in Petrus Mauritius, called the Venerable, a contemporary of St. Bernard, who died in 1153. "The books we read every day," says he, in his Treatise against the Jews, "are made of sheep, goat, or calf-skin; or of oriental plants, that is the papyrus of Egypt; or of rags." There were therefore books of it in the twelfth century; and as public acts and diplomas were written on the Egyptian paper until the eleventh, it is probable that linen rag-paper was invented about the same century, and that it occasioned the disuse of the Egyptian paper in the West, as that of cotton did in the East. Petrus Mauritius informs us, that there had been already, in his time, some books of the linen rag-paper; but they must have been very scarce; for, notwithstanding the most diligent search of the learned antiquary, Montfaucon, both in France and Italy, he could never find a book or leaf of paper, such as is now used, before the year 1270; so that there is no hope of finding an exact date to this discovery.

PARABOLĀNT, or PARABOLANS, (from *παρά* and *βάλλω*, to throw about,) among the Greco-Egyptians, a kind of desperadoes, gladiators, or prize-fighters, who ran all hazards and dangers; whence a certain number of clerks or priests of Alexandria were called by the same name in the first ages of the church, because they courageously, and fearless of the danger either of the state or the diseases, went into hospitals, to assist and comfort those that had the plague. They were obliged to be limited by the bishop; their number being, when at their own libery, five or six hundred, which displeased the Egyptian governors.

PARADISE, or GARDEN OF EDEN, (from *παράδεισος* a fruit-garden, or *ἡδονή* pleasure,) a term applicable to the garden where our first parents were primarily placed, according to the Mosaic account of the creation. The most probable opinion is, that it was situated between the confluence of the Euphrates and Tigris, and their separation; Pison being a branch arising from one of them after their separation, and Gihon another branch arising from the other on the western side. Arabia Deserta was the Ethiopia mentioned by Moses as washed by these rivers; and Chusistan in Persia answers to the land of Havilah, where there was gold, bdellium, the onyx stone, &c. — *Paradisus*, among the ancient church writers, denoted

a square court before cathedrals, surrounded by porticos, or piazzas, for walking under; and probably so called from being a place of recreation or pleasure.

PARADOXI, a sort of mimes or buffoons, among the classical ancients, who entertained the people with extempore effusions of drollery. They were also called *Paradoxologi*, *Ordinarii*, *Neanicologi*, and *Arctalogi*.

PARAGAUDÆ, among the Romans, wreaths of gold, or silk and gold, interwoven in, not sewed to, their garments. The garment was sometimes of one colour, with one *paragaudæ*; sometimes of two colours, with two *paragaudæ*; or three colours, with three *paragaudæ*, &c. They were worn both by men and women.

PARANYMPHUS, among the ancients, and especially the Jews, was the person who was the witness of the tokens of the bride's virginity, according to the rites of their religion. Besides, he had the care, regulation, and direction of the festive entertainment usual at those times, upon the supposition that the bridegroom was sufficiently engaged with the business of the day. This person, in the New Testament, is sometimes translated the ruler of the feast. The custom was usual also among the Greeks and Romans. The *Paranympheus* was the person who officiated for the bridegroom, as the *Pronuba* did for the bride. It is said that these presidents were commonly chosen from among the priests, in order that nothing might be acted contrary to the law, or the rules of decency and morality.

PARAPEGMA, an astronomical instrument in use among the Syrians and Phœnicians, intended to show the solstices by the shade of the *style*. On it was also inserted the seasons of the year, the risings and settings of the sun, moon, stars, &c. It was also the name of those tables, &c. whereon astrologers drew their schemes or figures to resolve questions, according to the rules of that art. — The *Parapegma* was the name of a table, or brass plate, whereon the laws, ordinances, and proclamations of a city or people were engraved, and set upon a public pillar, to be seen and read by all.

PARASANG, a Persian measure, frequently mentioned in Greek authors, containing sometimes thirty, sometimes forty, and sometimes fifty, *stadia* or furlongs. It differed at different times and in different places.

PARASCENIUM, in the Grecian and Roman theatres, a place behind the scenes, whither the actors withdrew to dress and

undress themselves. The Romans more frequently called it *Postscenium*.

PARASCEVE, a name signifying preparation, given by the Jews to the sixth day of the week, or Friday; because, not being allowed to prepare their food on the seventh or sabbath day, they provided and prepared it on that day.

PARASĒMON, among the Greeks, the figure carved on the prow of the ships, to distinguish them from each other. This figure was generally that of a bull, lion, or other animal; sometimes the representation of a mountain, tree, flower, &c.

PARASĪTI, among the Greeks, an order of priests, or at least ministers of the gods, resembling the *Epulones* at Rome. Their business was to collect and take care of the sacred corn destined for the service of the temples and the gods; to see that sacrifices were duly performed, and that no one withheld the first-fruits, &c. from the deities. In every village of the Athenians, certain *Parasiti*, in honour of Hercules, were maintained at the public charge; but, to ease the commonwealth of this burthen, the magistrates at last obliged some of the richer sort to take them to their own tables, and entertain them at their own expense; hence the word, in after times, came to signify a hanger-on, a flatterer, one who for the sake of a dinner would conform to the humour of any man. — *Parasitium* was the granary where the sacred corn was preserved by the *Parasiti* for sacred purposes.

PARAVAIL, in feudal times, the lowest tenant of the fee, or the immediate tenant to one who held of another; he was called tenant *paravail*, because it was presumed he had profit and *avail* by the land. —2 *Inst.* 296.

PARDON, a propitiatory feast among the ancient Jews, celebrated on the tenth of the month *Tisri*, answering to our September, on which they ceased from all works, as on the sabbath, and abstained from food till evening. Those whose consciences accused them, made restitution to them they had wronged. They begged *pardon* of those they had offended, and forgave those who had injured them; gave alms, and did all that ought to accompany true repentance. After supper several clad themselves in white, and so entered the synagogue, without shoes, which all that night was illuminated with lamps and small wax candles, where every nation, according to its custom, made divers prayers and confessions, which lasted about three hours. Some spent the whole night in the syna-

gogue, praying to God, and repeating psalms. About break of day the next day, the whole congregation went to the synagogue, and continued there till evening, when, upon appearance of the stars, a horn was sounded to signify the fast was over, when saluting each other with wishes for health and prosperity, they blessed the new moon, and, returning to their habitations, eat such provisions as had been prepared.

PAREDRI, among the Athenians, persons of age, gravity, and reputation, chosen to sit upon the bench with, and upon occasion direct, the archons, basileus, or polemarch, when by reason of their youth they happened not to be so well skilled in the laws and customs of their country, as might have been wished. Each of these magistrates might choose two assessors or Paredri, who underwent the same examination in the senate-house and forum, with the archon, &c. who made choice of them, and at the expiration of their office were obliged to give an account of their conduct.

PARENTALES, banquets or feasts which the Romans made at the interment or in honour of their parents.

PARENTS. Among the early nations of antiquity, parents appear to have had a most absolute control over the lives and liberties of their children; and if the fathers did not think fit to receive them at their birth, they had the liberty to expose them, and in some places to kill them. Children were by the Jewish law looked upon as the proper goods of their parents. They had power to sell them to their creditors for seven years, by way of composition for debts. When a father died insolvent, such persons as he was indebted to, took away as many of his children as were, by the usual mode of estimation, equivalent to the money owing.—Among the Egyptians, the power of parents over their children was absolute; and so deep was the veneration of children for the memory of their parents, that they were in the habit of embalming their bodies, and keeping them in their houses with great veneration. Thus an Egyptian was not permitted to borrow money without giving to his creditor the embalmed body of his father, which could be easily conveyed to any other place. Now it was both an impiety and an infamy, not to recover, in a little time, so precious a pledge; and he who died, without discharging that duty, was deprived of the customary honours which were paid to the dead. To shew their abhorrence of filial ingratitude, the Egyptians had an extraordinary punishment for children

who murdered their parents. After they had insinuated pieces of straw of a finger's length into all the parts of their body, they burned them alive on thorns. They justly deemed it the greatest of crimes, to deprive those of life from whom they had received it. Though parents who murdered their children were not put to death, they were condemned to hold their dead bodies closely embraced for three days and three nights. It was the opinion of the Egyptians, that parents, as they had given life to their children, should be exempted from the common punishment of homicides; yet they endeavoured to suppress those actions, by a punishment equally loathsome and ignominious.—Amongst the Greeks, if a man had more children than he could conveniently maintain, he was allowed by the laws to expose them as soon as they were born, especially daughters, to the chance of famine, to be devoured by wild beasts, or to the very distant probability of being taken up by some kind stranger. Among the lower orders, parents brought up their children to husbandry, merchandize, or mechanic trades; people of fashion caused them to be taught music, philosophy, riding the great horse, fencing, and hunting. When they were marriageable, the contract was void without the consent of the parents. The Athenians allowed a father to abdicate his son, by first declaring his reasons in court, which, if approved, the crier made a public proclamation thereof; after which the son was legally struck out of the family, and made incapable of being his father's heir. Before Solon restrained it, the parents had power to sell their children, which was also practised among the Romans. By the Athenian laws, the parents might have an action of ingratitude against stubborn and rebellious children, which would extend so far as to disable them from holding any office; for though they were actually chosen into a post, they might be struck out of the list of the magistracy. If any one had beaten his parents, or not allowed them the convenience of his house, and other necessities, he was reckoned an infamous person; and this was a sort of excommunication; for those under this censure were neither admitted to civil commerce nor the solemnities of religion. The cause was tried by the judges in court, with the utmost solemnity; and if any one that was cast, ventured to appear at a public meeting, in a temple, or upon any solemn occasion, he was immediately seized, carried into court, and, after conviction, fined and kept in irons, till the fine was discharged;

but this law did not extend to bastards. The sons used to carry the father's corpse to the grave, though they were persons of the first rank or quality. This sometimes had its ill effects, by raising this filial respect, so far as to make them the gods of their family. — Like the Athenians, the Romans had the most absolute command and control over their offspring; for they could imprison, beat, kill, or sell them for slaves, according to a decree of Romulus. A numerous offspring was honourable among the Romans. Magistrates took precedence according to the number of their children. Those candidates were preferred who had the greatest show of children; and a person might be admitted earlier into office than ordinary, if he had as many children as he wanted years of the proper age. Citizens of Rome, who had three children, were excused from serving troublesome offices. This privilege of exemption was called *jus trium liberorum*.

PARIAN MARBLE, among the Greeks, a superfine white sort of marble, obtained in the isle of Paros, one of the Cyclades in the Archipelago. The greatest part of the most beautiful works of the ancients were made of this marble. It is supposed that it was of this sort that David prepared great quantities for the building of the temple; and that the magnificent hall, where king Ahasuerus made his sumptuous feasts, was paved with Parian marble, interspersed with emeralds. See MARMORA.

PAR-IMPAR, among the Romans, the game of even or odd. The game was played exactly as it is at present among the children of our own country. One person concealed in his hand a number of nuts, almonds, pieces of money, or the like, and another guessed at the unknown number. If he guessed right, he was entitled to them all; if wrong, he forfeited as many as there were.

PARISHES, (Lat. *parochia*; Sax. *preostscyre*, or priestshire,) in church history, the ancient ecclesiastical division of a county, formerly equivalent to what we now call the diocese of a bishop. At first they were not limited, nor set forth by special commissions; but were fixed, as the circumstances of times, places, and persons, happened to make them greater or less. At the beginning of Christianity, there were no such parochial divisions of spiritual cures in England as there are now; for the bishops and their clergy lived in common; and before the number of Christians was very great, the bishops sent out their clergy to preach to the people as they saw occasion; but after

the generality of the inhabitants had embraced Christianity, this occasional going from place to place was found very inconvenient, whereupon the bounds of settled or parochial cures were found necessary to be determined. There was a four-fold distinction of churches. 1. The head church, or bishop's see. 2. Churches of a lower rank, which had the right of sepulture, baptism and tithes. 3. Those who had the right of sepulture, but not frequented. 4. Field churches, or oratories, which had no right of burial. The second of these appears to be the original parochial churches, which, as they became too large, were diminished, by taking others out of them; so that the general part of the present divisions of parishes, is supposed to be older than the Norman conquest. Camden says, that England was divided into parishes by archbishop Honorius, about the year 630. Sir Henry Hobart lays it down, that parishes were first erected by the council of Lateran, which was held A. D. 1179: each widely differing from the other, and both of them perhaps from the truth; which will probably be found in the medium between the two extremes; for Mr. Selden has clearly shewn, that the clergy lived in common, without any division of parishes, long after the time mentioned by Camden; and it appears from the Saxon laws, that parishes were in being long before the date of that council of Lateran to which they are ascribed by Hobart. We find the distinction of parishes, nay even of mother-churches, so early as in the laws of king Edgar, about the year 970. Before that time the consecration of tithes was, in general arbitrary; that is, every man paid his own (as was before observed) to what church or parish he pleased. But this being liable to be attended with either fraud, or at least caprice, in the persons paying, and with either jealousies or mean compliances in such as were competitors for receiving them, it was now ordered, by the law of king Edgar, that "*dentur omnes decimæ primariæ ecclesiæ ad quam parochiam pertinet.*" However, if any thane, or great lord, had a church within his own demesnes, distinct from the mother-church, in the nature of a private chapel; then, provided such church had a cemetery or consecrated place of burial belonging to it, he might allot one third of his tithes for the maintenance of the officiating minister; but, if it had no cemetery, the thane must himself have maintained his chaplain by some other means; for in such case, all his tithes were ordained to be paid to the *primariæ*

ecclesiæ, or mother church. This proves that the kingdom was then universally divided into parishes; which division probably happened not all at once, but by degrees. For it seems pretty clear and certain, that the boundaries of parishes were originally ascertained by those of a manor or manors: since it very seldom happens that a manor extends itself over more parishes than one, though there are often many manors in one parish. The lords, as Christianity spread itself, began to build churches upon their own demesnes or wastes, to accommodate their tenants in one or two adjoining lordships; and, in order to have divine service regularly performed therein, obliged all their tenants to appropriate their tithes to the maintenance of the one officiating minister, instead of leaving them at liberty to distribute them among the clergy of the diocese in general; and this tract of land, the tithes whereof were so appropriated, formed a distinct parish; which will well enough account for the frequent intermixture of parishes one with another. For if a lord had a parcel of land detached from the main of his estate, but not sufficient to form a parish of itself, it was natural for him to endow his newly erected church with the tithes of those disjointed lands; especially if no church was then built in any lordship adjoining to those outlying parcels. Thus parishes were gradually formed, and parish churches endowed with the tithes that arose within the circuit assigned.—*Blackstone.*

PARLIAMENTS, (low Lat. *parlamentum*, from Fr. *parler* to speak). The origin of Parliaments, as they existed in this country anterior to the time of Hen. III. in the 13th century, is involved in much obscurity. It is generally admitted that the ancient Britons had no such national assemblies, but that the Anglo-Saxons had; as may be collected from the laws of king Ina, who lived about the year 712. Sir H. Spelman, Camden, and other writers, prove the Commons to have been a part of Parliament in the time of the Saxons, but not by that name, or elected as consisting of knights, citizens, and burgesses. They evidently existed under the several names of *Michel-synoth*, or great council; *Michel-gemote*, or great meeting; and more frequently *Wittena-gemote*, or the meeting of wise men. It was also styled in Latin, “*commune concilium regni, magnum concilium regis, curia magna, conventus magnatum vel procerum, assisa generalis*,” and sometimes “*communitas regni Angliæ*.” We have instances of its meeting to direct the

affairs of the kingdom, to make new laws, and to amend the old; or, as Fleta expresses it, “*novis injuriis emersis nova constituere remedia*,” so early as the reign of Ina king of the west Saxons, Offa king of the Mercians, and Ethelbert king of Kent, in the several realms of the heptarchy. After their union the *Mirrouir* informs us, that king Alfred ordained, for a perpetual usage, that these councils should meet twice in the year, or oftener if need be, to treat of the government of God’s people; how they should keep themselves from sin, should live in quiet, and should receive right. Our succeeding Saxon and Danish monarchs held frequent councils of this sort, as appears from their respective codes of laws; the titles whereof usually speak them to be enacted, either by the king with the advice of his *Wittena-gemote*, or wise men, as, “*hæc sunt instituta, quæ Edgarus rex consilio sapientum suorum instituit*,” or to be enacted by those sages with the advice of the king, as, “*hæc sunt judicia, quæ sapientes consilio regis Ethelstani instituerunt*,” or lastly, to be enacted by them both together, as, “*hæc sunt institutiones, quas rex Edmundus et episcopi sui cum sapientibus suis instituerunt*.” Sir Edward Coke also affirms, that divers Parliaments were held before the Conquest; and produces an instance of one held in the reign of king Alfred. He likewise gives us a conclusion of a Parliament holden by king Athelstan, where mention is made, that all things were enacted in the great synod or council at Grately, whereat was archbishop Wolfhelme, with all the noblemen and wise-men, where the king called together. (1 *Inst.* 110.) It is apparent (says Mr. Pryn) from all the precedents before the time of the Conquest, that our pristine synods and councils were nothing else but Parliaments; that our kings, nobles, senators, aldermen, wisemen, knights, and commons, were present, and voting in them as members and judges. There is also no doubt but these great councils were held regularly under the first princes of the Norman line. Glanvil, who wrote in the reign of Henry II., speaking of the particular amount of an amercement in the sheriff’s court, says, it had never yet been ascertained by the general assize, or assembly, but was left to the custom of particular counties. Here the general assize is spoken of as a meeting well known, and its statutes or decisions are put in a manifest contradistinction to customs, or the common law. In Edward the Third’s time, an act of parliament, made in the reign of Wil-

liam the Conqueror, was pleaded in the case of the abbey of St. Edmund's-bury, and judicially allowed by the court.—The origin of Parliament, as at present constituted, may be traced to the Norman dynasty. William the Conqueror, having divided this land among his followers, so that every one of them should hold their lands of him in *capite*, the chief of these were called barons; who, it is said, thrice every year assembled at the king's court, viz. at Christmas, Easter, and Whitsuntide; among whom the king was wont to come in his royal robes, to consult about the public affairs of the kingdom. This king called several parliaments, wherein it appears, that the freemen or commons of England were also there, and had a share in making laws. He by settling the court of parliament so established his throne, that neither Britain, Dane, nor Saxon, could disturb his tranquillity. The making of his laws was by act of parliament, and the accord between Stephen and him was made by parliament. Polydore Vergil, Hollinshed, Speed, and others, mention that the Commons were first summoned at a parliament held at Salisbury, 16 Hen. I. Sir Walter Raleigh, in his *Treatise on the Prerogative of Parliaments*, thinks it was anno 18 Hen. I.; and Dr. Heylin finds another beginning for them, viz. in the reign of king Hen. II. Though there are some differences of opinion, it is generally agreed, that in the main the constitution of parliament, as it now stands, was marked out so long ago as the seventeenth year of king John, A. D. 1215, in the great charter granted by that prince; wherein he promises to summon all archbishops, bishops, abbots, earls, and greater barons, personally; and all other tenants in chief under the crown, by the sheriff and bailiffs, to meet at a certain place, with forty days' notice, to assess aids and scutages when necessary; and this constitution has subsisted in fact at least from the year 1266, 49 Hen. III.; there being still extant writs of that date, to summon knights, citizens, and burgesses to parliament. (*Blackst.*) Selden says, that the borough of St. Albans claimed by prescription in the parliament 8 Edw. II. to send two burgesses to all parliaments, as in the reigns of Edw. I. and his progenitors. In the reign of Hen. V., it was declared and admitted, that the Commons of the land were ever a part of the parliament. (*Selden.*)—The term Parliament was first applied to the general assemblies of the States under Louis VII. in France, about the middle of the twelfth century; and sub-

sequently adopted by the English. In our early history there are various parliaments known by distinctive appellations; as—*Parliament de la Bonde* was a parliament in king Edward the Second's time, so called, on account of the barons coming armed against the two Spencers, with coloured bands for distinction.—*Parliamentum Diabolicum* was a parliament held at Coventry, 38 Henry VI., wherein Edward, earl of March, (afterwards king) and divers of the chief nobility, were attainted; but the acts then made were annulled by the succeeding parliament. (*Holinsh.*)—*Parliamentum Indoctorum* was a parliament, 6 Hen. IV., whereunto, by special precept to the sheriffs in their several counties, no lawyer, or person skilled in the law, was to come; and therefore it was so termed.—*Parliamentum Insanum* was a parliament assembled at Oxford, anno 41 Hen. III.; so styled from the madness of their proceedings; and because the lords came with great numbers of armed men to it; and contentions grew very high between the king, lords, and commons, whereby many extraordinary things were done and enacted.—*Parliamentum Religiosorum* was a religious assembly. In most convents they had a common room, into which the brethren withdrew for discourse and conversation; and the conference there had was termed *Parliamentum*. (*Matt. Paris.*) Besides the supreme court of parliament, the abbot of Croyland was wont to call a parliament of his monks, to consult about the affairs of his monastery.

PARMA, a kind of round buckler used by the Velites in the Roman army. It was three feet in diameter, made of wood, and covered with leather. Its form was round, and its substance strong; but Servius on the *Æneid*, and even Virgil, say it was a light piece of armour in comparison of the clypeus, though bigger than the pelta.

PARŌCHUS, among the Romans was a person appointed to provide mules, tents, carriages, and all other necessities for the provincial magistrates, and ambassadors in their journeys; for in the early times of the republic, such persons had their expenses borne by the public, that the allies or provincials might not be burthened.

PARRICIDES, among the Romans, were subjected to a singular kind of punishment called *culeus*. L. Ostius was the first among the Romans that was guilty of this crime, 500 years after the death of Numa, on which the Pompeian law was passed, which ordained that the criminal

should first be whipped, then sewed up in a leathern sack called culeus, with a dog, an ape, a cock, and a viper, and thrown into the sea, or the nearest river. This punishment was called "projectio in fluentem." — *Parricidium* was a name given by a decree of the Roman senate to the Ides of March, which was the anniversary of Cæsar's murder. Dolabella, the consul, proposed a law to change its name to *Natalis Urbis*, looking on that day as the birth-day of Roman liberty.

PARSLEY, among the Greeks, the herb with which the victors were crowned at the Isthmian and Nemean games. It was also, among the Romans, a necessary ingredient in their festive garlands, because it retained its verdure a long time, and afforded a grateful smell. It was supposed to absorb the inebriating fumes of wine, and by that means prevent intoxication.

PARTHENIÆ, certain citizens of Sparta, who sprang from an illegitimate intercourse with the unmarried women (*παρθεναι*) of the city, during the absence of the Spartans at the Massenian war. The Spartans having been engaged with the Massenians in a close war, for twenty years successively, by which their country was very much depopulated, and being apprehensive that the continuance of this war might end in the unpeopling of Sparta, sent some of their young men out of the camp into the city, with leave to be familiar with as many unmarried women as they pleased; the children thence produced were called *Partheniæ*, upon account of the uncertainty of the fathers. This race, when the war was over, being deemed bastards, were not permitted to bear any office in the government, &c., which so far enraged them, that they conspired with the slaves to destroy all the nobility; but the plot being discovered, they were driven out of the city, and having *Phalantus* for their leader, they travelled into *Magna Græcia* in Italy, and built *Tarentum*.

PARTHENON, one of the most celebrated and beautiful temples of antiquity, situated in the middle of the citadel at Athens, and dedicated to *Minerva*, or the virgin goddess (*Παρθενος*). It was originally built by the two daughters of *Erectheus*, called *Παρθεναι*, whence, it is supposed, the name was derived. It was then one hundred feet square; but having been burnt by the Persians, it was re-erected by *Pericles*, and enlarged to double the original size. The architecture was of the *Doric* order, and the whole structure was of the most beautiful white marble, built at an expence of

145,000*l*. It was 229 feet long, 101 broad, and 69 feet high. On the walls of the building, all the circumstances relating to the birth of *Minerva* were beautifully and minutely represented in *bas-relief*; and on the front of the grand entrance was the statue of the goddess, twenty cubits high, made of gold and ivory, which passed for one of the master-pieces of *Phidias*. (*Pliny*.)—From what is still existing of the *Parthenon*, it may be considered as the finest specimen of ancient architecture in the world. In the *Elgin* collection of Grecian antiquities, deposited in the *British Museum*, there are several remains of this temple; and judging from their beauty, we may form an adequate conception of the splendor and finish of the whole. Among the various ornaments of sculpture belonging to the *Parthenon*, are sixteen of the *metopes*, which, alternately with the *triglyphs*, ornamented the *frieze* of the *entablature* surmounting the *colonnade* of the temple. They represent the battle between the *Centaur*s and *Lapithæ*, or rather between the *Centaur*s and *Athenians*, who under *Theseus* joined the *Lapithæ* (a people of *Thessaly*) in this contest. In some of these sculptures the *Centaur*s are victorious; in others the *Athenians* have the advantage; while in others again the victory seems doubtful with respect to either of the combatants. These magnificent specimens of ancient art are executed with great spirit in *alto-relievo*; they were seen at a height of nearly forty-four feet from the ground. There are also the sculptures which composed the exterior *frieze* of the *cella* of the *Parthenon*, which embellished the upper part of the walls within the *colonnade* at the height of the *frieze* of the *pronaos*, and which was continued in an uninterrupted series of sculpture entirely round the temple. The subject represents the sacred procession which took place at the great *Panathenæa*, a festival which was celebrated every fifth year at *Athens*, in honour of *Minerva*, the patroness of the city. The *bas-reliefs* which compose this *frieze* are arranged, as nearly as can be ascertained, in the order in which they were originally placed in the *Parthenon*; several alterations having been made on their removal to their present situation, in consequence of a more careful examination and minute comparison of them, with drawings made before their removal from the temple. On two of the slabs, which composed the *frieze* occupying the east end of the temple, are represented *divinities* and *deified heroes*, seated; namely, *Castor* and *Pollux*, *Ceres*

and Triptolemus, Jupiter and Juno, and Æsculapius and Hygeia. There was originally a third slab, which represented four other divinities, also seated; but it has disappeared for many years. On the right and left of these sacred characters, are trains of females with their faces directed to the gods, to whom they are carrying gifts: we see also directors or regulators of the procession, among whom are the officers whose duty it was to receive the presents that were offered. These females appear to have headed the procession, and to have been followed by the victims, charioteers, horsemen, &c., both on the north and south sides of the temple, which together formed a procession up to the same point in two separate columns. A portion of the same frieze, taken from the north side of the temple, represents two of the Metæci, or strangers, who settled at Athens, and were allowed to take part in the procession. They carry on their shoulders a kind of tray, filled with cakes and other articles. The remainder of this part of the frieze represents charioteers and horsemen. Among the latter are seven slabs, which, whether we consider the elegance of the compositions, or the spirit with which the figures of the men and horses are executed, presents us with the highest effort of the art of sculpture in the class of low relief. A single slab of the frieze from the west end of the temple represents two horsemen; one of whom is riding before the other, and seems to be in the act of urging his companion to quicken his pace. The portion of the same frieze which enriched the south side of the temple, represents a procession of victims, charioteers, and horsemen, and is very similar, in its general character and appearance, to the frieze on the opposite or north side. There are also sculptures from the pediments of the Parthenon, on which is represented the birth of Minerva, and the contest between Minerva and Neptune for the honour of giving name to the city of Athens. — Plutarch, in speaking of the erection of the Parthenon, and other splendid edifices, by Pericles, justly observes, that the circumstance which did Pericles the greatest honour in the opinion of the people, was his adorning the city with magnificent edifices and other works, which raised the admiration and astonishment of all foreigners, and gave them a grand idea of the power of the Athenians. It is surprising, that in so short a space so many works of architecture, sculpture, engraving, and painting, should be performed, and at the same time be carried to the highest perfection; and this raises

our wonder still more in regard to the works of Pericles, which were finished with so much rapidity, and have nevertheless subsisted through so great a length of time. For each of those works, the very instant it was finished, had the beauty of an antique; and at this very day, says Plutarch above five hundred years after, they retain a freshness and youth as if just come out of the artist's hands; so happily do they preserve the graces and charms of novelty, which will not suffer time to diminish their lustre; as if an ever-blooming spirit, and a soul exempt from age, were diffused into every part of those works. But that circumstance which excited the admiration of the whole world, raised the jealousy and opposition of the people against Pericles, till at length he offered to defray all the expence of these buildings, provided it should be declared, in the public inscriptions, that he alone had been at the charge of them. At this, the people, either admiring his magnanimity, or fired with emulation, and determined not to let him engross that glory, cried with one voice, that he might take out of the public treasury all the sums necessary for his purpose. Phidias, the celebrated sculptor, presided over all these works as director-general; and there arose an incredible ardour and emulation among the several artificers, who all strove to excel each other, and immortalize their names by master-pieces of art.

PASCHITES, a name given in the second century to those Christians who celebrated the feast of Easter on the fourteenth day of the moon, on whatever day of the week it happened, in imitation of the Jews. The dispute at first was only among the Catholics; and in a council held at Rome 196, pope Victor excommunicated those who celebrated Easter on any other day than a Sunday. In 325, this dispute was entirely quashed by the council of Nice, who ordered, 1st, that the festival of Easter should not be celebrated till after the vernal equinox; 2nd, that the vernal equinox should be fixed to the 21st of March; 3rd, that that Sunday should always be fixed upon, which immediately followed the fourteenth day of the moon; and 4th, that if the fourteenth day of the moon happened on a Sunday, then the Sunday following should be Easter-day, in order to prevent our celebration of Easter at or upon the same day with the Jews.

PASQUIN, a mutilated marble statue, formerly standing in a corner of the palace of the Ursines at Rome; so called from Pasquin, a cobbler who lodged in that

part of the city, about the beginning of the fifteenth century. He was a person of a ready, bantering, satirical wit; whereon abundance of persons of the same disposition usually assembled at his stall to hear him ridicule people as they passed by. After his death, the statue of a gladiator, excavated near his stall, was set up, and called by his name; to which the wits of that day hung up or pasted lampoons, &c.; whence such sort of poems, or writings, were called *Pasquinades*.

PASSAMEZZO, a favorite dance, in the Middle age, adapted to a very slow time. There were various dances called *Passameasures*.

PASOVER, an important festival, instituted by the ancient Jews, in commemoration of their coming out of Egypt, because the night before their departure the destroying angel, who killed the first-born of the Egyptians, passed by or over the habitations of all those Jews which were marked with the blood of the lamb that was killed on the evening before, and for that reason called the *paschal* lamb. This month was from thence accounted the first month of the ecclesiastical year; and the fourteenth day, between the sun's decline and his setting, they were to kill the paschal lamb, and to abstain from leavened bread. The next day, or the fifteenth, was the grand festival, which continued seven days, of which the first and last were most solemn. The lamb that was killed upon this occasion was to be without any defect, and yeaned that year, and for want of that a kid of the goats. If one family were too small, two might join together. The door-posts and lintel of every door were to be sprinkled with the blood. It was to be roasted, and eaten with unleavened bread, and a salad of wild lettuces. It was to be eaten whole and entire, even with the head on, and bowels in; and if any part of it remained till the next day, it was to be burnt with fire. The eaters were to be in a travelling posture, with their loins girt, a staff in their hands, &c. They who neglected the observance were condemned to death, unless prevented by lawful impediments, as being upon a journey in a strange country, sickness, or any uncleanness, voluntary or involuntary. Those thus circumstanced were to keep it on the fourteenth of the next or second month. The modern Jews keep it for seven or eight days, in which time they abstain from common labour, or the ordinary business of their calling.

PASSUS, among the Romans, a measure of length, containing about four feet ten inches, or the thousandth part of a Ro-

man mile. The word properly signified the space between the feet of a man walking at an ordinary rate.

PASTOPHORI, among the Greeks, were priests whose office it was to carry the images, along with the shrines of the gods, at solemn festivals, when they were to pray to them for rain, fair weather, or the like. The Greeks had a college of this order of priests in Sylla's time. The cells or apartments near the temples, where the *Pastophori* lived, were called *Pastophoria*. There were several lodging rooms for the priests, of a similar kind, in the temple of Jerusalem.

PASTORALS, among the classical ancients, a general name given to those poems which treated of pastoral life; the most celebrated of which were the *Idyls* of Theocritus, and the *Bucolics* of Virgil. The latter consist of ten Eclogues, which are allowed to be the most exquisite and highly-finished productions of all antiquity. Virgil is believed to be the first who introduced Pastorals among the Romans. He appears, in some respects, to have imitated that great master of rural song—Theocritus, author of the Greek *Idyls*; but the Roman poet, who lived in a more refined age than his Syracusan predecessor, never borrowed an idea without beautifying and exalting it with the lustre and harmony of his language. The characters generally represent the innocence and simplicity of rustic life; and there is always some little plot to interest the mind. Love and music are frequent accompaniments. To crown the scenery, all the fancied charms of a shepherd's life are brought to view. We have the verdant lawns and flowery meads—the cooling fountains and curling streams—the bleating flocks and lowing herds,—with the spreading beech and mantling vine—the creeping ivy, stately elms, waving pines, and hardy oaks. All the beauties of nature are summoned to the poet's aid;—the most delightful period of the year is portrayed; sometimes the sun shines in meridian splendour; at others he is hastening to the portals of the west; or the evening star warns the shepherds to retire.—[*Editor's Introduction to Virgil's Bucolics, interlinearly translated.*]

PATER PATRATUS, among the Romans, the name of the first and principal person of the college of heralds called *Feciales*. Some say the *Pater Patratus* was a constant officer and perpetual chief of that body; and others suppose him to have been a temporary minister, elected upon account of making peace or denouncing war, which were both done by him.

PATĒRA, (from *pateo* to be open),

amongst the Romans, a goblet or vessel of gold, silver, marble, brass, glass, or earth, out of which they made libations, and offered consecrated meats to the gods in sacrifice. The patera is frequently found on medals, in the hands of the emperors, and implies the junction of the sacerdotal with the imperial authority. It was sometimes enclosed in urns, with the ashes of the dead, after it had served for funeral libations. By the discoveries at Herculaneum, vessels of this form appear to have been used in the baths to pour water upon the body. One was found strung with a packet of strigils upon a ring, similar to that used for keys. Most of the Roman patera resemble round bowls, without handles; but many are like soup-plates or saucers, with handles terminating in a ram's head. The Etruscan, at least those with carved figures, are like a plate, surrounded with a small edge, and have handles. The *patera filicata* was adorned with leaves of fern; the *patera hederata*, with those of ivy.

PATIBŪLUM, among the Romans, was an instrument of punishment, either the same with, or nearly resembling, the *furca penalis*. — Patibulum is also used to signify a cross.

PATRES CONSCRIPTI, a name given to the Roman senators in general; though at first it was applied to a particular part of that body. The hundred appointed by Romulus were called simply Patres; a second hundred added by Romulus and Tatius, upon the union of their people, were denominated "Patres minorum gentium;" a third hundred being afterwards added by Tarquinius Priscus, the two latter classes were called Patres Conscripti, because they were written down or put upon the list with the original hundred of Romulus. The senators chosen from the knights were called Adlecti.

PATRIARCHS, in Scriptural history, the fathers, or heads of families, who lived before Moses; as Adam, Lamech, Noah, Abraham, Isaac, Jacob, &c. The patriarchal government among the Jews consisted in the fathers of families, and their first-born after them, exercising all kinds of ecclesiastical and civil authority in their respective households. The patriarchs had power over their own families, to bless, curse, cast out of doors, disinherit, and punish with death; many examples of which are found in the Scriptures. The patriarchal government is supposed to have continued until the time of their residence in Egypt; when a special form of government was introduced among them.—On the introduction

of Christianity, the title of Patriarch was given to the bishops of the first churches of the East, as Antioch, Alexandria, Jerusalem, and Constantinople; and also to the first founders or heads of religious orders, as St. Basil, St. Bennet, &c. Thus in the year 385, at the general council held at Constantinople, it was decreed that the bishop of that place should for ever afterwards be called a Patriarch.—On the paintings, carvings, stained glass, and sculpture of the Middle age, the patriarchs are generally represented by some particular circumstance allusive to sacred history. Noah is looking out of the window of the ark, at the dove with the olive branch. Abraham grasps a huge sabre ready to strike his son Isaac, who is kneeling on an altar; an angel taking hold of the sword; beneath is a ram. Esau is coming to Isaac seated, with bow and arrows. Joseph is conversing with his brethren, among whom is Benjamin, a boy. Moses, with cow's horns, is kneeling before an altar, God speaking to him out of a cloud. Saul is in a rich tunic, with crowned hat, and harp behind him. David is kneeling; an angel above with a sword. Solomon in a rich tunic stands under an arch. Job sits naked on the ground, his three friends talking to him. Judith—a man carrying a head upon the point of a sword, females meeting him with harps and musical instruments. For other religious symbols, see SAINTS.

PATRICH, or PATRICIANS; a name given to the Roman nobility, or their relations, as distinguished from the Plebeians. They were originally so called from being descendants of the Patres, or Fathers, who composed the first senate under Romulus, or who were afterwards admitted into that body. The Equites, or knights, being an inferior order of nobility, and ranking among the patricians, were also distinguished from the plebeians. For some time, none but the patricians were of the rank of nobility, because no person but of that superior rank could bear any curule office. The right, in course of time, became more extended; and those whose ancestors had borne the office of consul, prætor, censor, or curule ædile, were called Nobiles, and ranked among the patricians. (See NOBILES.) According to the laws of Romulus, the patricians and plebeians were connected together by the strictest bonds of mutual interest, under the appellations of patron and client; the one being of patrician rank, and the other a plebeian. (See PATRONI.) In the course of time, the character and cognizance of

the old patrician families becoming obscured, and their genealogies lost, and frequent changes in the empire arising, new orders of patricians arose, who had no pretensions from birth; their title depending entirely on the emperor's favour. Constantine conferred the dignity on his counsellors, calling them *Patricii*, not because they were descended from the ancient fathers of the senate, but because they were the fathers of the republic, or of the empire. This dignity, in time, became the highest of the empire. Justinian calls it "*summam dignitatem*:" in effect, the patricians seem to have had the precedence of the consulars, and to have taken precedence in the senate. — Pope Adrian made Charlemagne take the title of Patrician, ere he assumed the dignity of emperor. Other popes have given the title to other kings and princes. *Patricius* was also a title of honour conferred on men of the first quality, in the time of our Anglo-Saxon kings. — Patricians, in ecclesiastical history, were ancient sectaries, who agitated the church in the beginning of the third century: so called from their founder *Patricius*, preceptor of a Marcionite called *Symmachus*. His distinguishing tenet was, that the substance of the flesh was not the work of God, but that of the devil; on which account his adherents bore an implacable hatred to their own flesh; which sometimes carried them so far as to destroy themselves.

PATRŌNI, among the Romans, an appellation given to persons of patrician rank, under whose protection were placed certain individuals of plebeian degree, called *Clients*. The duty of the patron was to countenance and protect his client, to manage his law-suits, and, by every means in his power, to promote his interest and happiness. The client, on the other hand, was obliged to choose a patron, and was expected to pay him all possible deference, and to serve him with his life and fortune in any extremity. — The custom of choosing patrons from amongst the nobility and senators is ascribed to *Romulus*, who thought the establishment of such a relation, as subsists betwixt patron and client, necessary to unite the patricians and plebeians, and prevent those bickerings which generally prevail between the higher and lower orders of people. It was unlawful for patrons and clients to accuse or bear witness against each other; and whoever was found to have acted otherwise, might be slain by any one with impunity, as a victim devoted to *Pluto* and the infernal gods. Hence both pa-

trons and clients vied with one another in fidelity and observance; and for more than 600 years we find no dissensions between them. *Virgil* joins to the crime of beating one's parent that of defrauding a client. It was esteemed highly honourable for a patrician to have numerous clients, both hereditary, and acquired by his own merit. In after times, even cities and whole nations were under the protection of illustrious Roman families; as the *Sicilians* under the patronage of the *Marcelli*; *Cyprus* and *Cappadocia* under that of *Cato*; the *Allobroges* under the patronage of the *Fabii*; the *Bononienses*, of the *Antonii*; *Lacedæmon*, of the *Claudii*. Thus the people of *Puteoli* chose *Cassius* and the *Bruti* for their patrons; *Capua* chose *Cicero*. This, however, seems to have taken place also at an early period. — Patron was also a title conferred on a master who had freed his slave; the relation of patron commencing when that of master expired. The patron was legal heir to his freed-men if they died intestate, or without lawful issue born after their freedom commenced. By the *Papian law*, if a freed-man's fortune amounted to 10,000 sesterces, and he had three children, the patron was entitled to a child's portion.

PAULIANISTÆ, or *PAULIANISTS*; a sect of heretics, so called from their founder *Paulus Samosatanus*, a native of *Samosata*, elected bishop of *Antioch* in 262. This heresiarch denied the distinction of persons in the Trinity, with *Sabellius*; and taught, with *Artemonius*, that the word descended into *Jesus*; and that, after having performed by him what he purposed to do, he re-ascended to his Father. Being condemned by *Dionysius Alexandrinus* in a council, *Paulus* abjured his errors, to avoid deposition; but soon after resumed them, and was actually deposed by another council in 270.

PAULICIANS, a branch of the ancient *Manichees*; so called from their chieftain *Paulus*, an *Armenian*, in the seventh century. The *Paulicians*, by their number, and the countenance of the emperor *Nicephorus*, became formidable to all the East. Towards the end of the ninth century, they were able to maintain war against the emperor *Basil*; and even preached long after this in *Bulgaria*; whence they spread into several other parts of Europe.

PAUSANIA, a Spartan festival in honour of *Pausanias*, under whose conduct the Greeks defeated *Mardonius* at *Platææ*. At this feast there were public games,

wherein free-born Spartans only were allowed to contend. An oration was always spoken in praise of Pausanias.

PAUSARIUS, or PAUSARY; in ancient Rome, an officer who, in the solemn pomps or processions of the goddess Isis, directed the stops or pauses. In these ceremonies, there were frequent stands at places prepared for the purpose, wherein the statues of Isis and Anubis were set down. These rests were called *mansiones*; the regulation whereof was the office of the Pausarii. From an inscription quoted by Salmasius, it appears that the Romans had a kind of college or corporation of Pausaries. — Pausarius was also a name given to an officer in the Roman galleys, who gave the signals to the rowers, and marked the time and pauses, in order that they might act in concert, and row all together. This was accompanied by a musical instrument.

PAUSICÆPE, an instrument of punishment among the Athenians. It was of a round form, and was put about the neck of the offender in such a manner that he could not lift his hand to his head.

PAVAN, the name of a grand and majestic dance amongst our Mediæval ancestors, the origin of which is ascribed by Douce and Hawkins to Padua. It was performed by gentlemen in a cap and sword; by those of the long robe in their gowns; by princes in their mantles; and ladies in gowns with long trains, the motion thus resembling a peacock's tail, whence the name.

PAVEMENTS. See TESSELLATED.

PAVISE, in the Middle age, the name of a large shield that covered the whole body, and which was held before cross-bowmen, temp. Edward III., by persons called Pavisers. — *Meyrick*.

PAWNBROKERS were introduced into this country, during the Middle age, by the Lombards and Caursines, probably in imitation of the Roman Feneratores, who, like them, lent money on certain pledges. The three balls, indicative of pawnbroking, were the arms of the Lombard merchants. In the reign of Edward III. a system of pawnbroking was established by Mich. de Northburg, bishop of London; and if redemption of any sum so borrowed was not made at the year's end, the preacher at St. Paul's Cross was, in his sermon, to declare that the pledge would be sold in fourteen days, if the borrower did not forthwith redeem it. In consequence of various abuses, a *mons pietatis* was suggested in a sermon preached before Pius II., and established between 1464 and 1471.

PEACE, among the Greeks and Ro-

mans, was always concluded with great solemnity; and a number of formalities, sacrifices, prayers, and imprecations always accompanied the ceremonies. Peace could not be concluded by a Roman general; he was authorized indeed to hear the terms of the enemy, but could neither accept nor reject them without the express commands of the senate. See LEAGUES, and FECIALES.

PECTORAL, an ancient sacerdotal habit, or vestment, worn by the Jewish high-priest. The Jews called it *hhoschen*; the Greeks, *λογιον*; the Latins, *rationale* and *pectorale*; and the English translators of the Bible call it *breast-plate*. It consisted of embroidered stuff, about a span square, worn upon the breast, set with twelve precious stones, ranged in four rows, and containing the names of the twelve tribes. It was fastened to the shoulder by two chains and hooks of gold.

PECTORÂLE, a breast-plate of thin brass, about twelve fingers square, worn by the poorer soldiers in the Roman army, who were rated under one thousand drachmæ.

PECULÂTUS, among the Romans, the crime of robbing the public treasury, by any person who was the disposer, keeper, or receiver of the public money.

PECULUM, the money or estate which a son might acquire under his father, or a slave under his master, by their own industry. Roman slaves frequently amassed considerable sums of this kind. Peculium properly signified the advanced price which a slave could get for his master's cattle, &c. above the price fixed upon them by his master. This was the slave's own property.

PECUNIA. See MONEY. — *Pecunia Sepulchralis*, in the Middle age, was money paid to the priest at the opening of the grave, for the benefit of the deceased's soul. (*Leg. Canut.* 102.) This the Saxons called *saulscead*, *soulscot*, and *animæ symbolum*. — *Spelm.*

PEDARIAN, an epithet applied to such of the Roman senators as signified their opinions by walking over to the side of those with whom they agreed in sentiment upon any debated point, and thus giving their votes by their feet, not their tongues. — The appellation of Pedarii was also given to magistrates during the continuance of their office, and such as had borne some curule honour, because they, though not senators, had a right to come into the senate-house, give their judgments upon any matter, and be numbered amongst the voters; but, at the same time, they were not suffered to speak,

but obliged to express themselves tacitly, by going over to those senators whose sentiments they approved. This was called "*pedibus ire in sententiam*;" and gave rise to the joke of the mimic Laberius, "*caput sine lingua pedia sententia est*."

PEDATŪRA, was used, by the Romans to signify any certain number of feet measured out and assigned to some particular purpose. Thus *pedatura castrorum* was the space of ground set out for the camp; *pedatura militum*, the space to be occupied by each soldier; and *pedatura murorum*, the ground measured out for the building of walls. The word frequently occurs in writers on military affairs.

PEDESTALS, among the Egyptians, formed a distinctive character of the national style, and were often ornamented with hieroglyphics. The Greek artists wrote their names upon them; but their predecessors, and their faithful imitators the Etruscans, inscribed the legs and thighs, a barbarism which injured the effect and harmony of the figure.

PEDEANS, the name of a faction at Athens, arising from local distinction alone. Athens was divided into three different regions or parts; one on the descent of a hill, the inhabitants of which were called *Diacrians*; another on the sea-shore, which occasioned the inhabitants to bear the name of *Paralians*; and a third on the plain between the other two, whose inhabitants were called *Pedians*, from *πεδιον* a plain. The circumstance of situation begat competitions; competitions, jealousy; and jealousy, open quarrels.

PEGMĀRES, a name given to certain gladiators, who fought upon moveable scaffolds, called *pegmata*, which were sometimes unexpectedly raised, and surprised the people with gladiators in hot contention. Sometimes they were so suddenly lifted up as to throw the combatants into the air; and sometimes they were let down into dark and deep holes, and then set on fire, thus becoming the funeral-piles of these miserable wretches, and roasting them alive to amuse the populace!—*Suet.*

PEG-TANKARDS, in the Middle age, a peculiar kind of tankards, with pegs to regulate the potations; or, as the old canons say, "*ut Presbyteri non eant ad potationes, nec ad pinnas bibant*." They had in the inside a row of eight pins, one above another, from top to bottom. The tankards held two quarts; so that there was a gill of ale, or half a pint Winchester measure, between each pin. The

first person who drank was to empty the tankard to the first peg, or pin; the second to the next pin, &c.; by which means the pins were so many measures to the comptators, making them all drink alike, or the same quantity; and as the distance of the pins was such as to contain a large draught of liquor, the company would be very liable by this method to get drunk; especially when, if they drank short of the pin or beyond it, they were obliged to drink again. King Edgar, on account of the drunkenness of his people, "ordayned certaine cups with pins or nailes, and made a lawe, that whosoever dranke past that marke at one draught, should forfeit a certaine payne."

PELAGIANS, a sect of heretics, which arose in the fifth century. They maintained that it was not only possible that men should become impeccable in this life, but affirmed, that several had actually attained that degree of perfection. They denied the grace of Jesus Christ, as well as of original sin, and said that it descended to the posterity of Adam, not by propagation, but imitation; that Adam was mortal by nature and condition before the fall; that sin was not the cause of death; that our being as men was from God, but our being just was from ourselves; that there were three ways of salvation, viz. by the law of Nature, the law of Moses, and the law of Christ, &c.

PELĀNI, a kind of cakes made use of by the Athenians in offering libations.

PELĀTE, among the Athenians, free-born citizens, who by poverty were reduced to the necessity of serving for wages. During their servitude they had no suffrage in public affairs, as having no estate to qualify them; but this restriction was removed when they had released themselves from their servile state, which they were always allowed to do when able to support themselves. While they continued servants, they had a right to change their masters. We find them sometimes distinguished by the name of *Thete*.

PELOPIA, a festival observed by the Eleans in honour of Pelops. A ram was sacrificed on the occasion, which both priests and people were forbidden to partake of, on pain of excommunication from Jupiter's temple. Only the neck was allotted to the officer who provided wood for the sacrifice. This officer was called *Ευλευς*, and white poplar was the only wood used at this solemnity.

PELOPONNESIAN WAR, one of the most celebrated and important of the

was carried on between the different states of Greece; the particulars of which are related in the writings of Xenophon and Thucydides. It existed for twenty-seven years; during which the Athenians, and the inhabitants of the Peloponnesus, the most southern peninsula of Greece, were the principal belligerents. The circumstances from which this memorable war originated are these. The power of Athens, under the prudent and vigorous administration of Pericles, had already extended over Greece, and it had procured itself many admirers and more enemies, when the Coreyreans, who had been planted by a Corinthian colony, refused to pay to their founders those marks of respect and reverence which among the Greeks every colony was obliged to pay to its mother country. The Corinthians wished to punish that infidelity, and when the people of Epidamnus, a considerable town on the Adriatic, had been invaded by some of the barbarians of Illyricum, the people of Corinth gladly granted to the Epidamnians that assistance which had in vain been solicited from the Coreyreans their founders and their patrons. The Coreyreans were offended at the interference of Corinth in the affairs of their colony; they manned a fleet, and obtained a victory over the Corinthian vessels which had assisted the Epidamnians. The subsequent conduct of the Coreyreans, and their insolence to some of the Elians who had furnished a few ships to the Corinthians, provoked the Peloponnesians, and the discontent became general. Ambassadors were sent by both parties to Athens to claim its protection, and to justify these violent proceedings. The greatest part of the Athenians heard their various reasons with moderation and with compassion; but the enterprising ambition of Pericles prevailed, and when the Coreyreans had reminded the people of Athens, that in all the estates of Peloponnesus they had to dread the most malevolent enemies, and the most insidious of rivals, they were listened to with attention, and were promised support. This step was no sooner taken than the Corinthians appealed to the other Grecian states, and particularly to the Lacedæmonians. Their complaints were accompanied by those of the people of Megara and of Ægina, who bitterly inveighed against the cruelty, injustice, and insolence of the Athenians. This had due weight with the Lacedæmonians, who had long beheld with concern and with jealousy the ambitious power of the Athenians, and they determined to support the

cause of the Corinthians. However, before they proceeded to hostilities, an embassy was sent to Athens to represent the danger of entering into a war with the most powerful and flourishing of all the Grecian states. This alarmed the Athenians; but when Pericles had eloquently spoken of the resources and the actual strength of the republic, and of the weakness of the allies, the clamours of his enemies were silenced, and the answer which was returned to the Spartans was taken as a declaration of war. The Spartans were supported by all the republics of the Peloponnesus except Argos and part of Achaia, besides the people of Megara, Bœotia, Phocis, Locris, Leucas, Ambracia, and Anactorium. The Platæans, the Lesbians, Carians, Chians, Messenians, Acarnanians, Zacynthians, Coreyreans, Dorians, and Thracians were the friends of the Athenians, with all the Cyclades except Eubœa, Samos, Melos, and Thera. The first blow had already been struck, May 7, B. C. 431, by an attempt of the Bœotians to surprise Platæa, and therefore Archidamus king of Sparta, who had in vain recommended moderation to the allies, entered Attica at the head of an army of 60,000 men, and laid waste the country by fire and sword. Pericles, who was at the head of the government, did not attempt to oppose them in the field; but a fleet of 150 ships set sail without delay to ravage the coasts of the Peloponnesus. Megara was also depopulated by an army of 20,000 men, and the campaign of the first year of the war was concluded in celebrating with the most solemn pomp the funerals of such as had nobly fallen in battle. The following year was remarkable for a pestilence which raged in Athens, and which destroyed the greatest part of the inhabitants. The public calamity was still heightened by the approach of the Peloponnesian army on the borders of Attica, and by the unsuccessful expedition of the Athenians against Epidaurus and in Thrace. The pestilence which had carried away so many of the Athenians proved also fatal to Pericles, and he died about two years and six months after the commencement of the Peloponnesian war. The following years did not give rise to new events; but the revolt of Lesbos from the alliance of the Athenians was productive of new troubles. Mitylene, the capital of the island, was recovered, and the inhabitants treated with the greatest cruelty. The island of Coreyra became also the seat of new seditions; and those citizens who had been carried away prisoners by the Corinthians, and

for political reasons treated with lenity, and taught to despise the alliance of Athens, were no sooner returned home than they raised commotions, and endeavoured to persuade their countrymen to join the Peloponnesian confederates. This was strongly opposed; but both parties obtained by turns the superiority, and massacred, with the greatest barbarity, all those who obstructed their views. Some time after, Demosthenes, the Athenian general, invaded Ætolia, where his arms were attended with the greatest success. He also fortified Pylos in the Peloponnesus, and gained so many advantages over the confederates, that they sued for peace, which the insolence of Athens refused.³ The fortune of the war soon after changed, and the Lacedæmonians, under the prudent conduct of Brasidas, made themselves masters of many valuable places in Thrace. But this victorious progress was soon stopped by the death of their general, and that of Cleon, the Athenian commander; and the pacific disposition of Nicias, who was now at the head of Athens, made overtures of peace and universal tranquillity. Plistoanax, the king of the Spartans, wished them to be accepted; but the intrigues of the Corinthians prevented the discontinuation of the war, and therefore hostilities began a-new. But while war was carried on with various success in different parts of Greece, the Athenians engaged in a new expedition. They yielded to the persuasive eloquence of Gorgias of Leontium, and the ambitious views of Alcibiades, and sent a fleet of twenty ships to assist the Sicilian states against the tyrannical power of Syracuse, *n. c.* 416. This was warmly opposed by Nicias; but the eloquence of Alcibiades prevailed, and a powerful fleet was sent against the capital of Sicily. These vigorous though impolitic measures of the Athenians, were not viewed with indifference by the confederates. Syracuse, in her distress, implored the assistance of Corinth, and Gylippus was sent to direct her operations, and to defend her against the power of her enemies. The events of battles were dubious, and though the Athenian army was animated by the prudence and intrepidity of Nicias, and the more hasty courage of Demosthenes, yet the good fortune of Syracuse prevailed; and after a campaign of two years of bloodshed, the fleets of Athens were totally ruined, and the few soldiers that survived the destructive siege made prisoners of war. So fatal a blow threw the people of Attica into consternation and despair; and while they sought for resources at home, they

severely felt themselves deprived of support abroad; their allies were alienated by the intrigues of the enemy; and rebellion was fomented in their dependent states and colonies on the Asiatic coast. The threatened ruin, however, was timely averted, and Alcibiades, who had been treated with cruelty by his countrymen, and who had for some time resided in Sparta, and directed her military operations, now exerted himself to defeat the designs of the confederates, by inducing the Persians to espouse the cause of his country. But a short time after, the internal tranquillity of Athens was disturbed, and Alcibiades, by wishing to abolish the democracy, called away the attention of his fellow-citizens from the prosecution of a war which had already cost them so much blood. This, however, was but momentary, the Athenians soon after obtained a naval victory, and the Peloponnesian fleet was defeated by Alcibiades. The Athenians beheld with rapture the success of their arms; but when their fleet, in the absence of Alcibiades, had been defeated and destroyed near Andros, by Lysander, the Lacedæmonian admiral, they shewed their discontent and mortification by eagerly listening to the accusations which were brought against their naval leader, to whom they gratefully acknowledged themselves indebted for their former victories. Alcibiades was disgraced in the public assembly, and ten commanders were appointed to succeed him in the management of the republic. This change of admirals, and the appointment of Callicratidas to succeed Lysander, whose office had expired with the revolving year, produced new operations. The Athenians fitted out a fleet, and the two nations decided their superiority near Arginusæ, in a naval battle. Callicratidas was killed, and the Lacedæmonians conquered; but the rejoicings which the intelligence of this victory occasioned, were soon stopped, when it was known that the wrecks of some of the disabled ships of the Athenians, and the bodies of the slain, had not been saved from the sea. The admirals were accused in the tumultuous assembly, and immediately condemned. Their successors in office were not so prudent, but they were more unfortunate in their operations. Lysander was again placed at the head of the Peloponnesian forces, instead of Eteonicus, who had succeeded to the command at the death of Callicratidas. The age and the experience of this general seemed to promise something decisive, and indeed an opportunity was not long wanting for

the display of his military character. The superiority of the Athenians over that of the Peloponnesians, rendered the former insolent, proud, and negligent, and when they had imprudently forsaken their ships to indulge their indolence, or pursue their amusements on the sea-shore at Ægospotamos, Lysander attacked their fleet, and his victory was complete. Of one hundred and eighty sail, only nine escaped, eight of which fled under the command of Conon, to the island of Cyprus, and the other carried to Athens the melancholy news of the defeat. The Athenian prisoners were all massacred; and when the Peloponnesian conquerors had extended their dominion over the states and communities of Europe and Asia, which formerly acknowledged the power of Athens, they returned home to finish the war by the reduction of the capital of Attica. The siege was carried on with vigour, and supported with firmness, and the first Athenian who mentioned capitulation to his countrymen, was instantly sacrificed to the fury and the indignation of the populace. All the citizens unanimously declared, that the same moment would terminate their independence and their lives. This animated language, however, was not long continued; the spirit of faction was not yet extinguished at Athens, and it proved perhaps more destructive to the public liberty than the operations and assaults of the Peloponnesian besiegers. During four months, negotiations were carried on with the Spartans by the aristocratical part of the Athenians; and at last it was agreed, that to establish the peace, the fortifications of the Athenian harbours must be demolished, together with the long walls which joined them to the city; all their ships, except twelve, were to be surrendered to the enemy. They were to resign every pretension to their ancient dominions abroad; to recall from banishment all the members of the late aristocracy; to follow the Spartans in war; and in the time of peace to frame their constitutions according to the will and the prescriptions of their Peloponnesian conquerors. The terms were accepted, and the enemy entered the harbour, and took possession of the city, that very day on which the Athenians had been accustomed to celebrate the anniversary of the immortal victory which their ancestors had obtained over the Persians about seventy-six years before, near the island of Salamis. The walls and fortifications were instantly levelled with the ground; and the conquerors observed, that in the demolition of Athens, succeeding ages would fix

the era of Grecian freedom. The day was concluded with a festival and the recitation of one of the tragedies of Euripides, in which the misfortunes of the daughter of Agamemnon, who was reduced to misery, and banished from her father's kingdom, excited a kind of sympathy in the bosom of the audience, who melted into tears at the recollection that one moment had likewise reduced to misery and servitude the capital of Attica, which was once called the patroness of Greece, and the scourge of Persia. This memorable event happened about 404 years before the Christian era, and thirty tyrants were appointed by Lysander over the government of the city.—*Xen. Græc. His. Plut. in Lys.*

PELORIA, a Thessalian festival, similar to the Roman Saturnalia.

PELTA, a small, light, and manageable buckler, used amongst the ancients. The pelta by some is said to have resembled an ivy leaf in form; by others, it is compared to the leaf of an Indian fig-tree; and, by Servius, to the moon in her first quarter.

PENĀTES, the household gods, or tutelary deities, of the Romans. They were of two sorts, private and public. The former were worshipped in the innermost part of the house, which was called *penetrālia*. The public ones were a sort of tutelary dieties to the city and empire of Rome, the images or representations of which were brought by Æneas from Troy. They were made of iron, brass, or earth, and were worshipped in the capitol. Some have thought the Lares and Penates the same; and they seem sometimes to be confounded. They were, however, different; the Penates were of divine and the Lares of human origin. Certain persons were admitted, however, to the worship of the Lares, who were not to that of the Penates. The Penates were worshipped only in the innermost parts of the house; the Lares also in the public roads, in the camp, and on the seas. Dionysius Halicarnassus (lib. 1.), speaking of the Dii Penates, tells us, that the historian Timæus wrote that the figure, statue, or effigy of the Penates, or Denates, was nothing but a crooked iron or copper rod, and a Trojan vessel of potters' ware; and that this was all Æneas brought from Troy. But, he assures us, he had seen a temple at Rome, near the forum, where those gods were represented sitting, under the form of two young men, having each of them a dart in his hand.

PENCILS, in the Middle age, a small streamer fixed to the end of a lance,

adorned with the coat armour of the esquire by whom it was carried, which served to point him out in battle, (*Grose*); "Pencelles or flagges for horsemen must be a yard and a haulfe longe, wyth the crosse of St. George, the creaste, or worde."

PENETRÂLE, among the Romans, a sacred room or chapel in private houses, set apart for the worship of the household gods. In temples also there were *pene-tralia*, or apartments of particular sanctity, where the images of the gods were kept, and certain solemn ceremonies performed.

PENNON, the name of a streamer, or banner, which has been thus described by a Mediæval writer:—"A pennon must be two yardes and a haulfe longe, made ronde at the end, and conteyneth the armes of owner, and serveth for the conduct of 50 men. Every knighte maye have his pennon, if he be chiefe captayne, and in it set his armes. And if he be made bannerett, the kinge or the lieutenant shall make a slip in the ende of the pennon, and the heraldes shall raze it oute; for when a knighte is made bannerett, the heralds shall bringe hym to his tente, and receive for there fees *ij l. vj s. viij d.* for every bachelor knighte, and the trumpettes *xx s.* Note, that an esquire shall not have his armes displayed in the fealde, but he may were his cote."

PENS, (Lat. *penna* a quill). For the purposes of writing, the ancients chiefly employed tablets covered with wax, on which they engraved the characters with a metal style; and when they wrote with liquids on parchment, or on the paper then manufactured from the Egyptian papyrus, they made use of reeds. It is singular, that notwithstanding the places where these reeds grew wild have been accurately designated, and the probability that they are still to be found in the same situations, we are yet wholly ignorant of the species to which they belong. The authors who have treated on the subject, have contented themselves with informing us, that they were formed of the *calamus*; but the genus of plants known to the ancients by that name is too numerous to allow of our determining it with any approach to certainty. The most beautiful of the kind grew in Egypt, in the district of Gnidus, in Asia Minor, in Armenia, and in some parts of Italy. It is also remarkable, that reeds are still employed to write with by many of the Eastern nations. We learn from the voyages of Chardin, Tournefort, and others, that these are small hard canes about the size of large swan-quills, which

they cut and split in the same manner that we do quills, except that they give them a much longer nib. The best are collected in some places bordering on the Persian gulf, whence they are sent throughout the East. It has been supposed that quills were made use of for writing so early as the fifth century; but the conjecture rests merely upon an anecdote of Theodoric, king of the Ostrogoths; who, being so illiterate that he could not write even the initials of his name, was provided with a plate of gold, through which the letters *THEOD.* were cut; and this being placed on the paper, when his signature was required, he traced the letters with a quill. A similar method was employed by the Roman emperor Justin, who reigned at a somewhat later period; and it is remarkable, that in an age not destitute of learning, two nearly contemporary monarchs, whose talents had raised them to the throne, had never been instructed in the knowledge of the alphabet. The earliest certain account of the modern writing-pen dates no farther back than 636; and the next occurs towards the latter end of the same century, in a Latin sonnet to a Pen, composed by Adhelmus, a Saxon author, and the first of his nation who wrote in that language. After that period, there are numerous proofs of their having been generally known; but they were so far from having, at once, superseded the use of reeds, that persons well versed in the comparison of ancient manuscripts, affirm that the latter were commonly used in the eighth century. Even at a later date, the papal acts, and those of the synods, were written with them; and even the use of the metal styles and waxen tablets was not abandoned until the commencement of the fourteenth century. Quills, indeed, would appear to have been for a long time as scarce as reeds are at present, if we accept the testimony of the monk Ambrosius, who, in a letter accompanying a present of quills, sent from Venice in 1433, thus expresses himself: "show the bundle to brother Nicholas, that he may select a quill."

PENSILE TABLES, in the Middle age, a kind of tables suspended on the walls of religious edifices, containing registers of miracles, histories, genealogies of buried persons, the number of pardons granted to those who prayed for the deceased, duties of the temporary priests, &c.

PENTACOSIOMEDIMNI, a name given by Solon to the first of the five classes into which the citizens of Athens were divided. In this division, Solon's great principle was to establish as much as possible a

kind of equality amongst his citizens, which he regarded with reason as the foundation and essential point of liberty. He resolved, therefore, to leave the public employments in the hands of the rich, as they had been till then; but to give the poor also some share in the government, from which they were excluded. For this reason he made an estimation of what each individual was worth. Those who were found to have an annual revenue of five hundred measures, as well in grain as liquids, were placed in the first class, and called the *Pentacosimedimni*; that is, those who had a revenue of five hundred measures. The second class was composed of such as had three hundred, and could maintain a horse for war; these were called horsemen or knights. Those who had only two hundred, were in the third class, and were called *Zugitæ*. Out of these three classes alone the magistrates and commanders were chosen. All the other citizens who were below these three classes, and had less revenues, were comprised under the name of *Thetæ*, i.e. hirelings, or rather workmen labouring with their hands. The citizens of the first three classes paid every year a certain sum of money, to be laid up in the public treasury: the first a talent, the knights half a talent, and the *Zugitæ* ten minæ.

PENTAPŌLIS, a name given by the Greeks to those particular countries which were distinguished by five cities, the most celebrated of which was the *Pentapolis Cyrenaica*, or *Pentapolis of Egypt*, whose five cities were *Berenice*, *Arsinoë*, *Ptolemais*, *Cyrene*, and *Apolonia*. Among the ancient geographers and historians, we likewise read of the *Pentapolis of Libya* (now called *Mes-trata*), the *Pentapolis of Italy*, and the *Pentapolis of Asia Minor*.

PENTATHLUM, an exercise at the Grecian games, which combined five others, as the name implies: viz. running, leaping, throwing the quoit, hurling of the javelin, boxing and wrestling. Whoever came off conqueror in any one, had a reward; but he who was the victor in all received a palm, which was placed in his hand, and he had his name published with many praises, and a loud voice, by the public herald. He had also a crown of great value bestowed upon him. It is believed that this sort of combat was decided in one day, and sometimes the same morning. The exercise of leaping, and throwing the javelin, of which the first consisted in leaping a certain length, and the other in hitting a mark with a javelin at a certain distance, contributed to the forming of a soldier, by making him nimble

and active in battle, and expert in flinging the spear and dart. The Romans gave the name of *Quinquertium* to these five exercises.

PENTECOST, among the ancient Jews, the feast of weeks, so called from *πεντα-κοστής*, the fiftieth, because it was celebrated in memory of the giving of the law to Moses fifty days after the departure out of Egypt; or more properly because it was kept on the fiftieth day after the sixteenth of Nisan, which was the second day of the Passover. It was sometimes called the Feast of Weeks, because it fell seven weeks after the Passover. The Jews at this time offered the first-fruits of their wheat harvest, and presented at the temple seven lambs of that year, one calf, and two rams, for a burnt-offering; two lambs for a peace offering; and a goat for a sin-offering. The Pentecost was instituted to oblige the Jews to repair to the temple of God, to acknowledge his supremacy over the whole country, and to bring to their recollection the giving of the law, which happened the fiftieth day after they left Egypt.

PENTECOSTALES, in the Middle age, certain pious oblations paid at the feast of Pentecost, or Whitsuntide, by parishioners, to the priest of the parish, &c. Which oblations were likewise termed *Whitsun farthings*, and divided into four parts; one to go to the parish priest, a second to the poor, a third for the repairs of the church, and the fourth to the bishop of the diocese.—*Steph.*

PENTESYNGUS, an instrument of punishment among the ancients, something similar to our stocks, having five holes, wherein the head, legs, and arms of criminals were fastened, to prevent their stirring.

PENY, (*Sax. penig*.) the current silver money of our Anglo-Saxon ancestors. It was equal in weight to our threepence now. Five of these penies made one Saxon shilling, and thirty pence a mark, which weighed as much as three of our half-crowns. This peny was made with a cross in the middle, and so broke into half-pence and farthings. (*Matt. Paris.*) The English peny, called sterling, was round, and anciently weighed thirty-two "grana frumenti in medio spicæ," stat. Edward I.

PEPLUS, or **PEPLUM**; a long flowing white or purple-coloured garment, chiefly worn by the Greek virgins. It was without sleeves, and fastened by a buckle. Sometimes it was composed of two pieces, buckled on the shoulders, of which the hind part was longer than the fore; but it differed from the stola, in being always

open on the two sides, and from the tunic in having neither seam nor aperture. The peplum (says Hope) was never fastened on by means of clasps or buttons, but only prevented from slipping off through the intricacy of its own involutions. Endless were the combinations which these exhibited; and in nothing do we see more ingenuity exerted, or more fancy displayed, than in the various modes of making the peplum form grand and contrasted draperies. Indeed the different degrees of simplicity or of grace observable in the throw of the peplum, were regarded as indicating the different degrees of rusticity or of refinement, inherent in the disposition of the wearer. Among the Greeks the peplus was worn in common by both sexes, but was chiefly reserved for occasions of ceremony or of public appearance. When very long and ample, so as to admit of being wound twice round the body, first under the arm, and a second time over the shoulders, it assumed the name of *diplox*. In rainy or cold weather, it was drawn over the head. At other times, this peculiar mode of wearing it was expressive of humility or of grief, and was adopted by men and women when in mourning, or when performing sacred rites; on both which accounts it was thus worn by Agamemnon, when going to sacrifice his daughter. Sometimes this garment was studded, and curiously wrought with gold, and offered as a gift to the goddess Minerva; and Homer makes frequent mention of the peplus of that deity. On account of dignity all the goddesses of the highest class, Venus excepted, wore the peplum; but for the sake of convenience, Diana generally had hers furled up and drawn tight over the shoulders and round the waist, so as to form a girdle, with the ends hanging down before or behind. Among the Greeks, the peplum never had, as among the Barbarians, its whole circumference adorned by a separate fringe, but only its corners, loaded with little metal weights or drops, in order to make them hang down more straight and even. — The name was also applied to the sail of the ship Panathennica, made and consecrated by the Athenian matrons, in honour of Minerva, every fifth year, on the feast day of the Panathenea, on which was wrought the gigantomachia, and her other exploits, and the names of those who had behaved themselves bravely in war. This was carried up and down the city in solemn procession.

PERÆQUATÖRES, among the Romans, were assessors appointed to regulate the

census, by lowering or raising it according to the circumstances of each person.

PERCUSSIO, a species of capital punishment among the Romans, not unlike our beheading; it was generally performed with a stroke of a hatchet, and therefore commonly called *percutio securis*.

PEREGRINI, those persons among the Romans who were not enrolled on the censor's books as citizens, whether they lived at Rome or elsewhere. Under the commonwealth their situation was very disagreeable. They were permitted to live in the city; but they enjoyed none of the rights of a citizen; and, consequently, could neither possess legal property, nor make a will. They were excluded from all share in public affairs, were not allowed to wear the Roman dress, and might be expelled from the city at the pleasure of the magistrates. But these distinctions were abolished by the emperors, and foreigners attained to the highest honours of the state.

PERFUMES were much in use among the Jews, Greeks, and Romans, especially those into the composition of which musk, ambergris, and civet enter. They were used at sacrifices to regale the gods; at feasts, to increase the pleasures of sensation; at funerals, to overpower cadaverous smells, and please the manes of the dead; and in the theatres, to prevent the offensive effluvia, proceeding from a crowd, from being perceived. The Nardus and Malobathrum were held in much estimation, and were imported from Syria. The Unguendum Nardinum was variously prepared, and contained many ingredients. Malobathrum was an Indian plant.

PERIÆCI, among the ancient Cretans, a certain class of slaves and mercenaries, who were obliged to pay an annual sum, and were kept in the same state of subjection as the Helots of Sparta. They were called Periæci, probably from their being drawn from neighbouring nations, whom Minos had subjected. As they inhabited an island, and consequently a country separate from all others, the Cretans had not so much to fear from these vassals as the Lacedæmonians from the Helots, who often joined the neighbouring people against them. A custom anciently established in Crete, from whence it was adopted by the Romans, gives us reason to believe that the vassals who tilled the lands were treated with great mildness and humanity. Thus, at the feasts of Mercury, the masters waited on their slaves at table, and did them the same offices as they received from them the rest of the year.

PERIPATETICI, a sect of philosophers at Athens, disciples of Aristotle. They received this name from the place where they were taught, called Peripaton in the Lyceum, or because they received the philosopher's lectures as they walked (*περιπατοῦντες*). The Peripatetics acknowledged the dignity of human nature, and placed their summum bonum, not in the pleasures of passive sensation, but in the due exercise of the moral and intellectual faculties. The habit of this exercise, when guided by reason, constituted the highest excellence of man. The philosopher contended that our own happiness chiefly depends on ourselves, and though he did not require in his followers that self-command to which others pretended, yet he allowed a moderate degree of perturbation, as becoming human nature, and he considered a certain sensibility of passion totally necessary; as by resentment we are enabled to repel injuries, and the smart which past calamities have inflicted renders us careful to avoid the repetition.—*Cic. Acad. ii. &c.*

PERIPORPHYRUM, the name by which the Greeks distinguished the toga prætexta of the Romans, because there was a border of purple round the edges.

PERIRRHANTERIUM, a vessel of stone or brass filled with holy water, with which all those were sprinkled who were admitted by the classical ancients to the sacrifices. Beyond this vessel no profane person was allowed to pass. It was used both by Greeks and Romans, and something similar is found in the churches of modern Rome. The Hebrews also had a vessel for purification.

PERISCYLACISMUS, a method of purification practised by the Greeks. A whelp was drawn round the defiled person, and this ceremony was supposed to remove his pollution, and render him again fit for society.

PERISTIARCHUS, among the Greeks, the person who officiated in a lustration.

PERISTYLUM, or **PERISTYLE**; in ancient architecture, a place, or building, encompassed with a row of columns on the inside; by which it was distinguished from the periptere, where the columns were disposed withoutside. Such was the hypæthre temple of Vitruvius; and such are now some basilicas in Rome, several palaces in Italy, and most of the cloisters of religious edifices. According to Vitruvius, the peristyle should have in length one-and-a-half its breadth. The columns are to be as high as the dimensions from the front of the wall. This is presumed to have been the *oicus* of Vitruvius; if so, it was of the description termed

Egyptian, since the porticus surrounding it had two orders of columns. Among the Athenians, peristylum was a large square space, in the middle of the gymnasium, designed for walking in, or for such exercises as were not performed in the palaestra.

PERJURY. See **OATHS**.

PERŌNES, a kind of high shoes, worn not only by country people but by men of ordinary rank in the city of Rome. In the early times of the commonwealth they were worn even by senators, but at last they were laid aside by persons of rank, and confined to ploughmen and labourers; indeed they were very rudely formed, consisting only of hides undressed, and reaching to the middle of the leg. Virgil mentions the perones as worn by a company of rustic soldiers on one foot only, *Æn. vii. 690*.

PERSECUTIONS. There are several periods, in the early history of the Christian church, (that is, during the three first centuries,) which are historically distinguished by the term Persecutions. The first on record commenced at Jerusalem, and was instigated by Saul, afterwards named Paul, against Stephen and other professors of the Christian faith. The second persecution began under the emperor Nero, about the year 64, by way of revenge, as it was given out, for the burning of Rome, of which he accused the Christians, and which lasted till his death in A. D. 68. The third was under Domitian, which lasted from A. D. 90 to 96, when that emperor was killed. The fourth was under Trajan, who put forth no edict against the Christians, but a general ordinance, by which he forbade all sorts of assemblies and societies of the new religion; this occasioned many bloody massacres almost continually to the year 116. The fifth persecution was under Adrian, who, though he published no particular edict against the Christians, yet, by strictly commanding the laws against new religions to be prosecuted, they suffered extremely. The sixth was under Antoninus, who, upon account of famine and other grievous afflictions, caused the executions to be stopped A. D. 153. The seventh persecution was under Marcus Aurelius, which began in 161, and ended in 174, upon account of a victory obtained by the valour and prayers of a legion, whereof the greatest part were Christians, when he published an edict, that no Christian should be punished or molested upon account of religion, and that their malicious accusers should be burnt. The eighth persecution began under Severus, in 199, and the plea as-

signed was, that the crimes and disorders of the Jews and Gnostics originated with the Christians; this lasted till 211. From this year to 235, some particular persons suffered martyrdom; but the body of the professors enjoyed peace. In 235, the emperor Maximinus published an edict, that the prelates should be severely punished, as the authors of the new doctrine; but the governors of provinces extended their cruelty to the laity also; and this is called the ninth persecution. The tenth was ordered by the emperor Decius, in 249, which ceased at his death in 251. These are esteemed the greatest. But there were others under succeeding emperors; as that of Valerian, in 257; Aurelian, in 272; Numerian, in 283; Dioclesian, Maximinian, and Licinus, from 290 to 303. On the accession of Constantine, who embraced Christianity, these Gentile persecutions ceased. But those which were afterwards raised by the Arians, &c. against the other professors, were equally cruel; and the sanguinary persecutions of the papal see, during the darkness of the Middle age, are familiar to all.

PESCIA, a name given by the Romans to the lamb-skins in which the Mimi were dressed. The *pescia* were chiefly worn upon the head. The word occurs in the old verses of the *Salii*.

PETALISM, among the Syracusans, a kind of five years' banishment, which was instituted in the eighty-sixth Olympiad, and carried into effect by an assembly of the people, who wrote the name of the person against whom the charge was brought in *πεταλοις*, upon leaves; hence the name. It differed little from the Athenian ostracism. Petalism and ostracism were in fact the same, excepting that the first was for five years, and performed by writing on leaves; whereas the other was for ten years, and the party's name was written in *ὀστρακοις*, on tiles and shells. Both of these were honourable to a man, and a proof of his merit.

PETAMINARIUS, (from *πηταμαι* to fly), a name given by the Romans to persons who performed surprising feats of activity in leaping, vaulting, &c.

PETĀSUS, among the Romans, a covering for the head, not unlike our hats. It had a broad brim, and was used in journeys to preserve the face from the scorching influence of the sun, or inclemencies of weather. Mercury, as the god of travellers and merchants, is represented in ancient figures as wearing the *petasus*. It differed from the *pileus* in having a brim.

PETER-PENCE, in the papal ages, a tax or imposition formerly paid by the Eng-

lish to the see of Rome, called Peter-Pence, at first only paid for the maintenance of an English school at Rome, and paid by every house, though afterwards restrained to those who had the value of thirty pence in quick or live stock. This was collected at the feast of St. Peter *ad vincula*, at which time those bishops who were to pay it to the pope might be sued in the king's court, if they did not pay it. This tribute was first given by Ina king of the West Saxons, in his pilgrimage at Rome in the year 725, and called *Rome-feoh*. The same was given by Offa king of the Mercians, through his dominions, anno 794. King Edgar's laws contain a sharp constitution respecting this money. It was prohibited by king Edward III., and by statute 25 Henry VIII., and wholly abrogated by 1 Elizabeth, c. 1.

PETROBRUSSIANS, a religious sect which had its origin in France and the Netherlands, about the year 1126; so called from its founder Peter Bruys. They held that no churches were to be built; an inn being as proper for prayer as a temple, and a stable as an altar; and that the cross ought to be pulled down and burnt, as we ought to abhor the instruments of our Saviour's passion, &c.

PETTEIA, in the ancient music, a Greek term, signifying the *metapœia*, or the art of arranging sounds in succession, so as to make melody. It was divided into three parts, which the Greeks called *lepsis*, *mixis*, and *chresis*; the Latins, *sumptio*, *mixtio*, and *usus*; the Italians, *presa*, *mescolamento*, and *uso*.

PHAGESIA, a festival in honour of Bacchus, celebrated during the Dionysia. It was sometimes called *Phagesiposia*, from *φαγειν* to eat and *πινειν* to drink; because it was a time of excess in eating and drinking. This festival was sometimes called *Phagion*.

PHALANX, among the Greeks, a huge, square, compact battalion formed of infantry, set close to one another, with their shields joined, and pikes turned crossways; so that it was next to an impossibility to break them. This order of battle was peculiar to the Macedonians, who have been considered the inventors. According to the description of Polybius, who has given us some interesting details, the Macedonian phalanx was a body of infantry, consisting of sixteen thousand heavy-armed troops, who were always placed in the centre of the battle. Besides a sword, they were armed with a shield, and a pike or spear, called by the Greeks *σαρισσα*. This pike was fourteen cubits long. The phalanx

was commonly divided into ten battalions, each of which was composed of sixteen hundred men, drawn up a hundred in front, and sixteen in depth. Sometimes the file of sixteen was doubled, and sometimes divided, according as occasion required; so that the phalanx was sometimes but eight and at other times thirty-two deep; but its usual and regular depth was sixteen. The space between each soldier upon a march was six feet, or, which is the same, four cubits; and the ranks were also about six feet asunder. When the phalanx advanced towards an enemy, there was but three feet distance between each soldier, and the ranks were closed in proportion. In fine, when the phalanx was to deceive the enemy, the men who composed it drew still closer, each soldier occupying only the space of a foot and a half. This evidently shows the different space which the front of the phalanx took up in these three cases, supposing the whole to consist of sixteen thousand men, at sixteen deep, and consequently always a thousand men in front. This space in the first case was six thousand feet, or one thousand fathoms, which make ten furlongs, or half a league. In the second case it was but half so much, and took up five furlongs, or five hundred fathoms. In the third case, it was again diminished another half, and extended to the distance of only two furlongs and a half, or two hundred and fifty fathoms. Polybius examines the phalanx in the second case, in which it marched to attack the enemy. Each soldier then took up three feet in breadth, and as many in depth. The pikes being fourteen cubits long, the space between the two hands, and that part of the pike which projected beyond the right, took up four; and consequently the pike advanced ten cubits beyond the body of the soldier who carried it. This being supposed, the pikes of the soldiers placed in the fifth rank, projected two cubits beyond the first rank; the pikes of the fourth four, those of the thirds six, those of the seconds eight cubits; in fine, the pikes of the soldiers who formed the first rank advanced ten cubits towards the enemy. When the soldiers who composed the phalanx, moved all at once, presenting their pikes to attack the enemy, they charged with great force. The soldiers who were behind the fifth rank held their pikes raised, but inclining a little over the ranks who preceded them; thereby forming a kind of roof, which (not to mention their shields) secured them from the darts discharged at a distance, which fell without doing them any hurt. The soldiers of all the

other ranks beyond the fifth, could not indeed engage against the enemy, nor reach them with their pikes, but then they gave great assistance in battle to those in the front of them. For by supporting them behind with their utmost strength, and pressing upon their backs, they increased in a prodigious manner the strength and impetuosity of the onset; they gave their comrades such firmness and stability as rendered them immovable in attacks, and at the same time deprived them of every opportunity of flight by the rear; so that they were under the necessity either to conquer or die. Polybius acknowledges, that as long as the soldiers of the phalanx preserved their disposition and order as a phalanx, that is as long as they kept their ranks in the close order just described, it was impossible for an enemy either to sustain its weight, or to open and break it; and this he demonstrates to us in a plain and sensible manner. The Roman soldiers (for it is those whom he compares to the Greeks in the place in question,) says he, take up, in fight, three feet each. And as they must necessarily move about very much, either to shift their bucklers to the right and left in defending themselves, or to thrust with the point, or to strike with the edge of their swords, we must be obliged to allow the distance of three feet between every soldier. Thus every Roman soldier took up six feet, that is, twice as much space as one of the phalanx, and consequently opposed singly two soldiers of the first rank; and for the same reason was obliged to make head against ten pikes. Now it was impossible for a single soldier to break or force his way through ten pikes. This Livy shows evidently in a few words, where he describes in what manner the Romans were repulsed by the Macedonians at the siege of a city. The consul, says he, made his cohorts to advance, in order, if possible, to penetrate the Macedonian phalanx. When the latter, keeping very close together, had advanced forward their long pikes, the Romans having discharged ineffectually their javelins against the Macedonians, whom their shields (pressed very close together) covered like a roof and a tortoise, the Romans drew their swords; but it was not possible for them either to come to a close engagement, or to cut or break the pikes of the enemy. And if they happened to cut or break any one of them, the broken piece of the pike served as a point; so that this hedge of pikes, with which the front of the phalanx was armed, still existed. Paulus Æmilius owned, that in the battle with Perseus,

the last king of Macedon, this rampart of brass and forest of pikes, impenetrable to his legions, filled him with terror and astonishment. He did not remember, he said, ever to have seen any thing so formidable as this phalanx; and often afterwards declared that this dreadful spectacle made so strong an impression upon him, as almost to induce him to despair of the victory. From what has been said, it might be presumed that the Macedonian phalanx was invincible: nevertheless we find from history, that the Macedonians and their phalanx were vanquished and subdued by the Romans. It was invincible, replies Polybius, so long as it continued a phalanx; but this happened very rarely; for in order to its being so, it required a flat even spot of ground of large extent, without either tree, bush, entrenchment, ditch, valley, hill, or river. Hence appears, as Mr. Bossuet observes after Polybius, the difference between the Macedonian phalanx (formed of one large body, very thick on all sides, which was obliged to move all at once,) and the Roman army divided into small bodies, which for that reason were nimbler, and consequently more calculated for movements of every kind. This enabled Paulus Æmilius to gain his celebrated victory over Perseus. He first had attacked the phalanx in front; but the Macedonians (keeping very close together), holding their pikes with both hands, and presenting this iron rampart to the enemy, could not either be broken or forced in any manner, and so made a dreadful slaughter of the Romans. But at last, the unevenness of the ground and the great extent of the front of the battle not allowing the Macedonians to continue, in all parts, that range of shields and pikes, Paulus Æmilius observed that the phalanx was obliged to leave several openings and intervals. Upon this, he attacked them at these openings, not as before, in front, and in a general onset, but by detached bodies, and in different parts at one and the same time. By this means the phalanx was broken in an instant, and its whole force, which consisted merely in its union, and the impression it made, all at once was entirely lost, and Paulus Æmilius gained the victory.

PHALÆÆ, among the Romans, military rewards bestowed for some signal act of bravery. Sometimes they consisted of a suit of rich trappings for a horse, or golden chains something like the torques, but so formed as to hang down to the breast, and display a greater profusion of ornament.

PHALÆRUM, one of the three Athenian harbours for shipping.

PHALLICA, or PHALLAGOGIA, (sometimes called Periphallia,) Egyptian festivals, celebrated in honour of Osiris. They were so called from φαλλος, the emblem of fecundity, which was held in the greatest veneration by the ancients. These festivals were introduced into Greece by the Athenians, and the procession of the *phallus* formed part of the celebration of the Bacchanalia or Dionysia. (*Lucian. Plut.*) In these festivals, a motley group of men, covered with various herbs, and crowned with violets and ivy, carried long poles with the figure of the membrum virile fastened to the ends of them. The poles thus prepared were called φαλλοι, the bearers of them φαλλοφοροι; and the songs repeated on the occasion, had the name of φαλλικά ᾠσματα. Then followed the ἰσχυφαλλοι, in women's garments, striped with white, and flowing to the ancles, with garlands on their heads, and gloves composed of flowers. Their gestures represented the reeling and foolish actions of drunken men. It is said that the Phallica were instituted on the following occasion. One Pegasus, a citizen of Eleutheris, having carried some statues of Bacchus to Athens, excited the laughter and contempt of the Athenians. Soon after, this people were seized with an epidemic disease; and upon consulting the oracle were answered, that there was no way of relieving themselves but to receive Bacchus in pomp. They did so, and thus instituted the Phallica; wherein, besides the statues and trophies of the god, they bore figures of the parts affected tied to thyrsi.

PHALLOPHÖRI, at Sicyon, a sort of Mimes who ran about the streets with faces blackened, clothed in sheep-skins, and bearing baskets full of various herbs, particularly chervil, branca ursina, violets, ivy, &c.

PHARISEES, a celebrated and powerful theologic-political sect among the Jews, who sprang up towards the end of the Jewish polity, and whose distinguishing tenet was their considering the traditions of the Elders equal to the written laws of Moses, which the Sadducees, who were opposed to them, alone respected. They were so called from *pharish* to separate, because they pretended to separate themselves from the rest of the community by affecting great sanctity of manners, and observance of the law. They fasted twice a week, held it unlawful to eat with sinners, and practised many painful

austerities, such as whipping themselves, lying upon flints and thorns, &c. They put thorns at the bottom of their robes, that they might prick their legs as they went along, and tied cords about their waists at some particular times. The Talmud enumerates seven sorts of them, viz. : 1. The *Sichemite*, who was a proselyte purely upon the account of interest. 2. The *Lame* or *Immoveable*, so called upon account of his seeming so much taken up with meditation, that he was as it were transformed into a statue, or like one that had lost the use of his legs. 3. The *Stumbler*, upon account of his going with his eyes shut for fear he should see a woman, by reason whereof he frequently ran against the posts, wall, &c. 4. The *Inquirers* after what was necessary to be done. 5. The *Mortar*, so called from his wearing a high-crowned hat like a mortar, that his eyes might be kept from wandering, and that they might be fixed upon the ground, or else look straight before him. The 6th, called the *Lovers*, who pretended to be governed in all their actions by the love of virtue only. The 7th was the *Timorous*, or *Fearful*, whose actions all sprang from the slavish principle of fear, and their principal regard was to the negative commandments only. — The distinguishing doctrines of the pharisees were concerning predestination and free-will, angels and spirits, and the future state and resurrection. They believed that some things were decreed of God, yet not so as to take away the freedom of man's will in acting; they confessed that there were angels and spirits; and they maintained the resurrection of the bodies, of good men at least, and the future and eternal state of retribution to all men. They wore broad phylacteries, and ostentatiously sounded a trumpet when they distributed their alms. They were exact in discharging a number of little superstitious niceties, such as paying tithe of mint, anise, cummin, &c., but neglected the weightier matters of the law, viz. justice, fidelity, and mercy. They paid more attention to absurd comments on the Scriptures, than to the word of God, and made void the law through their traditions, exalting human inventions above divine directions. Their power in church and state was very great, and through their influence the execution of Christ was effected. Josephus, in describing this powerful sect, as they existed in the time of Hyrcanus, high-priest and prince of the Jews, B. C. 108, says that two powerful sects in Judea, but directly opposite to each other in sentiments and interests, entirely divided the state; that of the Pharisees,

and that of the Sadducees. The first piqued themselves upon an exact observance of the law; to which they added a great number of traditions that they pretended to have received from their ancestors, and to which they much more strictly adhered than to the law itself, though often contrary to what the latter enjoined. They acknowledged the immortality of the soul, and, in consequence, another life after this. They affected an outside of virtue, regularity, and austerity, which gained them great consideration with the people. But under that imposing appearance they concealed the greatest vices; sordid avarice; insupportable pride; an insatiable thirst of honours and distinctions; a violent desire of ruling alone; an envy, that rose almost to fury, against all merit but their own; an irreconcilable hatred for all who presumed to contradict them; a spirit of revenge capable of the most horrid excesses; and what was still more their distinguishing characteristic, and outdid all the rest, a black hypocrisy, which always wore the mask of religion. The Sadducees, on the contrary, rejected the Pharisaical traditions with contempt, denied the immortality of the soul, and the resurrection of the body; and admitted no felicity, but that which may be enjoyed in this life. — The Pharisees having offered much vexatious opposition to Hyrcanus, he became the mortal enemy of the whole sect. He prohibited, by a solemn decree, the observation of the regulations founded upon their pretended traditions; inflicted penalties upon such as disobeyed that ordinance; and abandoned their party entirely, to throw himself into that of the Sadducees their enemies. — The reign of Alexander Jannæus, B. C. 80, (observes Josephus) had always been involved in troubles and seditions, occasioned by the powerful faction of the Pharisees, that continually opposed him, because he was not of a disposition to suffer himself to be governed by them. His death did not put an end to those disorders. Alexandra, his wife, was appointed supreme administratrix of the nation according to the king's last will. She caused her eldest son Hyrcanus to be acknowledged high-priest. The Pharisees continually persisted in persecuting those who had been their enemies in the late reign. That princess, at her death, had appointed Hyrcanus her sole heir; but Aristobulus, his younger brother, had the strongest party, and took his place in defiance of the Pharisees, whose political tyranny terminated with his reign. — *Pharisaism* is still the prevailing

doctrine in the Jewish religion; that vast body of traditions in the Talmud, which have so much influence among the Jews, having been all derived from the Pharisees.

PHARMĀCI, among the Greeks, two persons employed in the lustration or purification of cities. They performed sacrifice, and wore about their necks figs, called *ἀκαθῆς*, those of the man being blackish, and those of the woman white. Figs were an emblem of fertility, which they doubtless prayed for on these solemn occasions.

PHAROS, TOWER OF; a famous building erected on the island of the same name, near Alexandria. At the top of this tower was kept a fire, to light such ships as sailed by night near those dangerous coasts, which were full of sands and shelves; from whence all other towers, designed for the same use, have derived their name, as *Pharo di Messina*, &c. The famous architect Sostratus built it, in the first year of the 124th Olympiad, by order of Ptolemy Philadelphus, who expended eight hundred talents upon it, or £180,000. It was reckoned one of the seven wonders of the world. Some, through a mistake, have commended that prince, for permitting the architect to put his name in the inscription which was fixed on the tower instead of his own. It was very short and plain, according to the manner of the ancients: "Sostratus Cnidius Dexiphanis F. Diis Servatoribus pro navigantibus," (i. e. Sostratus the Cnidian, son of Dexiphanes, to the protecting deities, for the use of sea-faring people.) But certainly Ptolemy must have very much undervalued that kind of immortality which princes are generally so fond of, to suffer that his name should not be so much as mentioned in the inscription of an edifice so capable of immortalizing him. What we read in Lucian concerning this matter, deprives Ptolemy of a modesty which indeed would be very ill placed here. This author informs us that Sostratus, to engross in after-times the whole glory of that noble structure to himself, caused the inscription with his own name to be carved in the marble, which he afterwards covered with lime, and thereon put the king's name. The lime soon mouldered away; and by that means, instead of procuring the architect the honour with which he had flattered himself, served only to discover to future ages his ridiculous vanity.—*Strab.* l. xvii. *Plin.* l. xxxvi.

PHELLOS, a Grecian festival in honour of Bacchus, and preparatory to the Dionysia.

PHEREPHATTIA, a festival kept at Cyricum, in honour of Proserpine, who was also called Pherephatta. A black heifer was the sacrifice.

PHIDITIA, a Lacedæmonian festival, or public entertainment, of a most frugal nature, given to the citizens of Sparta. It was intended as a school of temperance, where all ages were admitted. They were held in public places, and in the open air. Those who attended, if they were of ability, contributed each a bushel of flour, eight choruses of wine, five minæ of cheese, and as much of figs. Rich and poor assisted alike at this feast, and were upon the same footing; the design of the institution being, like the Roman *Charistia*, to reconcile differences, and to cultivate peace, friendship, and a good understanding and equality among all the citizens, great and small.

PHILIPPICÆ, or PHILIPPICS; in classical literature, a name given to the orations of Demosthenes against Philip, king of Macedon. These philippics are esteemed the master pieces of that great orator. From them Longinus quotes numerous instances of the sublime, and points out a thousand latent beauties therein.—The term philippic is also applied to the fourteen orations of Cicero against Marc Anthony. Cicero himself gave them this title in his epistles to Brutus; and posterity have found it so just, that it has been perpetuated to our times. Juvenal calls the second oration the divine philippic, "*conspiciæ divina philippica famæ.*" Cicero's philippics lost him his life; for Marc Anthony was so annoyed at them, that when he arrived at the triumvirate, he ordered Cicero's execution, and stuck his head upon the very place where the orator had delivered his philippics.

PHILOSOPHER'S GAME, in the Middle age, a kind of game played with black and white chequers, upon an oblong board, divided into eight squares the narrow way, and sixteen the other. To each party (according to Strutt) were assigned twenty-four soldiers; one third circular, in two rows, in front; another triangular, in the middle; the other third was square, and brought up the rear. One, situated in the fifth row, was called the *pyramis*. The men on each side were either black or white, and every one was marked with an appropriate number.

PHILOSOPHERS, SCHOOLS and SECTS of. From the earliest ages of antiquity, all civilized nations have been productive of philosophers, who were either the founders of some particular

school or sect, or the disciples of some distinguished philosopher, whom they acknowledged as their founder and prototype. Among the ancients philosophy was divided, as in the present day, into three heads, Intellectual, Moral, and Physical. The Intellectual part comprehended metaphysics and logical reasoning; the moral part embraced the human passions and the laws of nations, as contained under the heads of ethics and politics; and the physical part comprised the doctrines of natural bodies, animate or inanimate, and the whole range of the material universe. It is said that Pythagoras first took to himself the appellation of Philosopher. His modesty repudiating the assumption of *Σοφός*, or wise man, he contented himself with the unassuming distinction of *φιλοσοφός*, or lover of wisdom; whence the term was derived. Thus the name of a philosopher, from its very modesty, appeared so admirable to the learned in ancient times, that they preferred it to the proudest titles, and the most illustrious distinctions of honour. That love of wisdom, and that study of nature which they professed, gave them such authority over the spirits of men, that their example served for a public instruction, and their maxims were received as oracles in the world. Great men and governors applied to them for advice in affairs of the last importance; cities and provinces submitted to their conduct; and princes esteemed it a glory to have been their disciples. It was philosophy which taught Pythagoras that integrity of morals, and that severe course of life, which drew after him so numerous a train of followers. It was this that gave Empedocles the honour of refusing a crown, and preferring a private and peaceable life to all the pomp of greatness. By this Democritus raised himself to the contemplation of natural things, and renounced the pleasures of the body, to enjoy those of the mind with greater freedom and tranquillity; and it was this that enabled Socrates to die without arrogance on the one hand or weakness on the other.

Although Greece may be considered as the great arena of philosophical sects, with which we are the most conversant, yet have the Eastern nations of antiquity been prolific of philosophers. Thus India had her Brachmanes, her Germanes, and her Gymnosopists, nearly three thousand years ago; Assyria, her Chaldean soothsayers; China, her Confucius; Persia, her Zoroaster and her Magi; and the Celtic nations, their Druids; notices of which will be found under their respective heads.

In the Indian fragments of Megasthenes, an officer who accompanied Alexander's expedition to India (*Strabo*, l. v.), are some curious details respecting the two great divisions of the philosophical sects then existing, which he calls the Brachmanes and the Germanes, who were doubtless the predecessors of the present Brahmins and Buddhists of Hindoostan. (See LITERATURE.) "Of these two great sects," says Megasthenes, "the Brachmanes are the more excellent, inasmuch as their discipline is preferable: for as soon as they are conceived they are committed to the charge of men skilled in magic arts, who approach under the pretence of singing incantations for the well-doing both of the mother and the child; though in reality to give certain wise directions and admonitions: and the mothers, that willingly pay attention to them, are supposed to be more fortunate in the birth. After birth they pass from the care of one master to that of another, as their increasing age requires. The philosophers pass their time in a grove of moderate circumference, which lies in front of the city, living frugally, and lying upon couches of leaves and skins; they abstain also from animal food and intercourse with females, intent upon serious discourses, and communicating them to such as wish: but it is considered improper for the auditor either to speak or to exhibit any other sign of impatience; for, in case he should, he is cast out of the assembly for that day as one incontinent. After passing thirty-seven years in this manner, they betake themselves to their own possessions, where they live more freely and unrestrained; they then assume the linen tunic, and wear gold in moderation upon their hands and in their ears: they eat also flesh, except that of animals which are serviceable to mankind; but they nevertheless abstain from acids and condiments. They use polygamy for the sake of large families; for they think that from many wives a larger progeny will proceed. If they have no servants their place is supplied by the service of their own children; for the more nearly any person is related to another, the more is he bound to attend to his wants. The Brachmanes do not suffer their wives to attend their philosophical discourses, lest if they should be imprudent they might divulge any of their secret doctrines to the uninitiated: and if they be of a serious turn of mind, lest they should desert them: for no one who despises pleasure and pain even to the contempt of life and death, as a person of such sentiments as they profess

ought to be, would voluntarily submit to be under the domination of another. They have various opinions upon the nature of death: for they regard the present life merely as the conception of persons presently to be born, and death as the birth into a life of reality and happiness to those who rightly philosophise: upon this account they are studiously careful in preparing for death. They hold that there is neither good nor evil in the accidents which take place among men: nor would men, if they rightly regarded them as mere visionary delusions, either grieve or rejoice at them: they therefore neither distress themselves nor exhibit any signs of joy at their occurrence. Their speculations upon nature, he says, are in some respects childish: that they are better philosophers in their deeds than in their words; inasmuch as they believe many things contained in their mythologies. However they hold several of the same doctrines which are current among the Greeks; such as that the world is generated and destructible, and of a spherical figure; and that the God who administers and forms it, pervades it throughout its whole extent: that the principles of all things are different; water for instance is the first principle of the fabrication of the world; that after the four elements there is a certain fifth nature, of which the heaven and stars are composed: that the earth is situated in the centre. They add much of a like nature concerning generation and the soul. They have also conceived many fanciful speculations after the manner of Plato, in which they maintain the immortality of the soul and the judgments of Hades, and doctrines of a similar description.—Of the Germanes, Megathenes says, “they are considered the most honourable who are Hylobii, and live in the woods upon leaves and wild fruits, clothing themselves with the bark of trees, and abstaining from venery and wine. They hold communication by messengers with the kings who inquire of them concerning the causes of things, and by their means the kings serve and worship the Deity. After the Hylobii the second in estimation are the Physicians, philosophers who are conversant with men, simple in their habits, but not exposing themselves to a life abroad, living upon rice and grain, which every one to whom they apply freely gives them, and receives them into his house.”

Alexander and several of his officers, imbued with Greek literature and curiosity, felt an unusual interest respecting the life and doctrine of these oriental

sages. The self-denial and studied austerity, which had astonished them in Diogenes and others of the Cynic school, were carried here to a much more unnatural and extravagant pitch. The men whom India held in veneration were seen denying to themselves all the enjoyments and comforts of life, subjecting their persons to the most unheard-of tortures and penances, lying exposed naked in the woods and fields, to the burning rays of the sun. The Macedonian prince does not seem to have been himself inclined to enter into conversation with these uncouth sages; but he sent Onesicritus to endeavour to obtain some idea of their doctrines and principles. This envoy was accordingly guided to a solitary spot, about two miles from the city, where a group of fifteen, braving the noonday heat, had placed themselves in the most painful and fantastic attitudes. The Greek accosted them, and made known the object of his visit; when one of their number, named Calanus, observed, that it little became them to reveal the mysteries of philosophy to one arrayed in the costume of a courtier and warrior; and required, as an indispensable preliminary to all communication, that he should throw himself naked on the same stones where they lay extended. As Onesicritus appeared to pause, Mandanis, another of the Indian group, condemned this harsh reply made to the representative of a sovereign and conqueror, who deserved praise for such enlightened curiosity. Through the medium of an interpreter, he gave a summary of the leading tenets held by his fellow-sages, inquiring if they bore any resemblance to the doctrines professed in Greece. Onesicritus assured him that Pythagoras, Socrates, and above all Diogenes, entertained many opinions extremely similar. Mandanis admitted this to be so far satisfactory, yet conceived that no one who wore clothes, or mingled in human society, could attain to that mysterious height of wisdom which distinguished the Indian philosophers. The conversation continued till evening, when the learned men rose, and accompanied their new companion to the city. It then appeared that this ostentatious self-denial was far from being unrewarded. If any one carrying fruit or provisions met them they were invited, and even urged to partake; they were readily received into the greatest houses, where they were privileged to enter apartments whence all others were excluded. Calanus, notwithstanding the stern pride which he had displayed, was prevailed upon to accompany Alexander

into western Asia, a proposal rejected by his milder companion; but the former preserved always the manners and demeanour of a Hindoo philosopher, and, at a very advanced age, exhibited to the Greeks an example of religious suicide, by mounting a funeral pile, on which he was consumed to ashes.

Egypt, the ancient cradle of Grecian philosophy and mythology, was fertile in philosophers and schools of philosophy; but they were inseparably bound up with the hierarchy of the state; and their doctrines were concealed from the vulgar with the most scrupulous care, veiled under the panoply of impenetrable mystery, and involved in the labyrinth of mythological dogmas. The philosopher and the priest were one and the same; the doctrines of the former were taught to the initiated alone, while the dogmas of the latter were instilled into the minds of the credulous vulgar. The priests of the first class, exempted from those labours and cares which engrossed the minds of the people, were, in consequence of their office, attached to the worship of the gods, and employed in contemplating the Divine Nature. The contemplation of the heavens, and of the beautiful order which reigns there, as well as through all nature, confirmed them in the idea which Menes, the great founder of their religion and philosophy, had given them of the Divinity. These priestly philosophers deemed the elements eternal, like the sun and moon. They exalted them to gods; and gave them names which characterised their particular essence; thus calling mind Jupiter, which signified the source of life; and fire Vulcan, as contributing to the physical production of all things. (See MYTHOLOGY.) They supposed, that all the original matter of the universe, immersed in chaos, was gradually separated from it by a kind of fermentation; that the air was in continual agitation; that the fire, wholly disengaged from gross matter, ascended, and formed the sun and stars, the highest objects of the universe in situation; and that spirit, or mind, the most subtle part of fire, was disposed every where to animate all life and voluntary motion. Though they chose their retreats as near the statues of the gods as possible, (says M. d'Origny, in his *Treatise on Ancient Egypt*;) they did not imagine, like the rest of the Egyptians, that a block of marble or of other stone, that the trunk of a tree; or a piece of metal, had made heaven and earth! or that inert matter, like those substances, governed and pro-

ected the universe. Those statues were, in the judgment of these philosophical priests, intermediate objects, betwixt the Divinity and men; and they made them (as they wished to do) recollect and reflect on the nature of God, whom they did not confound, like the ignorant people, with the creatures which he had formed—with terrestrial fruits and animals. From their reflections on the various events which mankind every day experience; on the mixture of physical and moral good and evil; they concluded that the Providence which they saw constantly act, that the eternal principle which created this world and all beings, had deputed here below a good and an evil genius, who were his ministers. This opinion having transpired, was adopted by many nations, and by a great number of philosophers, who differed upon it according to the different turns of their genius.

These same Egyptian philosophers, having revolved in their minds the idea of the immortality of the soul, composed that doctrine, so long unknown to other nations, but at length almost universally adopted by the strength of reason. They concluded that this immortality was necessarily attended with a varied round of existence in all animated bodies; that the soul of a man transmigrated, by successive deaths, into one of the bodies of every animated species; and then inspired, as at first, a human form. The supreme class of priests, of which the pontiff was the chief in particular, were acquainted with the philosophical secret of their religion. They knew that the founder of their monarchy had introduced deities into the state, and had established their worship, only to secure to himself subjects; that his vanity alone, and his hopes of being respected on account of his ancestors, had prompted him to the institution of terrestrial divinities; that the private interest of the first priests had induced them to raise Menes and his sons to the rank of gods; that the animals adored by the people were only gods in their frantic imagination; in fine, that the worship, of which all the priests were the ministers, had only been invented to employ and to gratify the natural superstition of the Egyptians. The pontiff always terminated the assemblies of the first class, with reminding all who were present, even the youngest disciples, of their duty to the Supreme Being, and of the idea which they ought always to entertain of him. "Consider," said he to them, "the Divine Nature. Contemplate it without ceasing. Regu-

late, purify your hearts and minds. Revere, as you ought, the Lord of the universe; and you will walk in a sure path. He is one; he is self-existent. To him alone all beings owe their existence. He acts on every substance, and in infinite space. Invisible to the eyes of mortals, himself sees all things." This doctrine was never revealed to any one but the king. As soon as he ascended the throne, he was initiated into all the religious mysteries, though his lineage was not sacerdotal. The doctrine contained in this hymn was perhaps stolen from the priests, who were probably less cautious with strangers than with their own countrymen; or he, who under the name of Orpheus published in Greece the hymn which has been transmitted down to us, did not compose it till after the conquest of Egypt by Cambyzes, who violated the temples, and divulged the religious secrets of that country. This doctrine, at the memorable epocha just mentioned, was followed at Thebes; where, as we are informed by Plutarch, nothing mortal was worshipped,—no being but the one eternal God. — The moral philosophy of the Egyptians is better known than their theology; for we distinctly read it in their laws, in those laws for which they have been esteemed the wisest of mankind, and to which the founders of other celebrated states have owed the principles of their legislation. The most important precept established by Menes, was that which prescribed the study and practice of wisdom; and from the zeal with which it was followed, proceeded that admirable morality, on account of which the Egyptian school was admired by all the ancients, as the seminary of true virtue.

The enlightened ages of Greece have, without controversy, given birth to wiser moralists and more virtuous men than any, or than all other nations, in the heathen world. There learning was encouraged and advanced; the arts and sciences were honoured and rewarded; and even the Sophists treated with regard and reverence. The sevensages are instances of the high state of literature in Greece at that early period.— The philosophers were divided into numerous sects, which may be thus arranged: 1. Wise-men, including Thales, Solon, Chilon, Pittacus, Bias, Cleobulus, Periander, Sosiades, and Anacharsis: to whom may be added, Myson, Epimenides, and Pherecydes. 2. The Ionic sect, the principal supporters of which were, Anaximander, Anaximenes, Anaxagoras, and Archelaus. 3. The Socratic sect, the

chief of which were, Socrates, Xenophon, Æschines, Crito, Simon, Glauco, Simmias, and Cebes. 4. The Cyrenaic sect, of which were, Aristippus, Hegesias, Anniceris, Theodorus, and Bion. 5. The Megaric sect, namely, Euclid, Eubulides, Alexinus, Euphantus, Apollonius, Chronus, Diodorus, Ichthyas, Clinomachus, and Stilpo. 6. The Eleac or Eretriac sect, containing Phædo, Plisthenes, and Menedemus. 7. The Academic sect, of which were, Plato, Speusippus, Xenocrates, Polemo, Crates, Crantor, Arcesilaus, Carneades, Clitomachus, Philo, and Antiochus. 8. The Peripatetic sect, the principal philosophers of which were, Aristotle, Theophrastus, Strato, Lyco, Aristo, Critolaus, and Diodorus. 9. The Cynic sect, of which we may reckon, Antisthenes, Diogenes, Monimus, Onesicritus, Crates, Metrocles, Hipparchia, Menippus, and Menedemus. 10. The Stoic sect, embraced by Zeno, Cleanthes, Chrysippus, Zeno the less, Diogenes, Antipater, Panætius, and Posidonius. 11. The Italic sect, of which were Pythagoras, Empedocles, Epicharmus, Archytas, Alcmaeon, Hippasus, Philolaus, and Eudoxus. 12. The Heraclitian sect, of which we meet with the founder's name only, viz. Heraclitus, his followers having been wrecked upon the tide of time before they reached distant posterity. 13. The Eleatic sect, in which are ranked Xenophanes, Parmenides, Melissus, Zeno, Leucippus, Democritus, Protagoras, and Anaxarchus. 14. The Sceptic sect, containing Pyrrho and Timon. 15. The Epicurean sect, founded by Epicurus, whose professors were so numerous, that it would be impossible to enumerate them. Lucretius has illustrated the opinions of this sect in a highly finished poem.

Of the Grecian philosophy, the two great founders were Thales and Pythagoras, the one of the Ionian; the other of the Italian school. The Greeks in general seem to have borrowed as much from the Egyptians as the Romans from them. It was customary among them to travel in various countries for the attainment of knowledge, and particularly in Egypt. From this source Thales and Pythagoras derived many of their theories and maxims; hence also arose many of their errors and superstitions. Hence Thales was enabled to predict an eclipse of the sun; and hence, or from the solitary retreats of the Brahmins, Pythagoras transferred his doctrine of the transmigration of the soul. There are some celebrated replies of Thales, which may serve to give some idea of his morality, and to show with what precision the sages of

that period used to satisfy the questions that were proposed to them. "What is the most beautiful?"—"The universe, for it is the work of God." "What is the most capacious?"—"Space, for it contains all." "The most powerful?"—"Necessity, for it triumphs over all." "The most difficult?"—"To know one's self," &c.—Nothing is more celebrated than the name of Pythagoras, nothing less known than the incidents of his life. It appears that he was for some time a pupil of Thales, and that from his travels in Egypt and Upper Asia he obtained some knowledge of the sciences, which were cultivated in those places. The profound mysteries of the Egyptian priests, the long meditations of the oriental sages, offered as many attractions to his ardent imagination, as the severe regimen they had embraced held out to his intrepid character. Pythagoras is distinguished not only by the doctrine of the metempsychosis, but by the new system of education, which he introduced at Crotona.

Upon the death of Thales and Pythagoras, both the Ionian and Italian schools produced some great natural and metaphysical philosophers; but ethics seem much to have degenerated in them until the time of Socrates, who, in the early part of his life studied cosmogony and the properties of matter, and attended to the discourses of the Sophists. But finding that the further he advanced in this career, the more he was involved in doubt, he afterwards devoted himself to ethics, and turned the stream of useless philosophy to its former and more advantageous channel. His system, as it is to be found in the works of Plato and Xenophon, approaches as near to perfection as it was possible for a heathen to have made it. He left no compositions of his own but a hymn in honour of Apollo, and some fables of Æsop, which he put into verse while he was in prison.

After Thales, Pythagoras, and Socrates, arose those sects which owe their origin to them, and which, as they were educated in their principles, and formed by their example, brought the philosophical morality of the ancients to its highest pitch. The principal of these were the *Academy*, the *Peripatetics*, the *Stoics*, and the *Epicureans*. There were three schools which took the title of *Academy*; the first of which was founded by Plato. This great and wise man was versed in every branch of practical as well as speculative philosophy. The groundwork of his system was laid by Socrates

and Pythagoras, and he raised upon it a beautiful superstructure of his own. Plato was the finest speaker of all antiquity, and he raised the credit of his philosophy more by the virtues of his life and conduct, than by his speculations of doctrine. It was he who first taught, that true philosophy consisted more in fidelity and constancy, in justice and sincerity, and the love of our duty, than in large attainments or uncommon parts. According to the Platonic system, the universe was created from chaos by a superior and independent Being, who was the Author of all good. The soul was an emanation from the Deity, pre-existent before the body, and self-existent after its dissolution. The passions were the sources of every species of evil. By their extermination, however, and by the practice of equity and virtue, the nature of man could attain to happiness and perfection. Plato lays it down as a principle, that whatever befalls a just man,—whether poverty, or sickness, or any of those incidents which appear to be evils,—shall either in life or death contribute to his advantage. Of all the systems of the various sects the Platonic has the noblest conceptions of the Deity, and the finest precepts of morality. Arcesilaus and Carneades, the founders of the second and third Academies, trod in the steps of Plato, and differed little from his precepts.—Aristotle, the founder of the *Peripatetic* school, is known rather as a natural than moral philosopher. His was a genius so much above the usual standard as not easily to be comprehended. By a great extent of knowledge he advanced beyond all ordinary bounds, and conquered all opposition. He was the first that gathered the various parts of philosophy, in order to reunite them into one body, and cast them into a regular system. No man ever had so clear and so piercing a discernment of truth and falsehood. Aristotle was certainly the man that gave the greatest weight to human reason. Yet he chose to deliver himself with obscurity; whether to conceal his doubts, or to increase his authority, is not certain. He seems to have written that he might not be understood; and his works look as if designed not so much for the instruction of his own age, as for the exercise of ages to come. The opinions of the *Peripatetics* on theological subjects were vague and contradictory: they considered the chief excellence of man to consist in the right use of his reason, Aristotle wished rather to moderate the passions than to extinguish them, as he conceived

them necessary to repel injuries, and give energy and life to virtue.—The sect of the *Stoics* took its origin from Zeno. This school of philosophy is tinged with a shade of melancholy and austerity, from the disposition and habits of its founder. Zeno, who, as well as Aristotle, was educated in the principles of Platonism, chiefly differed from his master in the comparative estimate of things, allowing nothing to be intrinsically good but virtue, nothing intrinsically bad but vice, and considering all other things in themselves neutral. Zeno acknowledged but one God, the soul and governor of the universe. (See *Stoics*.)—The doctrines of the *Epicureans* were in every respect opposite to those of the *Stoics*. Epicurus recommended the indulgence of harmless gratification, and reprobated that forbidding morality, which would deprive man of those delights for which nature seems peculiarly to have fitted him, and which soften the bitterness of life. (See *Epicureans*.)—Besides these four schools, there was another in Greece, of which the followers were denominated *Cynics*. This sect was distinguished rather by asperity than wisdom, and celebrated rather for their hatred of mankind than their love of virtue. The *Cynics* despised wealth and honours; but their magnanimity seems often to have proceeded from vanity and ostentation. They railed against the follies of the world without endeavouring to reform them, and could not resist the allurements of vice with more resolution than other men, without having the same temptations to indulge in them. (See *Cynics*.)—To sum up the various opinions on the supreme good—the Academician made it consist in withdrawing from material and external objects, and in the attainment of mental excellence; the Peripatetic, in the due exercise of the moral and intellectual faculties; the Stoic, in the practice of the most rigid virtue; the Epicurean, in innocent pleasures; and the Cynic, in apathy and contempt for the world, and in reducing our necessities to the smallest compass.

Rome, from a variety of causes, was not so fertile in philosophers as Greece. Of this assertion a greater proof cannot be given, than that the young nobility were sent to study it at Athens. Italy has produced no sages of particular note, if we except Cicero and Seneca. An enthusiastic admirer of the Latin authors has boldly declared, that Cicero was all the Greek orators and philosophers in one; but he seems rather to have been

contented with ethics in the state in which he found them, than to have formed any hypothesis peculiar to himself. It must be owned, at the same time, that the philosophical treatises of Cicero are replete with excellent and judicious maxims, and contain most of the sentiments of the Grecian sages. Seneca is the only Roman philosopher who can lay claim to originality of excellence; and many of his precepts are in strict unison with the Christian code.

PHŒNIX, a bird of great celebrity among the ancients, and the only one of its species, of which many wonderful things have been related; though generally considered as fabulous by the moderns. The rabbins say, that all the birds having complied with the first woman, and with her eaten of the forbidden fruit, except the phoenix, as a reward it obtained a sort of immortality. The ancient naturalists describe it as of the size of an eagle; its head finely crested with a beautiful plumage; its neck covered with feathers of a gold colour, and the rest of its body purple; only the tail white, intermixed with carnation; and its eyes sparkling like stars. They held that it lived five or six hundred years in the wilderness; that when thus advanced in age, it built itself a funeral pile of wood and aromatic gums; then lighted it with the wafting of its wings, and thus burnt itself; and from its ashes arose a worm, which in time grew up to be a phoenix. Hence the Phœnicians gave the name phoenix to the palm tree, by reason that when burnt down to the root it rose again fairer than ever. The sculptured form of this celebrated bird, and the notices of its appearance, in an era that is manifestly fabulous, marks it more probably as a mixed mythological and astronomical representation.—In Egypt the phoenix is depicted on the walls at Edfu and at Medinet Habu; but in both as a winged youth, with the crest and wings of an eagle; as a bird only it is found at Philæ. The phoenix probably owed its imaginary existence to the Egyptians. It was a type of the renovation of the year, and of the sun. Horus Apollo says the Egyptians depicted this bird to denote, first, the soul dwelling for a long period here; secondly, an inundation; thirdly, a traveller returning to his native country after a long absence; and fourthly, any lasting re-establishment. The phoenix appeared a symbol of that great inundation which once universally took place. The renovation of nature, after so terri-

ble a catastrophe as the flood, would be well expressed by the phoenix, the symbol of renovation.

PHOSPHORIA, a Grecian festival, in honour of Phosphorus or Lucifer.

PHOTINX, a sort of flute, made use of by the Greeks, and exactly resembling the Roman *plagula*.

PHRATRIARCHI, inferior magistrates at Athens, invested with the same power, in the respective *phratrie* over which they presided, as the *Phylarchus* exercised over the whole tribe.

PHRYGIANS, an early sect of heretics, so called from Phrygia, the country were they abounded. They esteemed Montanus, the founder of the Montanists, their prophet; and looked on Maximilla and Priscilla as great prophetesses. The spirit of prophecy, or rather enthusiasm, was their distinguishing characteristic.

PHYLACTERIES, among the ancients, a general name given to all kinds of spells, charms, or amulets, which they wore about them, to preserve them from disease or danger. To this day all the eastern parts of the world are filled with this superstition; and the men do not only wear them for themselves, but for their animals also. Phylacteries were generally worn by the Jews, and consisted of certain little boxes or rolls of parchment, wherein were written certain words of the law. These they wore on their foreheads, and on the wrist of the left arm. They were first intended as mementos, (Deut. vi. 8); then for ostentation, and at last for amulets. The Jews wrote these four passages of the law upon them: 1st, "Sanctify unto me all the first-born; whatsoever openeth the womb among the children of Israel, both of man and beast, it is mine;" and what follows, as far as the 10th verse of Exodus xiii. 2nd, From the 11th verse of the same chapter, "And it shall be, when the Lord shall bring thee into the land of the Canaanites," &c. as far as the 16th verse. 3rd, From the 4th verse of the 6th chapter of Deuteronomy, "Hear, O Israel, the Lord our God is one Lord;" and what follows, to verse 9 of the same chapter. Lastly, From the 13th verse of the 11th chapter of the same book, "And it shall come to pass, if ye shall hearken diligently to my commandments," &c., to the end of the 21st verse of the same chapter. Those that were fastened to the arms were two rolls of parchment, written in square letters, with an ink made on purpose; and with much care they were rolled up to a point, and were enclosed in a sort of case of black calves' skin; then they were put upon a square bit of the same leather,

but somewhat stiffer; from whence hung a thong of the same, of about a finger's breadth and a cubit and a half long. These rolls were placed at the bending of the left arm; and after the thong had made a little knot in the form of the letter *Y*, it was wound about the arm in a spiral line, which ended at the top of the middle finger; it was called *teffila shel-jad*, or the *teffila* of the hand. That of the forehead was composed of four pieces of parchment, upon each of which was written one of the before-mentioned sentences. These four pieces were joined together in a square, and they wrote upon them the letter *W*; then they put over them a little square of stiff calves' leather, from whence proceeded two thongs like the former. This square was put upon the middle of the forehead, and the thongs going about the head, made a knot behind like the letter *7*, and then came round again to the breast; they called this *teffila shel-rosh*, or the *teffila* of the head. The Pharisees, who were fond of exhibiting external signs of remarkable sanctity, wore their phylacteries broader than other men.

PHYSICIANS. On tracing the early history of the art of medicine, we find its practice often resulting either from mere chance or natural instinct. In the earliest ages, the sick were placed in cross ways, and other public places, to receive the advice of those passengers who knew an efficacious remedy suitable to their disorder; and the better to preserve the memory of a remarkable cure, both the disease and remedy were engraved on pillars, or written on the walls of temples, that patients in the like cases might have recourse to them for instruction and relief. Thus what mere accident had discovered, was registered in these chronicles of health. Herodotus, and after him Strabo, observe, that it was a general custom among the Babylonians to expose their sick persons to the view of passengers, in order to learn of them whether they had been afflicted with the same distemper, and by what remedies they had been cured. The custom also in those days was, for all persons that had been sick, and were cured, to put up a tablet in the temple of *Æsculapius*, wherein they gave an account of the remedies that had restored them to their health. That celebrated physician caused all these inscriptions and memorials to be copied out, and derived great advantage from them. *Æsculapius* flourished anterior to the Trojan war, and was considered the inventor of

medicine. At least he brought it to great perfection by his profound knowledge in botany, and by his great skill in medicinal preparations and chyrurgical operations: for these several branches were not then separated from one another, but were all included together under one profession.—(*Diod. lib. v.*)

In the Indian fragment of Megasthenes, as preserved by Strabo, there are some notices of the Indian physicians, or philosophers, of the sect Hylobii. He states that they were able, by the use of medicines, to render women fruitful and productive either of males or females; but they performed cures rather by attention to diet, than the use of medicines. Of medicines they approved more commonly of unguents and plasters; for all others they considered not free from deleterious effects. These and some others of this sect so exercised their patience in labours and trials, as to have attained the capability of standing in one position unmoved for a whole day. There were others also who pretended to divination and enchantments, and were skilful in the concerns of the inhabitants and of their laws: they led a mendicant life among the villages and towns; but the better class settled in the cities.

The Egyptian physicians, according to Diodorus, believed that all our food contained a superfluity, which produced disorders; and therefore that whatever evacuated the body, eradicated the evil, and was the best means to preserve or to restore health. They attacked maladies in their beginning, with refreshing remedies, with purgatives, with regimens, and with emetics. They prescribed the continuance of these remedies for many days to some constitutions; by others, they were to be taken after intervals. Medical attendants cost an Egyptian nothing; not even when he was in camp, or on a journey, in his own country! for the physicians were paid by the public; and they practised medicine according to the rules which had been transmitted to them by the greater number of the most illustrious of their ancient physicians. If they could not save a patient by following this method, which they found written in their sacred books, they were not blamed. But if it was proved that they had departed from it, they were punished with death. The legislator had concluded that few would be able to strike out a better practice than that which had been followed from time immemorial by the most celebrated physicians.

Amongst the Hebrews physicians appear not to have been very common, es-

pecially for internal disorders and complaints; but for all external wounds, bruises, fractures, &c. they had physicians who knew how to dress and to bind up the injured parts. The Jews looked upon most maladies to be the effect of God's anger, or the infliction of evil spirits; and for this reason, in extraordinary cases, applied themselves for a remedy to the prophets of the Lord, or to diviners, magicians, and enchanters.

Pliny says, that physic, which in Greece had been brought by Æsculapius into great reputation about the time of the Trojan war, was soon after neglected and lost, and lay in a manner buried in darkness till the time of the Peloponnesian war, when it was revived by Hippocrates, and restored to its ancient honour and credit. This may be true with respect to Greece; but in Persia we find it to have been always cultivated, and constantly held in great reputation. The great Cyrus, as is observed by Xenophon, never failed to take a certain number of excellent physicians along with him in the army, rewarding them very liberally, and treating them with particular regard. In the enlightened ages of Greece, physicians were held in the highest estimation. The study of physic being looked upon as a branch of philosophy, was sure to command respect in a land where philosophy was the reigning foible, and was cultivated with a considerable mixture of party spirit. Hippocrates, who flourished nearly four centuries B. C., was contemporary with Democritus, and perfectly acquainted with all existing discoveries, besides being furnished with a great number of his own observations and experiments. Collecting into one focus all that was valuable and useful, he compiled a body of Greek medicine; and may be considered the first who deserved the title of a true physician; for being well versed in pure philosophy, he first made physic rational, and laid the foundation of the dogmatical medicine, which has ever since obtained. What Hippocrates had established, continued a long time sacred and unaltered, and was the standing practice of many ages. At length Aræteus, the Cappadocian, digested it into a more orderly body. Afterwards, in various places, and by various hands, particularly by the Alexandrian school, it was further altered and improved, till at length it came into the hands of Galen, who, collecting the scattered parts, digesting those which were confused, and explaining every thing by the rigid doctrines of the Peripatetics, did much service to the art,

though attended with some mischief, he being the first who introduced the doctrine of the elements, the cardinal qualities, and their degrees, the four humours, into medicine: and on these he made the whole art to depend.

As long as the Romans led a hardy and laborious life, physicians were dispensed with, and totally unknown amongst them, without any bad consequence ensuing. But the luxury of the table, and the excesses with which it was attended, introduced diseases; and as one evil produces another, so diseases introduced physis, to which they had before expressed much repugnance. In the 535th year of Rome, some physicians had come from Greece to that city, but had no fixed establishment there till the year 600. Physic at that time included pharmacy and surgery; for physicians not only compounded medicines, but performed all chirurgical operations themselves, though they had then but a very imperfect knowledge of anatomy. During the commonwealth there were no physicians or surgeons in the army; but the ancient citizens, who had almost all served in the army, administered medicines, and the soldiers dressed each other's wounds with some well-known remedies used in the city. The emperors, however, having a particular respect to their own health, took physicians upon every expedition. The art of healing was not held in high estimation at Rome, but was sometimes professed by slaves. Cæsar granted physicians, as a singular favour, the freedom of the city; and their reputation increased with the luxury of the people. Among the Romans, the chemists and druggists were the *medicamentarii*, *pharmacopolæ*, *pigmentarii*, and *seplasiarii*, who sold herbs and drugs, whilst physicians prepared their own medicines. *Apotheca* was a cabinet, or store-room, where oil, wine, &c. were preserved.

On the destruction of the Roman empire, in the sixth century, the art of medicine, as well as all the other arts, became not only extinguished, but even the very knowledge of it lost. From the ninth to the tenth century, however, physic was again cultivated by the Arabs in Asia, Africa, and Spain; who applying themselves particularly to the study of the *materia medica* and its preparations, and to the operations of chirurgery, rendered both more just and more copious at the same time. Yet Galen's errors became more predominant than ever. At length, however, they were expurgated

and exploded by two different means; principally indeed by the restoration of the pure discipline of Hippocrates, in France; and subsequently by the experiments and discoveries of chemists and anatomists; until at length the immortal Harvey, overturning, by his demonstrations, the whole theory of the ancients, laid a more certain basis of the science.

PHYLARCHI, (from *φυλη* a tribe, or tenth part of the city, and *ἀρχη* government,) inferior magistrates who presided over the Athenian tribes, one of which was allotted to each of them. Their office was to take care of the public treasure of each tribe, to manage all their concerns, and to assemble them whenever occasion required.

PHYLLA, among the Greeks, wreaths or fillets, that hung from the head-dress of the women in the form of flowers.

PHYLOBOLIA, a name given to the custom of throwing flowers and leaves on the tombs of the dead. The Romans borrowed this custom from the Greeks, and added likewise wool. — The *Phyllobolia*, or ceremony of strewing flowers, was used also on account of any victory at the public games, when not only the victors themselves, but their parents likewise, were strewed with flowers.

PHYLOBASILES, magistrates at Athens, elected from the *Eupatridæ*, or nobility. They had the superintendence of the public sacrifices, and ceremonies peculiar to their respective tribes. Their office seems to have been the same with respect to particular tribes, as the *Basileus* was with regard to the state.

PICARDS, a fanatical and immoral sect of heretics, who sprang up in Bohemia in the fifteenth century. They were so called from one Picard, a Flandrian, who styled himself the new Adam, and endeavoured to restore all the abominations of the Adamites; to which article the reader is referred. Picard first commenced in Germany and the Low Countries, by persuading many to go naked, and giving them the name of Adamites. After this, seizing an island in the river Lausnec, a few leagues from Thabor, the head quarters of Zisca, he then fixed himself and his followers, and appointed his women to be in common, but allowed none to enjoy them without his permission. At length, Zisca, the great general of the Hussites, so famous for his victories over the emperor Sigismund, struck with their abominations, marched against them; and, making himself master of the island,

put them all to death except two, which he spared to inform himself of their doctrines.

PICTS' BURGHS, the name of those ancient buildings still existing, which were erected by the Norwegians during the Saxon periods in the Western Isles, generally placed within sight of the sea; and not found except in Great Britain and Scandinavia. They have all been built of large rough stone, in the most inaccessible places, surrounded with water, or upon some high rock; and some have two or three walls of earth and stone around them. (*Camden*). They vary in size. Some of them are not twenty feet in diameter; others thirty within the wall, which is ten or twelve feet thick, with small apartments and stairs. They had no windows, and a very little door. Mr. Lowe describes them as formed like cones, with a vaulted cell and winding stairs. Many of them are to be seen in every parish of the Zetland Isles.

PICTS' WALL, a celebrated wall built by the Romans, as the northern boundary of England, to prevent the incursions of the Picts and Scots. It was begun by the emperor Adrian, and completed by Severus. It was eighty miles in extent, and reached from Newcastle-upon-Tyne to Carlisle in Cumberland; thus extending almost from the German sea on the east, to the Irish sea on the west. It was eight feet thick, and twelve high, ascending and descending over several craggy hills, with battlements all along, and towers at convenient distances from each other, in which soldiers were kept for its defence. Some parts of this wall, with Roman inscriptions, are to be seen to this day in several places; and there is a town on the very ruins of it, called Wall-Town, towards Cumberland, particularly memorable upon account of Segbert, king of the East Saxons, being baptized there by Paulinus. At first this wall was made only of turf, strengthened with stakes and palisadoes. It was several times broken down in many places, on different occasions, by the Picts; but in 404, the Britons, with the assistance of the Romans, having obtained a complete victory about the year 430, rebuilt it wholly of brick. The year following being again ruined by the Scots, it was from that time forward regarded only as the common boundary of the two nations by consent.

PIETANTIA, in the Middle age, a small portion of meat and drink, distributed to the members of some collegiate body, or other people, upon a high festival or stated anniversary.—*Pietanciarius* was

the officer who was to distribute the pittance, at such times and in such proportions as were appointed by the donors.

PILA, a ball made in a different manner, according to the different games in which it was to be used. Playing at ball was very common amongst the Romans of the first distinction, and was looked upon as a manly exercise, which contributed both to amusement and health. The *pila* was of four sorts: 1st, *folis*, or *balloon*; 2d, *pila trigonalis*; 3d, *pila paganica*; 4th, *harpastum*. All these came under the general name of *Pila*.

PILE, among the Greeks and Romans, a pyramid built of wood, whereon were laid the bodies of the deceased, to be burnt. It was partly in the form of an altar, and differed in height according to the quality of the person to be consumed. The trees made use of, in the erection of a funeral pile, were such as abounded in pitch or rosin, as being most combustible. If they used any other wood it was split, that it might the more easily catch fire. Round the pile were placed cypress boughs to suppress the noisome smell.

PILENTUM, an easy kind of chariot used by the Roman ladies at games and religious processions.

PILETUS, in the Middle age, the name of an arrow, with a round knob a little above the head, to hinder it from going far into a mark. It is from the Lat. *pila*, which signifies generally any round thing like a ball: "Et quod forestarii non portabunt sagittas barbata, sed piletos." (Chart. 31 Henry III.) Persons might shoot without the bounds of a forest with sharp or pointed arrows; but within the forest, for the preservation of the deer, they were to shoot only with blunts, bolts, or piles; and "*sagitta pileta*" was opposed to "*sagitta barbata*," as blunts to sharps in rapiers.—*Mal. Paris.*

PILEUS, a cap made of wool, usually worn by the Romans at public sacrifices and shows; it was also worn by the old and sickly, and by slaves who had been made free. On a journey, the Romans wore a broad-brimmed hat, called *petasus*, or a round cap similar to a helmet, which was termed *galerus*.

PILGRIMS, (Ital. *pelegrino*; Lat. *peregrinus*;) in the Middle age, enthusiastic devotees, who undertook to visit holy places, or the shrines of martyrs, and exist on the alms of the devout. They were most common about the time of the Crusades; and many of our orders of knighthood were established in favour of pilgrims going to the Holy Land, to protect them from the violence of infidels; as knights Templars, knights Hospitallers,

knights of Malta, &c. The pilgrims were sometimes denominated Palmers, from the peculiar kind of staff they carried, with a curious hook, somewhat like a crosier. The particular costumes by which these pilgrims were distinguished, were the *sclavina*, a long gown; the *staff*, or *bourdon*, a long walking stick, with two knobs towards the top. The *rosary*, or string of beads; the *scrobula*, a gown worn by female pilgrims, but with closer sleeves than that of the men; the *scarf*, a mere leather thong, worn as a belt over the shoulders, or girdle round the loins; a *bell*, the usual appendage of very early pilgrims, as the Scots, Irish, &c., which bell was thought to possess miraculous powers; the *scrip*, for carrying provisions; the *hat* round, with the front turned up. All these were regularly consecrated by priests. The pilgrims having confessed their sins, and lying prostrate before the altar, prayers were said over them, and they were then invested in their habits. They were also conducted out of the parish, with the cross and holy-water borne in procession.

PILLARS, or COLUMNS. Among the eastern nations of antiquity, pillars were usually raised for the purpose of transmitting the history of the sciences or of important events to posterity; of which the inscriptions respecting husbandry, engraven on stone pillars by Pisistratus and others, are examples. Josephus, in his Jewish Antiquities, makes mention of the Siriadic pillars, erected anterior to the patriarchal ages. "The sons of Seth," says he, "studiously turned their attention to the knowledge of the heavenly bodies and their configurations; and lest their science should at any time be lost among men, and what they had previously acquired should perish (inasmuch as Adam had acquainted them that a universal aphanism, or destruction of all things, would take place alternately by the force of fire and the overwhelming powers of water), they erected two columns, the one of brick and the other of stone, and engraved upon each of them their discoveries; so that in case the brick pillar should be dissolved by the waters, the stone one might survive to teach men the things engraved upon it, and at the same time inform them that a brick one had formerly been also erected by them. It remains even to the present day in the land of Siriad."—The Assyrians first raised pillars in honour of gods and heroes, and the custom was imitated by other nations.—The Egyptians, however, were the most famous of all the nations of antiquity for their commemora-

tive pillars, a description of which is given under the article on **OBELISKS**. Amongst the columns remarkable for their immense size, although formed of a single piece of stone, that of Alexandria, called "Pompey's Pillar," occupies the first rank. It is of red granite; its height is 67 feet, 4 inches, 11 and a half lines.—At Athens there were erected chronological columns; containing the whole history of Greece, digested into Olympiads.—Various pillars were erected at Rome in honour of distinguished men, and to commemorate illustrious actions. Thus Columna Ænea was a brazen pillar on which a league with the Latins was written; Columna Rostrata, a column adorned with figures of ships, in honour of Duilius, in the forum, of white marble, still remaining with its inscription; another in the capitol, erected by M. Fulvius, the consul, in the second Punic war, in honour of Cæsar, consisting of one stone of Numidian marble near twenty feet high; another in honour of Galba. But the most remarkable columns were those of Trajan and Antoninus Pius. Trajan's pillar was erected in the middle of his forum, by Apollodorus of Athens, composed of twenty-four great pieces of marble, but so curiously cemented as to seem but one. Its height is 128 feet; according to Eutropius 144 feet. It is about twelve feet diameter at the bottom, and ten at the top. It has in the inside 185 steps for ascending to the top, and forty windows for the admission of light. The whole pillar is incrustured with marble, on which are represented the warlike exploits of that emperor and his army, particularly in Dacia. The variety in so many thousand heads is astonishing. The figures have very little relief, and towards the bottom of the column they are two Roman feet high; but those at the top appear of the same size, because, according to the laws of perspective, they lengthened them in proportion as they approached the summit. The head of Jupiter, in the middle of the column, is particularly admired. On the top was a colossus of Trajan, holding in his left hand a sceptre, and in his right a hollow globe of gold, in which his ashes were put; but Eutropius affirms his ashes were deposited under the pillar. The pillar of Antoninus was erected to him by the senate after his death. It is 176 feet high, the steps of ascent 106, the windows 56. The sculpture and other ornaments are much of the same kind with those of Trajan's pillar, but the work greatly inferior. Both these pillars are still standing, and justly reckoned among the most

precious remains of antiquity. Pope Sextus V., instead of the statues of the emperors, caused the statue of St. Peter to be erected on Trajan's pillar, and of St. Paul on that of Antoninus.—The pillar of the emperor Phocas, forty-six feet high, is also a beautiful remain of Greek marble, now standing on the site of the ancient forum. Mr. Burford, in his admirable Panorama of Ancient Rome, has made this column a prominent and interesting object; and in his descriptive catalogue he thus notices the subject: "This handsome pillar was the subject of continual disputes amongst antiquaries, and innumerable were the buildings of which it was said to have formed a part. In 1816, the duchess of Devonshire, at her own expense, caused the rubbish to be removed in which it was half buried, when, by an inscription on the base, it was discovered to have been dedicated in 608 to the emperor Phocas, whose statue in gilt bronze was on its summit; but the pillar itself is probably much older." There are also the ruins of a column found near Mount Citorio, at Rome, 52 feet 4 in. high. The columns of the bath of Dioclesian, and those of Caracalla, now at Florence, near the bridge of the Trinity, are 38 feet high.—The Romans were uncommonly fond of adorning their houses with pillars, and placing statues between them, as in temples. A tax seems to have been imposed on pillars, called *columnarium*. There was a pillar in the forum called *Columna Mænia*, from C. Mænius, who, having conquered the Antiates, A. R. 417, placed the brazen beaks of their ships on the tribunal in the forum, from which speeches were made to the people; hence called *Rostra*. Near this pillar, slaves and thieves, or fraudulent bankrupts, used to be punished. Hence insignificant, idle persons, who used to saunter about that place, were called *Columnarii*, as those who loitered about the *rostra* and courts of justice were called *Subrostrani* and *Subbasilicarii*, comprehended in the *turba forensis*, or *plebs urbana*, which Cicero often mentions.

PILUM, a missive weapon used by the Roman soldiers, and in a charge darted upon the enemy. Its point, we are told by Polybius, was so long and small, that after the first discharge it was generally so bent as to be rendered useless. The legionary soldiers made use of the pila, and each man carried two. The pilum underwent many alterations and improvements, insomuch that it is impossible with any precision to describe it. Julius Scajiger laboured much to give an accurate

account of it, and would have esteemed success on this head amongst the greatest blessings of his life. This weapon appears, however, to have been sometimes round, but most commonly square, to have been two cubits long in the staff, and to have had an iron point of the same length hooked and jagged at the end. Marius made a material improvement in this instrument during the Cimbrian war, having so contrived it, that when it stuck in the enemies' shield, it should bend down in an angle in the part where the wood was connected with the iron, and thus become useless to the person who received it.

PINACIA, among the Athenians, tablets of brass inscribed with the names of all the citizens in each tribe, who were duly qualified and willing to be judges of the court of Areopagus. These tablets were cast into one vessel provided for the purpose, and the same number of beans, one hundred being white, and all the rest black, were thrown into another. Then the names of the candidates and the beans were drawn out one by one; and they, whose names were drawn out together with the white beans, were elected judges or senators. In Solon's time there were only four tribes, each of which chose 100 senators; but the number of tribes afterwards increasing, the number of senators or judges increased to so many hundreds more.

PINARII, an order of priests belonging to Hercules, who offered sacrifices to that god, morning and evening, together with the Potitii, whose servants in fact they were; or at least they were in some degree of subordination to them.

PINNIRÄPI, a name given to a sort of gladiators at Rome, who were usually matched against the Samnites. They had their name from the *Pinnæ* that adorned the Samnite helmet, which they used always to aim at and bear off in triumph, if their attempts proved successful. Some, amongst whom is Dr. Holiday, take the *Pinnirapi* to have been the same with the *Retiarii*.

PIRÆUS, one of the three Athenian harbours, containing three docks. It was surrounded with forums and porticos, which were resorted to as the market of all Greece. Of the three docks, the first was called *Cantharus*, from a hero of that name; the second *Aphrodisium*, from the two temples of Aphrodite or Venus; and the third *Zea*, from *ζῆα* bread corn. This harbour had five porticos, which being joined together composed one large portico, called *Μακρά σκα*.

PIRŌMIS, a name or title of honour given by the Egyptian priests to the kings

who were said to have reigned in Egypt. Till the reign of Sethon (says Herodotus, l. ii.) the Egyptian priests computed 341 generations of men; which make 11,340 years; allowing three generations to a hundred years. They counted the like number of priests and kings. The latter, whether gods or men, had succeeded one another without interruption, under the name of Piromis, an Egyptian word signifying good and virtuous. The Egyptian priests showed Herodotus three hundred and forty-one wooden colossal statues of these Piromis, all ranged in order in a great hall.

PISCINA, a large bason, in an open public place, or square, where the Roman youth learnt to swim. It was generally surrounded with a high wall, to prevent the throwing of filth into it. In the popish churches, piscina was the sink-hole where the priest emptied the water he washed his hands in, and where flies (because the emblems of unclean thoughts) and other filth in the chalice, were poured out.

PISTRINA, or Bakehouses, were objects of great importance in Rome, the *Pistrones*, or Bakers, being incorporated with great privileges. (See **BAKERS**.) Each of these pistrina had a Patronus, elected out of the college of bakers, who had the public superintendence thereof. Pliny, Suetonius, and Plutarch have given us several details of these public conveniences; and some remains of them have been discovered at Pompeii. The bake-house annexed to the house of Pansa, was a coved room; and over the oven was a phallus, the baker's sign, painted red, with the motto "*Hic habitat felicitas*." This was the "*ruber porrectus*" of Horace. The upper portion of the mill, shaped like an hour-glass, was moved by a lever, inserted through the square aperture, and fastened by a cross pin, for which the hole might be observed. Over the top, where the corn was put in, was generally about 2 feet 6 inches. The flour fell around in a lower cylinder: two of these were within sixteen inches of the wall; consequently the lever could not have completed the circle. Beyond the mill, in the corner, was a bowl for holding the water-jar; to the right of this was a bin, sunk below the floor, six feet long. Suidas says, that an Egyptian, named Annos, invented small ovens, which, from ignorance of turning arches among the Egyptians, are thought to have been square. Probably they hollowed out clay, and made them of one piece. Afterwards ovens were entirely

built of baked bricks, or substitutions of particular stone, made with an arch entablature. In later times they made the arch of raw-bricks, hardened in the sun, and connected by potter's earth, which served for mortar. The *clibanus* was a bronze oven, moveable, which had a fire put in the inside of it.

PIT, a hole wherein the Scots used to drown women thieves; and to be "condemned to the pit," was equivalent with saying "condemned to the gallows."—*Skene*.

PITCHED-SHIRTS were made use of by the Romans to punish incendiaries. The criminals were wrapped up in a sort of coat or shirt, daubed all over with pitch, and other combustibles, and then set on fire. When Nero had set Rome on fire, he endeavoured to cast the odium of the crime upon the Christians, as a sort of men generally detested. He seized, on this occasion, all he could discover, treated them as incendiaries, condemned them to the pitched-shirts, and ordered them to be lighted up, that they might serve for tapers in the dark!

PLACITA, in the Middle age, public courts or assemblies of all degrees of men, where the king presided, and where they usually consulted upon the affairs of the kingdom. These were called *Generalia Placita*, because "*generalitas universorum majorum tam clericorum quam laicorum ibidem conveniebat*." This was also the custom in France, as we are told by Bertinian, in his *Annals of France*, in the year 767. Some of our historians (as Simeon of Durham, and others, who wrote above 300 years afterwards,) tell us, that those assemblies were held in the open fields; and that the *Placita Generalia* and *Curia Regis* were what we now call a parliament. It is true, the lords' courts were so called, viz. *Placita Generalia*, but oftener *Curia Generales*, because all their tenants and vassals were bound to appear there. The word *Placita* was likewise sometimes applied to penalties, fines, mulcts, or emendations, according to the black book in the exchequer, lib. ii. tit. 13. Hence is the old custom, "*Comes habet tertium denarium Placitorum*," Leg. Hen. I.

PLANIPODES, a name given to the Mimi of the Romans, because they always acted barefoot.

PLATE. In the year 477, A. R., Publius Cornelius Rufinus was expelled from the senate by C. Fabricius the censor, because he had about ten or twelve pounds of silver plate in his house. But under the emperors the case was much

altered; for a freed-man of Claudius caused a silver dish to be made weighing 500 pounds. Gold plate was also common.

PLAYS. Among the classical ancients, the term Play, generally speaking, included all kinds of games and public exhibitions; but in its more restricted sense it was applied to those various amusements which were performed at the theatres, and which were of four descriptions, viz. Tragedy, Comedy, Satire, and Farce. (See **DRAMA**, **COMEDY**, &c.) The plays or public exhibitions at Rome, both of a religious and festive character, were very numerous, and appear to have been at all times the delight of the populace. In the early periods of Rome, there were many sorts of plays; some called Trojan, consisting of horse-races and exercises of the youth, under a proper head or captain, wherein the utmost dexterity was practised of turning or counter-marching, &c. according to the warlike discipline of those times. Those first instituted in honour of Apollo were occasioned by the writings of Marcus the soothsayer, who assured them that Apollo, in return for the honour, would overthrow their enemies. At this solemnity there were an ox and two goats sacrificed, the latter of which had their horns gilt, and the people attended with crowns on their heads. The ceremony began by a pompous procession of the images of the gods, and the statues of the most illustrious persons, the Roman ladies making the tour of the circus in their coaches, which were sometimes drawn by elephants. The plays of Ceres were instituted to please the ladies, who from the 12th to the 20th of April were clad in white, and, in imitation of that goddess, went with a torch in their hands, as if in search of her daughter Proserpine. The men were also clad in white robes; and many different exercises were performed in the circus. The plays of the Capitoline were also another sort of solemn horse-races, wrestlings, &c. Here were also concerts of music performed by the best masters, rehearsals of poems, and other trials of wit, by the best poets and orators. Those who came off conquerors had branches of palm, and crowns dressed up with ribbands. The plays of the Circus were called the grand or chief plays or sports, as being the most ancient, and performed with the greatest pomp and expense. They consisted of boxing with the cestus, which were gauntlets plated with iron, or with swords, clubs, lancets, or javelins; to which were added fencing, and fighting with wild beasts; these last two sports

were performed by none but slaves, upon account of the danger. There were also races in chariots; leaping on the level ground, also from an ascent downwards, or from a descent upwards; playing with quoits, bows, &c.; and all the ways of fighting at a distance, horse-racing, chariot-fighting, and naval engagements. The plays of Flora were so offensive, that they were forced to be put down, common women appearing publicly naked, and in the night running about with links in their hands, dancing in lascivious postures to the sound of musical instruments, and singing immodest songs. The Funeral plays were sports in honour of the dead, and to satisfy their ghosts, consisting of prize-fightings at or near the funeral pile, which was introduced instead of sacrificing slaves to the ghosts of the deceased. At the Megalesian plays, which were instituted in honour of Cybele the mother of the gods, the Roman ladies danced before the altar of the goddess, and then feasted with great frugality and modesty. The magistrates celebrated this feast in their purple robes, and the slaves were not permitted to be present. In the Pyrrhic plays, the young soldiers, armed with swords and bucklers made of box tree, took several turns in dancing, and made divers motions, which represented the different charges of battalions. They also exhibited, by their gestures, all the full duties of soldiers in war; how an enemy ought to be attacked, a sword managed in combat, a dart thrown, and an arrow shot; during which the music animated the soldiers, and diverted the spectators with the sound of many flutes, &c. Besides these, there were many others instituted in honour of some deity by the stage-players.—In the Middle age, every species of dramatic literature was at the lowest ebb; and the plays, games, and festivals, consisted of little more than ridiculous and superstitious mummeries, allusive to scripture history, but grossly perverted to the prevailing taste of the age, under the various appellations of Mysteries, Miracles, &c.; the principal actors in them being the Lord of Misrule, Pope of Fools, Boy Bishop, and other equally ridiculous characters. The following account of one of the latest of these religious mysteries, performed at Bramberg, in Germany, will form an illustration of the rest; “The end of a house or barn being taken away, a dark hole appeared, hung with old tapestry, the wrong side outwards; a curtain running along and dividing the middle. On this stage the Creation was perform-

ed. A stupid looking capuchin personated the Creator. He entered in a large full-bottomed wig, with a false beard, wearing over the rusty dress of his order a brocade morning-gown, the lining of light-blue silk being rendered visible occasionally by the pride that the wearer took to shew it, and he eyed his slippers of the same material with equal satisfaction. He first came on, making his way through the tapestry, groping about, and purposely running his head against the post, exclaimed, with a sort of peevish authority, "Let there be light," at the same time pushing the tapestry right and left, and disclosing a glimmer through linen cloths, from candles placed behind them. The creation of the sea was represented by the pouring of water along the stage; and the making of dry land by the throwing of mould. Angels were personated by girls and young priests habited in dresses hired from a masquerade shop, to which the wings of geese were clumsily attached near the shoulders. These angels actively assisted the character in the flowered dressing-gown in producing the moon, stars, and sun. To represent winged fowl, a number of cocks and hens were fluttered about; and for other living creatures, some cattle were driven on the stage, with a well-shod horse, and two pigs having rings in their noses. Soon afterwards Adam appeared. He was a great clumsy fellow in a strangely shaped wig, and being closely clad with a sort of coarse stocking, looked quite as grotesque as in the worst of the old wood-cuts, and something like Orson, but not so decent. He stalked about, wondering at every thing; and was followed from among the beasts by a large ugly mastiff, with a brass collar on. When he reclined to sleep, preparatory to the production of Eve, the mastiff lay down by him. This occasioned some strife between the old man in brocade, Adam and the dog, who refused to quit his post, nor would he move when the angels tried to whistle him off. The performance proceeded to the supposed extraction of a rib from the dog's master, which being brought forward, and shewn to the audience, was carried back to be succeeded by Eve, who, in order to seem rising from Adam's side, was dragged up from behind his back, through an ill-concealed and equally ill-contrived trap-door, by the performer in brocade. As he lifted her over, the dog being trod upon, frightened her by a sudden snap, so that she tumbled upon Adam. This obtained a hearty kick from a clumsy angel to the dog, who consoled himself by dis-

covering the rib produced before, which being a beef bone he tried his teeth upon. Eve was personated by a priest of effeminate look, but awkward in form, with long locks composed of something like strands of rope, which hung stiffly down his back, and were brought round to fasten in front below the waist. The driving of Adam and Eve out of paradise was entrusted to a priest dressed as an angel; whose fiery pasteboard sword being angrily broken by Adam, in consequence of a blow he received from it on the head, the angel produced from beneath his habit his knotted capuchin rope, which he so applied to Adam's back as to effect his expulsion."—At Bamberg was also performed a public procession representing the Passion, wherein Jews and Romans were dressed like *Salvator Rosa's* banditti, and wore French small swords. Every thing went off very quietly, till it was discovered that some Protestant students from Erlang had insinuated lamp-black into the holy-water pots. This produced a desperate fight, in which the cross was thrown down, and the young girls who walked in the procession (scourging their naked backs, under a vow to continue this discipline to the end,) made their way to the *Amtmann's* (*Headborough's*) door, asking him, in terror, what they were to do, but lashing themselves all the time. At last the mischievous students were severely beaten; but the priest who bore the cross, and personated Christ, had prudently escaped from the fray, and not being found to conclude the performance, the rest of his brethren persuaded a raw countryman to undertake his part. He did very well, until he was to enact the Crucifixion. This he found great fault with, and stoutly resisted, insisting, in no very civil language, that he must and would go home!

PLEADING, in Courts of Law, amongst the Greeks and Romans, was limited, as to its duration, by a *clepsydra* or hour-glass of water; and to see that the orators had justice done them in this respect, an officer was appointed to distribute the proper quantity of water to each. This officer, by the Greeks, was called *Ephydor*.

PLEBANUS, in the Middle age, a name given to rural deans, because the deaneries were commonly affixed to the *plebania*, or chief mother church within such a district, at first commonly of ten parishes. But it is inferred from divers authorities, that *Plebanus* was not the usual title of every rural dean; but only of such a parish priest, in a large mother church, exempt from the jurisdiction of the ordinary,

who had the authority of a rural dean committed to him by the archbishop, to whom the church was immediately subject.—*Wharton's Angl. Sacr.*

PLEBEIANS, (from *plebs* the common people). All the Roman citizens, except the Patricians and Equites, were called Plebeians. Thus S.P.Q.R. on the Roman banners, were the initials of "*Senatus Populus-que Romanus*." The plebeians who lived in the country, and cultivated the ground, were called *plebs rustica*, and were the most respectable. The common people who lived in the city were called *plebs urbana*, and chiefly consisted of merchants, mechanics, &c., and of the poorer citizens who followed no trade, but were supported by public or private bounty. In the latter ages of the republic, an immense quantity of corn was annually distributed among them at the public expense, five bushels monthly to each man. Their principal business was to attend on the tribunes and popular magistrates in their assemblies; hence they were called "*turba forensis*," and from their venality and corruption, "*operæ conductæ vel mercenarii*," in allusion to mercenary workmen; also *operæ conductorum*, *multitudo conductæ*, *conciones conductæ*, *concionalis hirudo æarii*, *misera ac jejuna plebecula*, *fæx et sordes urbis*, *urbana et perdita plebs*, &c. The plebeians, as just observed, were at first occupied in cultivating the lands, and in the exercise of trades and mechanical professions, and were confined to this narrow line of employment only; but in process of time they broke through this illiberal restraint, exerted their Roman spirit, and claimed a participation with the other orders, in places of trust, dignity, and emolument. The power of the plebeians, from the first appointment of tribunes, in the year of the city 260, gradually increased, till it became an over-match for that of the senate. Cicero often opposes the populace to the principal nobility. There were leading men among the populace, kept in pay by the seditious magistrates, who used for hire to stimulate them to the most daring outrages. The turbulence of the common people of Rome, the natural effect of idleness and unbounded licentiousness, is justly reckoned among the chief causes of the ruin of the republic. Trade and manufactures being considered as servile employments, they had no encouragement to industry; and the numerous spectacles which were exhibited, particularly the shows of gladiators, served to increase their natural ferocity. Hence they were always ready to join in any conspiracy against the state. The ple-

beians were generally attached to the higher orders of the Roman people, by certain ties of duty and obedience, considered in which relation they were called *Cientes*, and the persons to whom they stood thus related were called *Patroni*.

PLEBISCITA, among the Romans, laws enacted by the common people, at the request of the tribune, or some other plebeian magistrate, without the intervention of the senate. *Plebiscitum* is more particularly applied to the law which the people made, when, upon a misunderstanding with the senate, they retired to the Aventine mount.

PLECTRUM, among the ancients, was an instrument made of ivory or other material, and used in playing upon the lyre.

PLEDGING. The expression of "I'll pledge you," is by most writers deduced from the time of the Danes ruling in England; it being said to have been common with those ferocious people to stab a native, in the act of drinking, with a knife or dagger; hereupon people would not drink in company, unless some one present would be their pledge, or surety, that they should receive no hurt whilst they were in their draught. The old manner of pledging each other, according to Strutt, was, the person who was going to drink, asked any one of the company who sat near him, whether he would pledge him; on which he, answering that he would, held up his knife or sword, to guard him whilst he drank; for, whilst a man is drinking, he is necessarily in an ungarded posture, exposed to the treacherous stroke of some hidden or secret enemy. The same author, to corroborate what he advances, gives, in the part of his works mentioning this custom, a print from an illuminated drawing of the time, in the middle of which is a figure going to drink, addressing himself to his companion, who seems to tell him that he pledges him, holding up his knife in token of his readiness to assist and protect him. Some authors say the custom took rise from the murder of Edward the martyr, who was barbarously stabbed in the back, on horseback, by an assassin, whilst drinking at Corfe Castle, the residence of Elfrida, the widow of Edgar.

PLOUGHS. The various kinds of ploughs in use among the Romans have been noticed under the article on Agriculture, which among the ancients was held in so much esteem, that the plough was an object of the greatest consideration; and accordingly we find almost every kind in use. In Denon we have a plough, from the tombs of Thebes, resembling those still in use; and the ploughman sowing

by casting the seed over his head. The simple plough, or crooked staff, which, with the handle, is engraved in Spon's print of the Etruscan tomb of Echetus, and occurs in the hands of Osiris, as being the symbol of agriculture, is affirmed to be the Egyptian sceptre, because Osiris is said to have been the inventor of the simple plough. The Greeks had two kinds; the simple or crook with a handle, as on coins of Syracuse, and those of the colonies, especially a large brass of Commodus, where Hercules is guiding the colonial plough to trace the foundations of Rome. Coins of the Sempronia family have a plough with wheels, an invention ascribed to the Cisalpine Gauls by Pliny, who mentions also the coulter. Dickson, in his ancient husbandry, conceives the *buris* to be a crooked piece, connecting the beam or *temo* with *stiva* the handle; the *aures* of the same nature and use as our mould-boards. The *dentale* held the *vomer*, and the *culter* the shares. The *ralla* or plough-staff cleared the shares. — The Anglo-Saxon plough had only one handle, but a wheel, &c. with scarcely a variation in form from the modern. — The Norman plough was without wheels, and had but one handle, which they held in one hand, while in the other they had the plough-staff to break the clods. Strutt mentions the coulter as introduced in this æra. — In the feudal ages, *Plough-alms*, or *elemosyna aratralis*, was one penny paid to the church for every plough-land. — *Plough-bote* was a right of tenants to take wood to repair ploughs, carts, and harrows; and for making rakes, forks, &c. — *Plough-land* was the same with a hide of land. — *Plough-silver* was money paid by some tenants, in lieu of service, to plough the lord's lands.

PLUMBATA, a kind of scourge in use among the ancients, and so called because it was armed with lead. The Roman soldiers sometimes annoyed the enemy with leaden balls called *plumbæ*.

PLUTEI, a sort of military machines, in the form of arched waggons, with three wheels, so conveniently placed that they would move either way with equal ease. The plutei were made use of by the Romans to convey the pioneers to the walls in safety, that they might undermine the foundations.

PLUTO. For Symbols, &c., see Gods, and MYTHOLOGY.

PLYNTERIA, a Grecian festival in honour of Minerva. It was so named from *πλυνειν*, to wash; because the statue of the goddess was undressed and washed. — *Pollux*.

PODÆRIS, a robe hanging down to the feet, worn by the Jewish priests during their attendance in the temple. This was the proper habit of their order, and was made of linen, resembling a shirt, or rather surplice.

PODISMUS, among the Greeks, the same as that measure which the Romans called *pedatura*.

PODIUM, in the Grecian theatre, the wall that separated the orchestra from the scene.

PŒCILE, a celebrated portico or gallery at Athens, where Zeno kept his school, and where the Stoics received their lessons. The pœcile was adorned with the pictures of gods and benefactors. (*Paus. Plin.*) The celebrated picture of Polygnatus, representing Miltiades at the head of the 10,000 Greeks, at the battle of Marathon, was here exhibited for ages.

POETS. In the ruder ages of the world, poetry was the vehicle of moral instruction; and even aphorisms of agriculture, and rules concerning any art, were delivered in verse. Nay, the very laws of societies and infant states were drawn up in the language of poetry, that they might be more generally perused, and more easily retained. The story of Orpheus and of Amphion arose from hence; for their moral maxims being delivered in a poetic dress, and recommended by the harmonious flow of their numbers, elevated mankind, from a stupid and brutal state, to a more humane and polished method of living. Among the Greeks, the leading poets were held in a kind of veneration, as being supposed to be favoured with a species of divine inspiration. Both monarchs and people vied with each other in paying them honour. Hipparchus, prince of the Athenians, sent a galley to fetch Anacreon to him; Hiero of Syracuse importuned Pindar and Simonides to live with him; Ptolemy Philopater, king of Egypt, built a temple to Homer, and having set him on a throne therein, pictured round about him all the cities that contended for his nativity; and Alexander, we are told, had Homer's Iliad constantly at his bed's head along with his dagger, saying that that performance instructed him in the military art. No people expressed so much ardour for poetical compositions, especially those of the drama, as the Athenians. The reason is obvious; no people ever demonstrated such extent of genius, nor carried so far the love of eloquence and poesy, taste for the sciences, justness of sentiments, elegance of ear, and delicacy in all the refinements of language. The genius of every nation expresses itself in

the people's manner of passing their time, and in their pleasures. The great employment and delight of the Athenians were to amuse themselves with works of wit, and to judge of the dramatic pieces, that were acted by public authority several times a year, especially at the feasts of Bacchus, when the tragic and comic poets disputed for the prize. The state appointed judges, to determine upon the merit of the pieces, before they were represented in the festivals. They were acted before them in the presence of the people; but undoubtedly with no great preparation. The judges gave their suffrages; and that performance, which had the most voices, was declared victorious, received the crown as such, and was represented with all possible pomp at the expense of the republic. — The Romans also had great regard for their poets, as the honours paid to Virgil and Horace will evince. See LITERATURE.

POITRINAL, in the Middle age, a defensive covering for the neck of a war-horse. It was formed of plates of metal riveted together, which covered the breast and shoulders of the horse, and was commonly adorned with foliage, or other ornaments engraved or embossed. — *Grose's Mil. Antiq.*

POKES, in the Middle age, long-sleeved gowns, which fashion formerly grew so affected and extravagant, that the wearing them was prohibited by the bishop of London in his injunctions, anno 1412.

POLETÆ, the name of the ten magistrates at Athens, who, together with three that had the management of money allowed for public shows, were empowered to let out the tribute money and other public revenues, and to sell confiscated estates; all which bargains were ratified by their president, or in his name. They were by their office also bound to convict such as had not paid the tribute called *μετοικίον*, and sell them in the market by auction. The market, where these wretches were sold, was called *πωλητηριον τα μετοικια*. Under these were certain inferior officers, whose business it was to collect the public money for such as had leases of the city's revenues. These were always persons of good credit themselves; and besides their own bonds were obliged to give other security, for the payment of the money due, according to their leases, in which, if they failed any longer than till the ninth prytanea, they were subject to the forfeiture of twice the amount of the principal, or they were cast into prison, and their estates confiscated.

POLEMARCH, the third Archon at

Athens, who had under his care all the strangers and sojourners residing in Athens. He appointed games in honour of those who fell in war, and took care that their children should be maintained from the public treasury. He was both an officer and a magistrate, equally employed to command in the army and administer justice.

POLICIA, a Theban festival in honour of Apollo, at which a bull or an ox was sacrificed.

POLLARDS, in the Middle age, a base coin heretofore current in this kingdom, which with crocards were long since prohibited. Pollards, crocards, staldings, eagles, leonines, &c. were ancient coins of money in England, but now forgotten. — *Coke*, 2 Inst.

POLLICIS PRESSIO, and **POLLICIS VERSIO**, were made use of at the combats of gladiators as signals of life or death to the vanquished combatant; or notices to the victor to spare or take the life of his antagonist. The Pollicis Pressio, by which the people granted life to the prostrate gladiator, was no more than a clenching of the fingers of both hands together, and so holding the two thumbs upright close together. The Pollicis Versio, which authorized the victor to kill the other combatant for a coward, was the bending back of the thumbs.

POLLIN, in the Middle age, was a shoe, sharp or picked, and turned up at the toe; which first came in use in the reign of William Rufus, and by degrees became of that length, that in Richard the Second's time they were tied up to the knees with gold or silver chains. They were restrained anno 4 Edw. IV., but not wholly laid aside till the reign of Henry VIII. — *Molms.*

POLLINCTÖRES, an appellation given by the Romans to those who washed and anointed the dead, preparatory to the funeral.

POLL-SILVER, in the Middle age, a personal tribute on the *pole* or person of every individual; men from the fourteenth year of their age; and women from the twelfth. — *Camb. Notes on Coins.*

POLYGAMY appears to have been tolerated by most of the eastern nations. It was allowed in Egypt, excepting to priests, who could marry but one woman; and the Jewish law permitted it. It was not allowed by the states of Greece, except upon some emergencies, when their men had been destroyed by war or other calamity. The Athenians having been miserably wasted by a plague, adopted this measure for the purpose of re-

peopling their state. (*Diog. Laert. Socrat. lib. ii.*) The Romans were not restrained from Polygamy by any law; but so strict were they in their morals, that they never practised it till the time of Mark Antony, who was the first that took the liberty of having two wives at the same time. After this the example was frequently followed in the empire, till the reigns of Theodosius, Honorius, and Arcadius, who made an express law against it, A. D. 393. The emperor Valentinian, however, allowed all his subjects, by an edict, to marry several wives, and does not seem to have met with any opposition from the bishops of those days. See MARRIAGE.

POLYGLOT. Francis Chimenes de Sineiros, cardinal, and archbishop of Toledo, was the first that published a work of this nature, called the Bible of Complutum, in which was the Hebrew text as the Jews read it, the Greek version of the Septuagint, the Latin version of St. Jerome, commonly called the Vulgate; and lastly, the Chaldee paraphrase of Onkelos, upon the Pentateuch only; to which was added a dictionary of the Hebrew and Chaldee words of the Bible. This was printed anno 1515, and what is most remarkable therein is, that the Greek text of the New Testament is printed without accents or aspirates, because the most ancient manuscripts had none. The Jews had also Polyglots. Those of Constantinople printed two copies of the Pentateuch in the form of Tetraplas, which are in four languages, viz. the Hebrew text of Moses, the Chaldee paraphrase of Onkelos, the Arabic translation of R. Saadias, and the Persian version of another Jew. Others have the two first above, and the vulgar Greek, and a Spanish translation, but all in the Hebrew characters.

POLYTHEISM. See GODS, and MYTHOLOGY.

POMERIUM, among the Romans, according to Livy, that space of ground both within and without the walls, which the augurs, at the first building of cities, solemnly consecrated, and on which no edifices were suffered to be raised. In drawing the pomerium, this, according to Plutarch, was the ceremony: "They dug a trench, and threw into it the first-fruits of all things, either good by custom, or necessary by nature; and every man taking a small turf of earth, of the country from whence he came, they cast them in promiscuously. Then making this trench their centre, they described the city in a circle round it. After this, the founder yoking a bull and a cow to-

gether, ploughed a deep furrow, with a brazen plough-share, round the bounds. The attendants took care that all the clods fell inward, i. e. toward the city. This furrow they called Pomerium, and built the wall upon it." Plutarch, in this account, is to be understood as speaking of Rome. — *Pomerium proferre* signified to extend or enlarge a city, which could not be done by any but those who had taken away some part of an enemy's country in war. But this qualification was sometimes dispensed with.

POMPA, among the Romans, was any sort of solemn procession at festivals, or on other religious occasions. The pompæ were always attended with much ceremony and laboured ostentation. — *Pompa Circensis*, or *Cerealis*, was a procession exhibited at the Ludi Cereales of the Romans, consisting of a solemn march of the persons who were to engage in the exercises of the circus, attended by the magistrates and ladies of quality; the statues of the gods and illustrious men being carried along in state on waggons called *thensæ*.

POMPEION, a temple at Athens, in which were kept the sacred utensils used at festivals, and which was adorned with the statues of Athenian heroes.

PONDERARE, in the Middle age, a term applied to a superstitious custom of weighing sick children at the tomb of some saint, and balancing the scales with wheat bread, or any thing which they were willing to offer to God or his saints, but always with some money, and by this the cure of the sick was said to be performed; "ad sepulchrum Sancti Nummi se ponderabat."

PONDUS REGIS, the standard weight appointed by our English kings, 35 Ed. I. What we now call troy-weight was this Pondus Regis, or Le Roy weight, with the scales in *equilibrio*; whereas the Aver du pois was the fuller weight, with a declining scale.—*Cowel*.

PONTAGE, in the Middle age, a contribution towards the maintenance or re-edifying of bridges. It also signified toll taken for that purpose, 1 Hen. VIII. c. 5. This was accounted one of the three public charges on the nation, from which no persons were exempted, viz. *expeditio, pontis et arcis reparatio*, called *trinoda necessitas*; always excepted in grants of privileges, "propter publicam regni utilitatem," that the people might the better resist the enemy; and from which Selden writes, that "ne quidem episcopi, abbates, et monachi immunes erant."

PONTES, narrow boards or planks, over which the centuries passed into the ovi-

lia or septa, when called upon to give their votes in the comitia centuriata among the Romans. Hence persons who were upon any account refused the privilege of voting, were said "de ponte deijici," or called *depontani*.

PONTIFICES, among the Romans, were priests of the highest order, fifteen in number, whose duty it was to give judgment in all causes relating to sacred things; to see that the inferior priests did their duty, and to punish them if they saw occasion; to prescribe rules for public worship; and to regulate the year and the public calendar. They formed a college of fifteen, of whom eight had the title of Majores, and the seven others of Pontifices Minores. They were held in such high veneration, that they had the precedence of all magistrates, and were not bound to give an account of their conduct even to the senate or people. The chief of the Pontifices was called Pontifex Maximus. He possessed great dignity and influence; and his office was considered as one of the most honourable in the commonwealth. He was the supreme judge and arbiter in all religious matters, and all the other priests were subject to him. His presence was requisite in public and solemn religious acts; and in ancient times he kept a register of the public transactions of every year, which lay exposed in his house to the inspection of the public. The Pontifices owed their institution to Numa, who confined their number to four, and chose them out of the patricians; four others of plebeian rank were afterwards added. Sylla, the dictator, augmented them to fifteen. They presided in all games of the circus, amphitheatre, and theatre, exhibited in honour of any of the gods. Vacancies in the Pontifical college were filled up by elections, according to plurality of voices. This method of electing new Pontifices continued under the commonwealth for 650 years. The Pontifex Maximus was chosen in the same manner, till Domitius Enobarbus, tribune of the people, transferred that right to the people assembled by tribes. But Augustus restored to the college the privilege of electing their own members. The office of Pontifex, in general, was filled by persons of the first distinction; but that of Pontifex Maximus, from the extensive power with which he was vested, was assumed by the emperors themselves, and remained attached to their persons. Festus calls the Pontifex Maximus, "Judex atque arbiter rerum humanarum divinarumque." The entertainments made upon the elec-

tion and admission of a new member, by the college of Pontifices, were so expensive and luxurious, that "Pontificum cœna" became proverbial, and signified extravagance. The Pontifices wore a white robe, bordered with purple, and a woollen cap, in the form of a cone, with a tuft or tassel on the top of it.

POPÆ, or POPES; among the Romans, certain inferior officers who assisted the priests at sacrifices. Their business was to provide the victims, and to kill them after they had knocked them down. They were naked, when upon duty, as far as the navel; but the rest of their bodies to the mid-leg was covered with a linen apron, or the skins of the sacrifices. They wore crowns of laurel on their heads.

POPE, (from *papa* a Roman priest, or, as some say, from *παππας* father,) was a title anciently applied to some clergymen in the Greek church; but by usage became particularly appropriated, in the Latin church, to the bishop of Rome, who was called Pope; and as such considered the universal head of the Christian church. In the Middle age the political power of the Pope became almost supreme, and kings and thrones were at his disposal. Even our own country has not been exempt from papal domination. The Saxons being converted, about the year 600, by persons sent from Rome, and wholly devoted to the interest thereof, it could not be expected that such an opportunity of enlarging the jurisdiction of that see, should be wholly neglected; and yet there are few instances of the papal power in England before the Norman conquest, though four or five persons were made bishops by the Pope at the first conversion, and there was an instance or two of appeals to Rome, &c. But the Pope having favoured and supported William the First, in his invasion of this kingdom, made that a handle for enlarging his encroachments; and in this king's reign he began to send his legates hither. Afterwards he prevailed with Hen. I. to give up the donation of bishoprics; and in the time of king Stephen he gained the prerogative of appeals. In the reign of Hen. II. he exempted all clerks from the secular power. Indeed this king did at first strenuously withstand these innovations; but upon the death of Becket, who, for having violently opposed the king, was slain by some of his servants, the Pope had such an advantage over the king, that he was never able to execute the laws he had made. Not long after this, by a general excommunication of the king and

people for several years, because they would not suffer an archbishop to be imposed on them, king John was reduced to such straits, that he surrendered his kingdoms to the Pope, to receive them again, and hold them of him under the rent of a thousand marks. In the following reign of Hen. III. (partly from the profits of our best church benefices, which were generally given to Italians and others residing at the court of Rome, and partly from the taxes imposed by the Pope,) there went yearly out of the kingdom seventy thousand pounds sterling—a very great sum in those days. The nation being thus burdened, and under a necessity, was obliged to provide for the prerogative of the prince and the liberties of the people by many strict laws. Hence in the reign of Edward I. it was declared in parliament, that the Pope's taking upon him to dispose of English benefices to aliens, was an encroachment not to be endured; and this was followed with the stat. 25 Edw. III., called the Statute of Provisors, against popish bulls, and disturbing any patron to present to a benefice, &c.; the 12, 13 and 16 R. II., the stat. 2 Hen. IV., & 6, 7 & 9 ejusdem; the 3 Hen. V. 23 & 28 Hen. VIII. &c. Maintaining by writing, preaching, &c., the Pope's power in England, was made a *præmunire* upon the first conviction, and high treason upon the second.

POPE or FOOLS. See **ABBOT OF FOOLS.**

POPULICĀNI, or PUBLICANS; a name given in the west to the Manichees; or rather to a particular branch thereof, called in the east Paulicians.

POPULIFUGIUM, a Roman festival, celebrated on the Nones of July. It was also called *Nonæ Caprotinæ*. The origin of this festival is differently related. Some say it was kept in honour of Romulus, who upon that day disappeared amidst thunder, lightning, and other unusual disorders of the air, while an assembly was held in the *Palus Caprææ*, or goat-marsh. The people being terrified with the storm, betook themselves to flight, hence the name *poplifugium*. The place where the meeting was held, viz., *Palus Caprææ*, accounts for the name *Caprotinæ* also. Others will have it that the festival was held in memory of a victory which the Romans obtained over the Gauls in the Gallic war, by the assistance of a Roman virgin, a prisoner in the enemy's camp, who, seeing the Gauls one night in disorder, got into a wild fig-tree, and, holding out a lighted torch, gave her countrymen a signal to fall on, which they did with such success, as to

obtain a memorable victory. According to this account the festival was called *Nonæ Caprotinæ*, from *caprificus*, the wild fig-tree, from which the heroine gave the signal for attack.

POPULĀRES, the name of a party at Rome, who struggled to ingratiate themselves with the people, and by extending their influence and power to increase their own. The *Populares* were opposed to the *Optimates*.

POPULARIA, benches or seats in the Roman amphitheatre, where the people sat to behold the games, &c.

PORPHYRIANS, a name given to the sect of Arians, in the fourth century, by authority of Constantine, who, on publishing an edict against Arius and his writings, declared, that as the Arians imitated Porphyry in composing books against religion, he deserved to be noted with his infamy; and that as Porphyry had become the reproach of posterity, and his writings suppressed, so he willed that Arius and his followers should be called *Porphyrians*.

PORPHYROGENĪTUS, an appellation given to the children of the Eastern emperors, as denoting that they were born in purple.

PORETĀNI, a religious sect of the 12th century, who were the followers of Gilbert de la Porree, bishop of Poitiers. They were condemned by a council, for admitting a physical distinction between God and his attributes; or, as Marsham says, for having written too freely on the subject of the Trinity.

PORRICĒRE, a term used in ancient sacrifices of the Romans, by which they expressed the act of throwing the entrails of the victim into the fire, after they had been duly examined by the *haruspices*. "*Inter cæsa et porrecta*" is used proverbially to express the sudden intervention of any disagreeable accident to hinder the completion of a thing just finished.

PORTÆ. See **GATES.**

PORTICUS, in ancient architecture, a kind of galleries on the ground, or piazzas encompassed with arches supported by columns, where people walked under covert. The most celebrated porticos of antiquity were that of Solomon's temple (which formed the atrium or court, and encompassed the sanctuary,) and that of Athens, built for the people to assemble in, and wherein the philosophers held their disputes and conversations. This portico was called *Pœcile*, and was in fact a picture gallery, adorned with the works of the greatest masters of Greece. The philosopher Zeno kept his school in a portico, whence he and his scholars were

called Stoics, from *στοα* a porch. At Rome the porticos were carried to an extreme height of magnificence, and served for various uses; sometimes for the assembly of the senate, sometimes for stands of the most curious merchandize; but the general use they were put to was the pleasure of exercising in them on foot or on horseback, like the present piazzas in Italy. The porticos were oftentimes annexed to other public buildings, and took their names from the temples they stood near, or from the founder, or from their form; or, lastly, from the shops kept in them, &c. There was a magnificent one erected by Augustus, in honour of his sister Octavia, which stood between the Flaminian circus and the theatre of Marcellus. This portico formed a parallelogram, composed of a double row of 270 Corinthian columns of white marble adorned with statues, enclosing a court, in which were two temples dedicated to Jupiter and Juno, a library, and a large hall for the exhibition of paintings. A small portion of this portico, being one of the entrances, is all that now remains; which Mr. Burford, in his *Panorama* of ancient Rome, has made an interesting object. Many of the pillars are, however, supposed to be built up in the neighbouring houses. Nero had three porticos to adorn his palace, each 300 paces long. In the course of time private men became so extravagant, that they erected porticos of marble, adorned with costly paintings and objects of sculpture: that of Pompey was of extreme magnificence, consisting of several rows of marble columns supporting a platform of vast extent. Between the columns of the Greek temples at Pompeii, standing in the midst of an area, were iron bars to confine the crowd to the porticos.

PORTIFORIUM, the ecclesiastical ensign or banner, anciently provided in most parochial and in all cathedral churches. It was intended for carrying in the front of any procession, &c.—*Jacob's Dict.*

PORTISCOLUS, an officer, among the Romans, who had the direction of the rowers in a galley. He was called sometimes *Pausarius* and *Hortator Remigum*.

PORTITORES, officers appointed to collect the taxes or tolls called *portoria*.

PORTORIUM, a tax or toll paid always on carrying any exportable goods to the haven, where they were to be shipped. The *Cecilian* law took off this tax from all the Italian states.

PORTREVE, a magistrate of maritime towns. Camden says that the chief magistrate of London was so called, as appears from a charter of Will. I. In the

place of Portreve, the succeeding kings ordained two bailiffs, and afterwards a mayor for the yearly magistrate.

POSCA, the drink of the Roman soldiers, consisting of water sharpened with a little vinegar. This mixture, when under strict discipline, was an indulgence; their usual drink being water only.

POSIDEON, the seventh month of the Athenian year, consisting of thirty days, and answering to the latter part of our December, and the beginning of January. It was so called from *Posidia* or *Posidonia*, a festival in honour of Neptune, observed during this month by the Athenians.

POSITI, an appellation given by the Romans to the dead when placed at the door, with their feet outwards, previous to their interment.

POSTLIMINIUM, among the Romans, the return of one who had gone to sojourn elsewhere, or had been banished, or been taken by the enemy, to his own country and state. — *Postliminium* was also a law, or action, whereby one recovered an inheritance, or other matter that had been lost, from a stranger or enemy.

POSTS, and COURIERS. The invention of posts and couriers is ascribed to Cyrus; nor, indeed, can any mention of such an establishment be found before his time. As the Persian empire, after his last conquest, was of vast extent, he caused post-houses to be built, and messengers to be appointed, in every province. Having computed how far a good horse, with a brisk rider, could go in a day, without being spoiled, he had stables built in proportion, at equal distances from each other, and had them furnished with horses, and grooms to take care of them. At each of these places he likewise appointed a post-master to receive the packets from the couriers as they arrived, and give them to others; and to take the horses that had performed their stage, and to find fresh ones. Thus the post went continually night and day, with extraordinary speed: nor did either rain or snow, heat or cold, or any inclemency of the season, interrupt its progress. (*Xenoph. Cyrop. viii.*) The persons charged with important despatches were authorized at the end of their stages (to prevent delays) to compel any one they met with to proceed with the packet. This act of compulsion was called *ἀγγαρύειν*, from *ἀγγαρος*, which signifies a Persian courier, and is alluded to by St. Matthew, v. 41. Herodotus speaks of the same sort of couriers in the reign of Xerxes. The superintendancy of the posts became a considerable employment. Darius, the last

of the Persian kings, had it before he came to the crown. Xenophon takes notice, that this establishment subsisted still in his time; which perfectly agrees with what is related in the book of Esther, concerning the edict published by Ahasuerus in favour of the Jews; which edict was carried through that vast empire with a rapidity that would have been impossible, without these posts established by Cyrus. — The classical ancients had two kinds of couriers; one on foot, which the Greeks called *ἡμεροδρομοί*, who would go from twenty to thirty-six and a half leagues in a day, even forty to gain a prize in the circus. Augustus first introduced this most useful institution among the Romans, by employing post-chaises, at convenient distances from each other, for the purpose of political intelligence. The magistrates of each city were obliged to furnish horses for the public messengers upon their producing their diploma, or warrant, either from the emperor, or from such as had proper authority under him. Sometimes, upon very urgent and extraordinary occasions, persons who travelled upon their own private affairs, were allowed the use of these post-chaises. Besides the post-chaises above-mentioned, Augustus appointed young persons to act as news-carriers in the provinces, placing them at small distances from each other. He had also young men (couriers) who ran with the packet from one spot to another, where a fresh courier took it. — The *clamor* (similar to our hue and cry) of the Gauls, mentioned by Cæsar, was conducted in a similar manner, and news were conveyed with surprising celerity. For greater expedition, horses and chariots were established soon after; and these postilions, grooms, &c., were kept at every stage. Louis XI. first established them in France, A. D. 1474. In England, the posts, for the conveyance of letters, was not established until the reign of Richard III. The plan was originally formed in the reign of his brother Edward, when stages were placed at the distance of twenty miles from each other, in order to procure Edward the earliest intelligence of the events that passed in the course of the war with the Scots; but Richard commanded in the expedition, and it was principally to his sagacity and talents, that the merit of the post ought to be attributed, particularly as during his reign it was established over the principal part of the kingdom. In the reign of Edward VI. the master of the posts was an important officer in the king's court, who had the appointing, placing,

and displacing of all such through England, as provided post horses, for the speedy passing of the king's messages, letters, packets, and other business. He was to see that they kept a certain number of good horses of their own, and upon occasion that they provided others for the furnishing of those persons who had a warrant from him to take and use post horses, either from or to the seas, or other places within the realm. He likewise paid them their wages, and settled their allowances, &c.

POST-SCENIUM, the back part of the Roman theatre, whither the actors retired to undress themselves. It was sometimes used to signify a lady's dressing-room, where she kept her washes and her paint, and whither the men were never admitted.

POSTULATITI, a sort of gladiators, the most valiant of all, and kept for the emperor's diversion. They were called *Postulatitii*, because, on account of their singular skill and courage, the people often desired them to be produced for their entertainment.

POTIN, a metal composition, of which coins were made from the time of Augustus to that of Tiberius. It was composed of copper, lead, tin, and with regard to coins of about a fifth part of silver. “*Il y avoit*,” says the French *Encyc.*, “une medaille d’or de Tibere, au revers d’Auguste, en *potin*, dans le cabinet de M. l’Abbé de Rothelin.”

POTITII, Roman priests instituted by Evander, in honour of Hercules, after he had slain the giant Cacus, who had stolen some of his cattle. Every year, a young bullock, that had never borne the yoke, was offered in sacrifice to that god, by the descendants of the Potitii and Pinarii, two noble families at the court of Evander. The Potitii having applied to Appius Claudius, the censor, obtained leave to have their hereditary ministry discharged by servants; but the whole family, it is said, by way of judgment for this neglect, became extinct; and Appius, for his hasty compliance, lost his sight. The Pinarii were priests dedicated to the same god, and appointed to the same ministry, but were subordinate to the Potitii. The Potitii were always clad in the skins of beasts.

POYNAL, in the Middle age, an instrument used in war, resembling a javelin or small sword. It was also a pointed instrument with which musicians played on the harp.

PRACTÖRES, Athenian officers, appointed to receive the money due to the city from fines laid upon criminals.

PRÆ-ADAMITES, a term given to the first inhabitants of the earth, who were presumed to have lived before Adam. Isaac de la Peregrein in 1655, published a work to show the reality of Præ-Adamites, when he gained a considerable number of proselytes to his opinion.

PRÆCEPTORIES, in the Middle age, manors or estates of the knights Templars, where, having erected churches to the honour of God, and convenient houses, they placed certain of their fraternity under the government of one of those more eminent Templars, who had been created by their grand master "Præceptores Templi," to superintend their estates in that district. All these were calls to the temples in London.

PRÆCLAMITÖRES, certain officers or criers, who went along the streets of Rome, before the flamen dialis, to cause all people to give over their work on holidays; for, if they saw any one at work, the service of the gods could not be performed.

PRÆCÖNES, heralds or public criers at Rome, who were employed in calling the tribes and centuries to give their votes in preserving order and silence in public assemblies and games; and, in trials, they summoned the parties, witnesses, &c. to attend. Thus in all public assemblies, they ordered silence, by saying, 'silete vel tacete;' and in sacred rites by a solemn form, 'favete linguis, ore favete omnes.' Hence, 'sacrum silentium,' for altissimum or maximum; 'ore favent,' they are silent. In the comitia they called the tribes and centuries to give their votes; they pronounced the vote of each century; and called out the names of those who were elected. When laws were to be passed, they recited them to the people. In trials, they summoned the judges, the persons accused, their accusers, and sometimes the witnesses. Sometimes heralds were employed to summon the people to an assembly, and the senate to the senate-house; also the soldiers, when encamped, to hear their general make a speech. In sales by auction, they advertised them; they stood by the spear, and called out what was offered. In the public games they invited the people to attend them; they ordered slaves and other improper persons to be removed from them; they proclaimed the victors, and crowned them; they invited the people to see the secular games, which were celebrated only once every 110 years, by a solemn form, 'Convenite ad ludos spectandos, quos nec spectavit quisquam, nec spectaturus est.' In solemn funerals, at which games sometimes used

to be exhibited, they invited people to attend by a certain form; 'Exsequias ehremeti, quibus est commodum, ire jam tempus est, ollus effertur.' Hence these funerals were called 'funera indictiva.' The Præcones also used to give public notice when such a person died; thus, 'ollus quisiri leto datus est.' In the infliction of capital punishment, they sometimes signified the orders of the magistrate to the lictor; 'lictor, viro forti adde virgas, et in eum lege primum age.' When things were lost or stolen they searched for them. The office of a public crier, although not honourable, was profitable. They were generally freeborn, and divided into *decuriæ*. Similar to the Præcones were those who collected the money bidden for goods at an auction from the purchaser, called *coactores*. They were servants of the money-brokers, who attended auctions; hence 'coactiones argentarias facitare,' to exercise the trade of such a collector. They seem also to have been employed by bankers to procure payment from debtors of every kind.

PRÆFECTURÆ, certain towns in Italy, whose inhabitants had the name of Roman citizens; but were neither allowed to enjoy their own laws nor magistrates, being governed by annual Præfects sent from Rome.

PRÆFECTUS, or **PREFECT**; the name of one of the chief magistrates at Rome, who governed in the absence of the kings, consuls, and emperors; his principal care being the government and administration of the city of Rome and the adjoining provinces. He took cognizance of all crimes committed in the city, or within a hundred miles thereof. He judged capitally and finally, no appeal lying from him; and in later times, by the 62d Novel, he even presided in the senate, taking place before all the patricii and consulares, &c. He had the superintendence of the provisions, policy, buildings, navigation, &c. The title of Præfect was, however, applied at different times to various officers of Rome; the principal of which was the *Præfectus Prætorii*, an officer first created by Augustus to command the Prætorian cohort, or life-guard, who borrowed their name from *prætorium*, the general's tent; all commanders in chief being anciently styled Prætores. The office of Prætorian Præfect answered nearly to that of magister equitum under the old dictators. Augustus created two of these officers, and some of the emperors three. While there continued more than one, their authority was *e t* so ex-

tensive as it became afterwards, being confined to the decision of differences which arose among the soldiery. But when it became a sole command, the person that possessed it was called in to try almost all affairs, and became the principal magistrate for administering justice. Appeals lay from all other tribunals to his, and from his there was no appeal but to the emperor. The *Præfect*, in short, was the second person in the empire. None but knights were chosen at first to fill this office, but afterwards senators, and men of consular dignity, esteemed it an honour to be invested with it. The *Præfectus* was generally the highest person in favour with the soldiers, and therefore, when the army came to make their own emperors, this officer was commonly made choice of. The authority of the *Prætorian Præfect*, in the plenitude of his power, extended through the empire and all its provinces; but he had deputies under him, called *Vicarii*, whose jurisdiction extended over a certain division, called a diocese, containing several principal cities. The insignia of the *Præfect's* dignity were the sword and belt, the rods, the curule chair, the ivory sceptre or staff, the *prætexta*, the *laticlave* and *trabea*, also the *infula* or mitre, and a company of archers by way of guard. Constantine, finding the power of the *Præfect* almost a match for that of the emperor, abolished the office, but created four magistrates under the same name, to whom he assigned four different parts of the empire, of which they were governors; but only in a judicial capacity, for they had no military command. — *Præfectus Urbis* was a sort of mayor of the city. The office had existed under the kings and consuls during their absence; but in process of time it grew into disuse, till the reign of Augustus, who, with the advice of his friend *Mæcenas*, revived it, and made it perpetual. The first magistrate of this name under Augustus was *Mæcenas*. The *Præfectus Urbis* took precedence of all other city magistrates. He received appeals from the inferior courts, and had power to decide almost all causes within the limits of Rome, or a thousand stone-throws (which some will have to be 100 miles) round it. He convened the senate, judged the senators, and defended all their rights and prerogatives. It was his duty also, on the first day of the year, to present the Emperor with some golden cups, and five pieces of money, in the name of all the people. — *Præfectus Vigilum* was commander in chief of the soldiers appointed as a constant watch to the city, there being a

cohort for every two legions. The business of this officer was to take cognizance of thieves, incendiaries, idle vagrants, and the like. He had also the power to punish all petty misdemeanors which were of too trivial a nature to come under the care of the *Præfectus Urbis*. — *Præfectus Ærarii*, an officer appointed by Augustus to supervise and regulate the public fund which he raised for the maintenance of the army. He was chosen out of such persons as had discharged the office of *Prætor*. This office was created by Augustus, and adopted occasionally by several of his successors. — *Præfectus Alæ*, a name by which each of the two officers, who had the command of the two grand divisions of the allies, called *Alæ*, were distinguished. These *Præfects* were appointed by the consul, and governed their respective divisions in the same manner as the legionary tribunes. — *Præfectus Classis* was an officer in the Roman navy, resembling our admiral, having the command of the fleet sent upon any expedition. — *Præfectus Frumenti* was an officer whose duty it was to inspect and regulate the distribution of corn, which used to be often made among the common people of Rome on different occasions.

PRÆFERICŪLUM, a vessel used by the Romans in their sacrifices, particularly those of Ops. It had a prominent mouth, like many vessels now in use. Festus says, that it was a large vase, without a handle. Winckelman describes one at Portici, with a moveable handle and two large and two small ears, richly wrought with figures, &c.

PRÆFICÆ, amongst the Romans, were female mourners hired to attend funeral solemnities, where they praised the dead in their *Næniæ*, or lamentable songs, shewed many artificial signs of grief, beating their breasts, and inciting others to mourn by the rueful distortions of their countenances.

PRÆLIĀRES, among the Romans, fighting days, on which they thought it lawful to engage in acts of hostility; for during the time of some particular feasts (as the *Saturnalia*, *Feriæ Latinæ*, and that of *Mundus Patens*, which was consecrated to *Dis* and *Proserpine*,) they reckoned it a piece of impiety to raise, march, or exercise men for war, or to encounter the enemy, unless first attacked. *Præliares Dies* belong to the general class of days called *Profesti Dies*.

PRÆMONSTRANTES, a religious order of regular canons, instituted in 1120, by S. Norbert; and thence also called *Norbertines*. The first monastery of this order

was built by Norbert in the isle of France, three leagues to the west of Laon; and by him called Præmonstratum, whence the order itself was denominated. The order was approved by Honorius II. in 1126, and again by several succeeding popes. At first the abstinence from flesh was rigidly observed; but in 1460 Pius II. granted them a general permission to eat meat, except from Septuagesima to Easter.

PRÆNOMEN, among the Romans, the name which was put before the general one, and signified as much as our Christian name, and served to distinguish brothers, &c. from each other. The prænomen was not brought into use till long after the nomen, or family name. The nomen was given to boys on the ninth, and to girls on the eighth day after their birth; but they did not receive the prænomen till they assumed the virile robe, or toga virilis, that is about the age of seventeen. Thus Cicero's children, before that age, were called Ciceronis pueri; but afterwards he called them Marcus Filius, Quintus Filius, &c. Care was generally taken, in conferring the prænomen, to give that of the father to the oldest, that of the grandfather to the second, and so on. The prænomen most in use, together with the initials, which commonly stand for them in writing, are as follow:—A. Aulus; C. Caius; D. Decius; K. Cæco; L. Lucius; M. Marius and Marcus; N. Numerius; P. Publius; Q. Quintus; T. Titus; AP. Appius; CN. Cneus; SP. Spurius; TI. Tiberius; MAM. Mamercus; SER. Servius; SEX. Sextus. See NAMES.

PRÆPÊTES, a name given by the Romans to such birds as furnished the auspices or augurs with observations and omens by their flight. Of this sort were eagles, vultures, buzzards, &c.

PRÆPOSITUS *Sacri Cubiculi*, among the Romans, an officer appointed to take care of the Emperor's bed-chamber. His office was nearly the same as that of our lord-chamberlain, and he had the privilege of marching next to the captain of the horse-guards.—In the Middle age, *Præpositus Villæ* was the name of a municipal officer, sometimes equivalent to the constable of a town; and frequently a head or chief officer of the king in any town, village, manor, &c. (Leg. Edw. Confess. cap. 28.) But the Præpositus Villæ, in old records, was no more than the bailiff of the lord of the manor. By the laws of Hen. I. the lord answered for the town where he was resident; and where he was not, his seneschal; but if neither of them could be present, then

"Præpositus et quatuor de unaquaque villa," i. e. the bailiff or reeve and four of the most substantial inhabitants were summoned to appear before the justices, &c.

PRÆROGATĪVA, an epithet applied to those tribes or centuries who had the right of voting first in the Roman comitia, or assemblies of the people for the election of magistrates. The *centuriæ prærogativæ* and *tribus prærogativæ* were always determined by lot, and were first called upon to give their suffrages; the other tribes and centuries were called *jure vocatæ*, because they were called out according to their proper places and due order. After the constitution of the thirty-five tribes, into which the classes and their centuries were divided, the tribes first cast lots which should be the prærogative tribe, and then the centuries of the tribe for the honour of being the prærogative century.

PRÆTEXTA, a long white robe, with a purple border, originally appropriated by Tullus Hostilius to the Roman magistrates, and some of the priests; but afterwards worn by children of quality, by boys till the age of seventeen, when they assumed the toga virilis, and by girls till they were married. The magistrates, priests, and augurs, as well as senators, wore it on solemn days, and in certain ceremonies. The prætexta was not put on by the noble youths till the age of thirteen; for till that period they wore the vest without sleeves, called *chlamys*. The prætexta was reckoned a sacred habit, and is supposed to have been adopted as proper for that age, to guard them against such temptations as youth is exposed to, and induce others to reverence and defend their age's weakness. The prætexta, we find, was worn by matrons at the festival of Poplifugium.

PRÆTEXTÂTE, in the Roman drama, were plays in which the actors personated people of quality, who had the particular privilege of wearing the prætexta. These plays were of the same nature as our genteel comedy, and contradistinguished from *Tabernariæ*, in which the performers exhibited low characters, such as are found in the *tabernæ*, or mean ordinary buildings.

PRÆTOR, the name of one of the chief magistrates of Rome, next in dignity to the consuls, and who, in their absence, supplied their place. His duties consisted in administering justice to citizens and foreigners, in presiding over games, taking care of the sacrifices, and sometimes commanding armies. The office of Prætor was instituted in the year of the city 388,

to administer justice in the city instead of the consuls, who were at that time wholly engaged in foreign wars. The institution also was intended to compensate to the nobility the loss of their exclusive right to the consulship, to which honour the commons had now put in their claim, and succeeded. Only one Prætor was created at first, but another was added in the year of the city 501. One of them applied himself wholly to the preserving of justice amongst the citizens, with the name of Prætor Urbanus; and the other appointed judges in all matters relating to foreigners. Upon reducing Sicily and Sardinia to the condition of provinces, two more Prætors were created to assist the consuls in the government of them; this happened in the year of Rome 520. As many more were added on the entire conquest of Spain, in the year of the city 551; and Sylla increased the number to eight. Julius Cæsar augmented them first to ten, and afterwards to sixteen; but the second Triumviri raised them to sixty-four. After this their number fluctuated, being sometimes eighteen, sometimes sixteen, and sometimes twelve; but in the decline of the empire they fell again to three. — The Prætor's business was to administer justice in the quality of judge, to protect widows and orphans, to act as consul in the absence of that magistrate, to assemble the senate, and preside in the public games. During his office, he was obliged to exhibit shows, and celebrate the feast of the Bona Dea, in which his wife always presided; for the other sex was totally excluded from it. He decreed and proclaimed public feasts; could make and repeal laws, with the approbation of the senate and people; and kept a register of all the freed-men who were enfranchised at Rome, and of the reasons why they were made free. In the absence of the consuls, he had a right to command the armies. He also commanded the quæstors, who served him as lieutenants, and were charged with part of the business of his office. He was entitled to the prætexta, the curule chair, and two lictors to walk before him in Rome, and six when out of the city. He was also attended by a secretary and other officers called Accensi, or criers. After the number of Prætors had been increased, and the *quæstiones*, or inquiries into crimes, were made perpetual, and not committed to officers specially appointed for the purpose, the Prætor Urbanus (and, as Lipsius thinks, the Prætor Peregrinus,) undertook the cognizance of private causes, and the other Prætors that of criminal matters. These latter were therefore

sometimes called Quæsitores, because "quærebant de crimine;" whereas the former barely "jus dicebat," i.e. allowed the action and granted judges to determine it. A sword and spear were planted upright before the Prætor's tribunal, whilst he gave audience and administered justice. Justice was administered by these three words: "do, dico, addico." *Do* signified to admit the plaintiff to commence his suit; *dico*, to summon upon oath, to dispatch matters of adoption, and to make edicts as a supplement to the civil law; and *addico*, to adjudge, condemn, and pronounce sentence. The Prætor's tribunal was called *prætorium*. The Prætor Urbanus rode a white horse, as a distinction of honour. The Prætor was generally assisted by ten assessors, viz. five senators and as many knights, whom he was obliged to consult before he pronounced sentence. Provincial Prætors were not only judges, but assisted the consuls in the government of provinces; and even were invested with the government of provinces themselves. — *Prætores Cereales* were officers appointed by Julius Cæsar to take care that Rome was supplied with corn. They were sometimes called *Frumentarii*.

PRÆTORIANS, the guards of the Roman emperors, first chosen by Scipio Africanus from among the bravest of the army. Afterwards Augustus settled and divided them into several bodies, and appointed two officers to command them. Their pay was double that of the rest of the soldiers. Their whole number was about 10,000, divided into nine or ten cohorts. They generally took a leading part in all the revolutions that happened.

PRÆTORIUM, among the Romans, denoted the hall or court where the Prætor administered justice. It was also his palace; sometimes it signified his pleasure-house. — Prætorium was also the name given to the general's tent or pavilion in the Roman camp. This tent was of a round figure, and its chief parts were the tribunal where courts martial were held, and councils of war assembled; and the Augurale, which was set apart for religious purposes, as prayers, sacrifices, &c. It was called Prætorium from *Prætor*, because the ancient Romans called all their commanders Prætors à *præundo*.

PRANDIUM, among the Romans, denoted the refreshment taken before supper, which we know was their principal meal. This *prandium*, or dinner, consisted of fruits, &c. according to the season, and was very inconsiderable. It was taken about the fifth hour, or eleven o'clock according to our reckoning.

PRASĪNA, the name of one of the four factions or companies of charioteers at Rome; so called from *πρασιν* a leek, in allusion to the colour of the livery. The Romans were as much divided, and as much inflamed against each other on behalf of their particular party, as if the safety or destruction of the state had depended upon the success of a particular driver in a chariot race.

PRAXEANS, a sect of heretics, so called from their author Praxeas, who was an heresiarch of Asia, and lived in the second century. He was at first a disciple of Montanus, but quitted him, and soon after set up a sect of his own; teaching that there was no plurality of persons in the Godhead; and that it was the Father himself that suffered on the cross. These sentiments were adopted by the Monarchici, Sabellians, and Patripasians.

PRAYERS. Neither Greeks nor Romans undertook any business of consequence without prayer, or first asking the favour and assistance of the gods; and it seems to have been a universal custom among all nations, civilized or barbarous, to recommend themselves to their several deities morning and evening at least. The Lacedæmonians had a peculiar form of prayer, in which they made no other request than that the gods would grant what was honourable and good for them, and enable them to suffer injuries. The usual postures in prayer, among the Greeks and Romans, were standing, sitting, kneeling, and prostration; the two last, however, were the most common. The ceremonies used in supplication were various. The petitioners had green boughs in their hands, crowns upon their heads, or garlands on their necks. The boughs were generally of olive or laurel, and wrapped about with wool. With these they touched the knees of the statue. If they had hopes of success, they touched the right hand of the image; and if their hopes rose to a degree of confidence, they touched the chin, the cheeks, or head. They touched the knees as being most flexible; the hand, as the instrument of action; and the head, as being the assenting member. Sometimes they prostrated themselves at the entrance of the temple, and kissed the threshold. They even pulled off their hair, and offered it to the god; and often clothed themselves in rags, or in a mourning habit, to excite compassion. In praying to gods, they turned to the east; but in addressing heroes or demigods, they looked towards the west. Others say they followed the sun, looking east in the morning, south at noon,

and west at night. In praying to celestial deities, they held up their hands; but in addressing the infernal gods, they held them downwards, and stamped upon the ground. Kissing their own hands, and the hands and feet of the statue, was very common. They also believed that their prayers would be more successful if offered in a barbarous and unknown language. When their petitions were granted, they always shewed their gratitude by offering some rich gift, or sacrificing, or registering the blessing received.

PRECARIÆ, in the feudal ages, the day's work which the tenants of some manors were bound to give their lord in harvest. In some places they were called *bond-days*.

PRECEPTORIES, in the Middle age, a kind of benefices, which had their name from being possessed by the more eminent Templars, whom the chief master, by his authority, created and called *Preceptores Templi*. Of these preceptories, there are recorded sixteen, as belonging to the Templars in England, viz., Cressing Temple, Balshal, Shengay, Newland, Yevely, Witham, Templebruere, Willington, Rotheley, Ovenington, Temple Combe, Trebigh, Ribstane, Mount St. John, Temple Newsum, and Temple Hurst. (*Mon. Angl.*) Some authors say these places were Cells only, subordinate to their principal mansion the Temple in London.

PRESENTATIONS. Among the Jews there were two sorts of Presentations: the first was commanded by the law, according to which every woman that had a child was obliged to make her appearance in the temple at the end of forty days, if it was a son, &c.; the other belonged to those that had made a vow. From the time of Moses' delivering the law, there was a religious custom of devoting either themselves or their children to God, and either for their whole life-time irrevocably, or else to be redeemed with presents or sacrifices; for which purpose there were several apartments about the temple for those who were under a vow of their own or their parents, whose business was to spend their time in the service of religion, to make ornaments for the temple, according to their respective ages, condition, and capacity.

PRIESTS, (*Sax. Preost; Lat. Sacerdos; Gr. ἱερεύς*). It may be truly observed, that in all ages the several nations of the world, however various and opposite in their characters, inclinations, and manners, have always united in one essential point—the inherent opi-

nion of an adoration due to a Supreme Being, and of external forms calculated to evince such a belief; though in the end the simple adoration of the Deity became perverted to idolatrous objects. Into whatever country we cast our eyes, we find priests, altars, sacrifices, festivals, religious ceremonies, temples, or places consecrated to religious worship. Among every people we discover a reverence and awe of the Divinity; an homage and honour paid to him; and an open profession of an entire dependance upon him in all their undertakings, in all their necessities, in all their adversities and dangers. Incapable of themselves to penetrate into futurity, and to ensure success, we find them careful to consult the Divinity by oracles, and by other methods of a like nature; and to merit his protection by prayers, vows, and offerings. It is by the same supreme authority, they believe the most solemn treaties are rendered inviolable. It is that which gives sanction to their oaths; and to it by imprecations is referred the punishment of such crimes and enormities as escape the knowledge and power of men. On all their private concerns, voyages, journeys, marriages, diseases, the Deity is still invoked. With him their every repast begins and ends. No war is declared, no battle fought, no enterprise formed, without his aid being first implored; to which the glory of the success is constantly ascribed by public acts of thanksgiving, and by the oblation of the most precious of the spoils, which they never fail to set apart as appertaining by right to the Divinity. In the ceremonies of religion, the priests were nearly always its ministers and directors; and being generally the philosophers, statesmen, and literates of the empire, they usually possessed the most absolute controul over both rulers and people. Among the eastern nations, they had their Brachmans and their Magi, who governed with absolute sway; and the Celts had their Druids, who were at once the priests, the philosophers, the teachers, and the rulers of the multitude. (See BRACHMANES, MAGI, and DRUIDS.) Thus we find that the prince of every nation usually honoured the priests with a large share in his confidence and government, because they, of all his subjects, had received the best education, had acquired the greatest knowledge, and were most strongly attached to the king's person and the good of the public. They were at one and the same time the depositaries of religion and of the sciences; and to this circumstance was owing the great respect which was paid them by the natives as

well as by foreigners, by whom they were alike consulted upon the most sacred things relating to the mysteries of religion, and the most profound subjects in the several sciences.

In Egypt, where for upwards of 2000 years the hierarchy held the most absolute controul, and from whence flowed most of the religious dogmas and pagan rites of the western world, the priests held the next rank to kings. They had great privileges and revenues; their lands were exempted from all imposts; of which some traces are seen in Genesis, where it is said, "Joseph made it a law over the land of Egypt, that Pharoah should have the fifth part, except the land of the priests only, which became not Pharoah's." The priests had the possession of the sacred books, which contained at large the principles of government, as well as the mysteries of divine worship. Both were commonly involved in symbols and enigmas, which, under these veils, made truth more venerable, and excited more strongly the curiosity of men. The figure of Harpocrates, in the Egyptian sanctuaries, with his finger upon his mouth, seemed to intimate, that mysteries were there enclosed, the knowledge of which was revealed to few. The sphinxes, placed at the entrance of all temples, implied the same.

The first establishment of a priesthood in Egypt has been attributed to Menes, or Misraim, who lived B. C. 2188; and it is generally considered that political expediency was his principal motive. The people whom he was called upon to govern, were too barbarous to be restrained by the moral precepts of reason and philosophy alone; he therefore brought religious dogmas and hierarchal authority to his aid. He taught his subjects to admire nature; particularly the heavenly bodies, which are its principal ornaments. Such instruction, which had gained him universal respect and confidence, having disposed his people to adopt his piety, and to venerate the principal objects of nature with a religious awe, he afterwards prevailed with them to worship them in solemn acts of devotion; and he established the ceremonies which were to be observed in the adoration of the new gods. Menes made fire the first and principal object of their worship. To determine the Egyptians to pay divine honours to that element, it was not of consequence that they saw and examined it with the curiosity of natural philosophers. It was enough to remind them that fire rendered the aliments of the earth more agreeable; that many of the

gifts of nature would have been useless without its assistance; and that they owed their success to it in their most difficult and painful labours. That God, the author of so many benefits, that God whose goodness was felt by mortals every moment of their lives, obtained the first rank, and was worshipped under the name of Vulcan. As his origin was not known, he was judged eternal; and all the colony were zealously employed in erecting a temple to him in Memphis, a town situated almost in the centre of Egypt. Menes prescribed the form of worship in which he was to be adored, the manner in which sacrifices were to be offered to him; and appointed his priests, who were to guard his temple, and to direct his worship and his sacrifices. As the service of the Deity was to take up their attention, they were exempted from public labours and offices. These priests became then, like Menes, interested in the establishment and progress of the new religion. Nature, especially her grandest and most majestic parts, he made the principal objects of this religion. And his ministers, concurring with his opinion, taught that the sun and moon were not only the governors of the world in general, and of all the parts that compose it, but likewise the only principles of the elements. Menes, to make himself still more respectable in the eyes of the Egyptians, proposed to them his ancestors, even his father, as tutelary deities, and worthy of a certain degree of adoration. He built a temple in the Higher Egypt, which he dedicated to his ancestors. The temple was of an astonishing size, and it was erected in that town, which, afterwards, when it was considerably augmented, became the famous Thebes. He dedicated other temples to divinities chosen from his family; and one in particular to his father, under the name of Jupiter, sur-named Ammon. After the death of Menes, the priests whom he had, established were dispersed in the principalities into which Egypt became divided, and formed societies independent of each other. Those societies were, at length, subdivided into others so small that they should rather be counted by the number of towns than of states. It even appears that each temple contained a society absolutely independent. The sons of the priests being priests by hereditary right, these societies became very numerous; and thus in time the orders of priests made a very considerable part of the nation. Each of the sacerdotal societies were subdivided into many classes. The first, and most distinguished class, and

that of which the pontiff, who was the head of all the societies in general, was the chief in particular, comprehended the prophets, the arbiters of all the questions which were agitated by the other classes. They were consulted by the kings; and it was a part of their office to assist in matters of government. The priests who were destined to cultivate those arts which are useful to the public; the geometricians, for instance, the physicians, &c. composed different classes. As their occupations were not the most respectable; and as their ministry was necessary to all the nation, they were not obliged to lead that solitary and austere life which the priests of the first classes professed. There is not an example in antiquity of frugality equal to that which the priests of the first class imposed on themselves. They used very little oil and wine; and some of them abstained from all animal food. The least rigid ate fish and flesh, but not without many exceptions and restrictions: and in general whatever was produced out of Egypt, was prohibited them. As they abhorred the manners and the luxury of other nations, a priest who travelled was deemed guilty of a great crime, and was degraded from his order: so were all they who were convicted of having departed from the customs of their fathers. The priests were prohibited polygamy, which was in general permitted in Egypt, as we have already informed the reader; and if we give credit to Herodotus, it was only their great love of cleanliness, which was enjoined by the laws of the priesthood, that introduced circumcision among them, and made them choose for their dress linen of a shining white. Their purifications were so various, and so often repeated, that authors have not given us a detail of them; and they were very exact in the observance of them; especially when they prepared themselves for public ceremonies, which alone drew them from their retreats. On those occasions they always wore marks of the rank which they held in offering sacrifices; and the decorum of their behaviour augmented the respect of the people for them, and for their religion. Those priests, in short, persevered in frequent prayers, and almost continual fastings; persuaded that the soul received, in another life, the rewards or punishments due to its actions in this. Having banished from their breasts all gross affections and tumultuous passions, by a life so austere, so internal, and so spiritual; those venerable persons (after having paid to the gods in their temples that external and ordinary worship which their office

demanded of them, after having offered the daily sacrifices, and sung the praises of the gods,) retired to contemplate and adore the Divinity; and they passed the remainder of the day, and a great part of the night, in that contemplation, which, in their opinion, was the worship of all others the most acceptable to the Supreme Being. Though the pontiff, and the other priests of the first class in each society, preserved those ideas of the divinity which Noah had communicated to his children, and acknowledged no providence but that of God the Creator; yet the priests of the second, third, fourth classes, &c., of the same societies, worshipped the Deity in objects inexpressibly inadequate to his infinite nature. Some adored him in the seven eternal gods of Menes; others in the terrestrial, and others in the animal deities. No further knowledge had been imparted to those different classes than was necessary to the discharge of their respective duties. Thus the priests of the second and third class, &c. of the society that ministered in the temple of the Sun at Heliopolis, and of that which was appointed to the temple of the Moon at Busiris, adored, under the names of Osiris and Isis, two of the seven eternal deities; while the priests of the inferior classes, though of the same societies, worshipped in the same temples, and under the same names of Osiris and Isis, the terrestrial deities, Menes and his wife. The priests of the lowest classes in those temples adored, with the people, the ox Mnevis (consecrated to Menes), Osiris, and the cow of Busiris, consecrated to the moon and to Isis. The dignity of the objects of sacerdotal worship in Egypt, corresponded, in all the societies, with the degree of each class. The priests of the eternal gods had never presumed to make any addition to, or to change the idea which their first authors had given them of those deities; but they knew that their terrestrial gods were only men, whom vanity or interest had deified, or who had been honoured with an apotheosis, on account of the renown of their heroic actions, and their fame for virtue. They did not therefore oppose the boldness of one of their kings, who, more than twelve centuries after Menes, abolished his worship, and loaded with maledictions the founder of the Egyptian empire, because he had introduced among his subjects a commodious and agreeable manner of living. The pontiffs, who were the sovereign ministers of sacred matters, would not have suffered him to attempt this abolition, had they thought it endangered

religion. They had, on other occasions, opposed the presumption of power at the hazard of their lives. The priest of the temple of Vulcan at Memphis, i. e. the pontiff of the society who ministered in that temple, would not suffer the statue of Darius to be placed in the court near to that of Sesostris; though the Persian monarch enjoyed in Egypt all the despotism which his predecessor had acquired for him by right of conquest. Yet those priests, who were the ministers of the terrestrial gods, believed that they had been perfect beings, sent to earth for the benefit of mankind; and that when they had completed their destination here below, and were restored to their primitive state, they became geniuses, or benevolent gods, who continued to protect them. But these opinions were not general. The priests of those same gods thought differently of their divinities, according to the opinions which had been adopted by the classes of which they were members; so that there was hardly a society which had not its particular history concerning Osiris and Isis, though these deities were worshipped in every part of Egypt. Typhon, universally detested, as the enemy of gods and men, was yet adored by some societies of priests;—from the same motives, indeed, which established in Greece the worship of Hatred, the Furies, &c. &c.; and in Rome, the worship of Fever. The chief priests of Egypt never thought the worship of the terrestrial divinities of prejudicial consequence to their religion: and therefore they had given liberty to every society, subordinate to their own, to form what different systems of that worship they pleased. (See Gods.) The inferior priests had their mysteries, which they confined to their own assemblies, in imitation of the priests of the first classes. If some of them, more sensible than the rest, saw these divinities in their proper light, and only worshipped them in appearance, to secure the advantages of a lucrative office, it is probable that the greater number of them had adopted the superstitious opinions of the people; opinions which insinuate themselves insensibly, but deeply, and often infect the most distinguished ranks of society.

In ancient Ethiopia the priests had not only the ruling of the people, but even the power of electing and deposing their kings. In choosing a king, it was their custom to select the most reputable men of their body, and draw a large circle around them, which they were not to pass. A priest entered the circle, running and jumping like an Ægipan or a satyr.

He of those that were inclosed in the circle who first caught hold of the priest, was immediately declared king; and all the people paid him homage, as a person entrusted with the government of a nation by Divine Providence. The new-elected king immediately began to live in the manner which was prescribed to him by the priests and the laws. The priests of Meroe, above all others, had acquired great power there. When they thought proper, they despatched a courier to the king, to order him to die. The courier was commissioned to tell him that it was the will of the gods, and that it would be the most heinous of crimes to oppose an order which came from them. They added many other reasons, which easily deluded simple men, who were blinded by the prejudice with which ancient customs darken the mind, and who had not resolution enough to resist those unjust commands. In fact, their first kings obeyed these groundless despotical sentences, though they were only constrained to such obedience by their own superstition. Ergramènes, who reigned in the time of Ptolemy II., and who was instructed in the philosophy of the Greeks, was the first who had the courage to shake off this iniquitous and sacerdotal yoke. Having formed a resolution which was truly worthy of a king, he led an army against Meroe, where, in more ancient times, was the Æthiopian temple of gold. He put all the priests to the sword, and instituted a new worship.

In the early ages of the Jewish history, we find that the heads of families were their own priests. Thus Abraham, Job, Abimelech, Laban, Isaac, and Jacob, offered themselves their own sacrifices; but after the dignity of high priest was annexed to Aaron's family, the right of sacrificing to God was reserved to that family alone. The high-priesthood was confined to the first-born, and that branch in similar succession; and all the rest of his posterity were priests simply so called, or priests of the second order. Both in the high-priest and the second or inferior priests, two things deserve notice, their consecration and their office. In some things they differed, and in others they agreed. In their consecration they differed thus: The high-priest had the *chrism*, or sacred ointment, poured upon his head, so as to run down to his beard and the skirts of his garment; but the second priests were only sprinkled with this oil, mixed with the blood of the sacrifice. (Levit. vii.) They differed also in their garments, which were a necessary adjunct to consecration. The high-priest

wore, at the ordinary times of his ministration in the temple, eight garments; linen-drawers; a coat of fine linen close to his skin; an embroidered girdle of fine linen, blue and scarlet, to surround the coat; a robe all of blue, with seventy-two bells, and as many pomegranates of blue, purple, and scarlet upon the skirts of it—this was put over the coat and girdle; an ephod of gold, and of blue, purple, scarlet, and fine linen curiously wrought; on the shoulders of which were two beryls engraved with the names of the twelve tribes; it was put over the robe, and girt with a curious girdle of the same; a breast-plate, about a span square, wrought with gold, blue, purple, scarlet, and fine linen, and fastened upon the ephod by golden chains and rings; in this breast-plate were contained the *urim* and *thummim*, also twelve several stones, containing the names of the twelve tribes; a mitre of fine linen, sixteen cubits long, to wrap round his head; and, lastly, a plate of purple gold, or holy crown, two fingers broad, whereon was engraved, "Holiness to the Lord;" this was tied with blue lace upon the front of the mitre. Besides these garments, which he wore in his ordinary ministration, there were four others which he wore only upon extraordinary occasions—viz., on the day of Expiation, when he went into the Holy of Holies, which was once a year. These were as follow: Linen drawers, a linen coat, a linen girdle, a linen mitre, all white. (Levit. xvi. 4.) The inferior priests had only four garments: linen drawers, a linen coat, a linen girdle, a linen bonnet. The priest and high-priest differed also in their marriage restrictions, which may be considered as an adjunct of consecration; for the high-priest might not marry a widow, nor a divorced woman, nor a harlot, but a virgin only; whereas the other priests might lawfully marry a widow. — King David, for the sake of regularity, distributed the whole company of priests into twenty-four ranks, or courses, called Εφημερίαι. The succession of priests was preserved in the families of Eleazar and Ithamar, after the death of Nadab and Abihu; David, therefore, made his division according to the number of people in each family. This division was by lot, and the first lot fell to Jehoiarib, the second to Jedaiah, the third to Hairim, &c. (1 Chron. xxiv.) Every rank or course retained the names of those who, at the time of the division, were the heads of the several families. The chief of every course was called Summus Sacerdos istius Classis. The weekly course of priests fell out by lot;

and by lot was determined also the particular office in the temple of each priest; namely, who should burn incense, who slay the victims, who lay them on the altar, who trim the lamps, &c. Thus Zaccharias was of the course of Abia, and his lot was to burn incense. (Luke i. 9). The priests wore their hair short, clipped with scissors, not shaven; and they officiated with their heads covered; for to have the head covered was a mark of respect amongst the Jews. The age of consecration was twenty-five, and they quitted the ministry at fifty; but David permitted them to attend the service at the tabernacle at twenty years of age. The priests were supported by tithes, first-fruits, offerings, &c.; and, with the Levites, had forty-eight cities assigned for their habitation, six of which were cities of refuge. The high-priest was at the head of all religious affairs, and was the ordinary judge of all matters concerning the justice and judgments of the Jewish nation: — The priests slew the victims; they offered incense and sacrifice; they placed and removed the shew-bread; they blew the trumpet to assemble for war, or the celebration of solemn days; and they blessed and instructed the people. Those who were employed in the laborious occupations connected with religion, were called *Nethinims*. — After the captivity of Babylon, the civil government and the crown of Judea were superadded to the high priesthood. It was the peculiar privilege of the high-priest, that he could be prosecuted in no court but that of the great Sanhedrim. He was likewise exempted from being put to his oath, either in court or elsewhere, unless the king happened to have a trial, and the high-priest's testimony might be serviceable to the crown. When the succession was disputed, the Sanhedrim only had the power of nominating a successor. Under him was a vicar, called the *Sagan*, who had the direction of all the other priests, and who had also two other deputies to act under him. After the building of the second temple the priests had become so ignorant of the religious ordinances, that a little before the feast of expiation in every year a committee of the Sanhedrim met, and read the whole expiation office to the high-priest, according to the form in Leviticus, and enjoined him to repeat the office to himself, that he might not mistake in the least circumstance. Upon this day all sorts of sacrifices were to be offered by him alone. On the morning of the day of preparation they set him in the middle of the gate of the temple, and had heifers, rams, and lambs brought before

him, to refresh his memory with those different sorts of sacrifices; then he was conducted to the senior priests, who instructed him in the methods of offering incense, and obliged him to swear that he would offer his incense according to the form prescribed in the Holy of Holies; and every year he was conveyed from his house into the temple with a great deal of pomp.

The religion of Greece, and most of its ceremonies, were originally derived from Egypt, but modified according to circumstances, and the tempers and feelings of the people. In her earliest annals, the priests were honoured with the places next to kings and chief magistrates; for they were esteemed mediators between the gods and men, and deputed by the gods to be their interpreters, and to instruct men how to worship. Some of the Grecian priests obtained their office by inheritance; others by lot, or popular election. Whoever was admitted to this dignity, was to be sound and perfect in all his members; and sound in mind, pure, and uncorrupt. The attire of the Grecian priests was splendid, differing little from the royal robes: it was without spot or stain, loose and unbound; and the colour differed according to the gods to whom the sacrifice was offered. When sacrificing to the celestial gods, their colour was purple; to the infernal gods, they sacrificed in black. Their crowns were made of poplar for Hercules, laurel for Apollo, myrtle for Venus, &c.; the priest also wore a crown, and sometimes a mitre of wool, from which a riband was suspended on each side. — The Athenians acknowledged no other religion than the hereditary public worship; no other gods than those they had received from their ancestors; no other ceremonies than those which had been established by the laws of the state, and practised by their country from time immemorial. They were only solicitous to preserve this worship, which was closely interwoven with their government, and made a part of its policy. They were likewise attentive to the ceremonial pomp; because order, the regular vigour of legislation, depends greatly on the awe impressed by externals. But as to the inconsistent and monstrous romance of fables, foreign opinions, popular traditions and poetical fictions, which formed a religion quite different from that of the state; in it they were very little interested, and allowed every one to think of it as he pleased. The priests were not confined to the care of the altars; they who were vested with the sacerdotal dignity, which was only incompatible with

professions merely useful and lucrative, might likewise hold the most important offices of the commonwealth. Thus Xenophon, the illustrious historian and philosopher, was a general and a priest. He was performing his sacerdotal function when he received the news of his son's death, who was killed at the battle of Mantinea. The sacred ministry was not only compatible with civil offices, but likewise with the profession of arms. The priest and the soldier were often blended. The same hand had a right to shed the blood of victims and that of the enemies of the state. Callias, the priest of Ceres, fought at Plataea. This custom was not peculiar to the Athenians. The Lacedæmonians, after the battle which we have just mentioned, made three graves for their slain; one for the priests, one for the other Spartans, and one for the Helots. As every mean employment was incompatible with the sacerdotal dignity, the priests had a revenue fixed to their office. We know that a part of the victims was their right, and that apartments were assigned them near the temples. But beside these advantages, they had a salary proportioned to the dignity of their functions, and to the rank of the deities whom they served. Their salary was probably paid from the revenue of the temples. Those revenues, which kept the temples in repair and defrayed the sacrificial expenses, were very considerable. They were of many different kinds. A great part of the sacred revenues arose from fines, which individuals were condemned to pay for various offences; fines of which the tenth part was appropriated to Minerva Polias, and the fiftieth to the other gods and to the heroes, whose names their tribes bore. Besides, if the Prytanes did not hold the assemblies conformably with the laws, they were obliged to pay a fine of a thousand drachmas to the goddess. If the Prædri, i.e. the senators whose office it was to lay before the assembly the matters on which they were to deliberate, did not discharge that duty, according to the rules prescribed to them, they were likewise condemned to pay a fine, which, like the former, was applied to the use of Minerva. Beside this revenue, which was the common property of the priests, and which varied according to the number and degrees of the misdemeanors, the temples had their permanent revenues. There were likewise lands belonging to the state, the produce of which was destined to defray the expense of the sacrifices which were offered in the name of the republic. There were likewise first fruits, which the public officers levied on all

lands, for the use of the gods. All these emoluments made a part of the revenue of the temples. But what contributed most to enrich the famous temples of Greece, was the money which was constantly brought to them by individuals, in consequence of vows they had made, or to pay for sacrifices which were offered in their names. The credulity of the people was an inexhaustible fund. That credulity enriched the temples of Delos and Eleusis, and supported the magnificence of Delphi. Those immense treasures, which were the fruit of superstition, were often a prey to avarice. These revenues were not deposited with the priests; nor did they expend them. A moderate salary was all their gain; and to offer sacrifices to the deities whose ministers they were, was all their employment. The Athenian priests did not compose an order distinct and separate from the other orders of the state. They did not form a body united by particular laws, under a chief whose authority extended to all his inferiors. The dignity of sovereign pontiff was unknown at Athens; and each of the priests served his particular temple, unconnected with his brethren. The temples, indeed, of the principal deities; those of Minerva, for instance, of Neptune, of Ceres, and of Proserpine, had many ministers; and in each of them a chief presided, who had the title of high-priest. The number of subaltern ministers was in proportion to the rank of the deity; but the priests of one temple were altogether a separate society from those of another. Thus at Athens there was a great number of high-priests, because many deities were worshipped there, whose service required many ministers. The power of each priest was confined to his temple; and there was no sovereign pontiff, the minister-general of the gods, and the president at all the feasts. The ministers of the gods at Athens were not judges in matters of religion. They were neither authorized to take cognizance of crimes committed against the deity, nor to punish them. Their function was to offer sacrifices to the gods, and to entreat their acceptance of the adorations of the people. But the punishment of impiety, of sacrilege, of the profanation of mysteries, and of other irreligious crimes, was not entrusted to their zeal. Religious causes, according to M. de Bougainville, fell under the jurisdiction of the Heliastæ.

The priests of Rome, like those of the Greeks, were numerous, and as different as the gods to whom they were consecrated. The ministers of religion, how-

ever, did not form a distinct order from the other citizens; for the Romans had not the same discrimination between public employments that we have; and the same person might at one time act as a judge or a priest, and command an army. Many of the Roman priests, as well as other magistrates, were obliged to exhibit games to the people, when they entered upon their office. They were usually chosen from the most virtuous and honourable men in the commonwealth, and were held in great consideration. The Roman priests consisted of such as were common to all the gods, and of those appropriated to a particular deity. The former were the Pontifices, Augurs, Haruspices, Quindecimviri, Septemviri, Epulonum, Fratres Ambrales, Curiones, and Feciales; and those devoted to particular gods were the Flamines, the Salii, the Luperci, the Galli, &c.; to each of which the reader is referred.

Of the priests of the Celtic nations, as they existed in Gaul, Germany, and Britain, we have already treated under the article DRUIDS; to which the reader is referred. The Britons, implicitly determined by the decisions of their priests, never presumed to examine religious matters. Among them, the priesthood was uniform and perpetual, and made a distinct and first order of the state. The priests, united under a chief, formed but one college, from which women were excluded. A probation of twenty years, under the discipline of the Druids, admitted to this college the true adepts, provided they were of a certain age; an excellent policy, which greatly improved the minds of the disciples, and gave the Druids such authority, that they were entrusted with the cognizance of all affairs, public and private. There was no appeal from their judgment. They alone determined the punishments; which were, in civil cases, an interdiction from attending religious mysteries; in criminal, death, by the sword or by fire. All public affairs were discussed in the assemblies; and in those assemblies they could not execute, nor deliberate, nor even propose, without the Druids. In a word, they reigned; and, according to an observation of Dion Chrysostom, a British king, seated on his throne, in purple and splendor, was only an apparitor to those priests, a minister of their will.

On the introduction of Christianity, the power of the pagan priesthood began rapidly to decline; but on its adoption by Constantine, as the religion of the state, and the assumption of hierarchal authority by the see of Rome, the priest-

hood gradually assumed all the power and prerogatives of pagan times; and their despotism over the human mind unfortunately increased in proportion to the increasing ignorance of the age. The clergy then began strongly to insist that, by the law of God, their persons were so sacred that they could not, without a violation of that law, be convened before, and much less be punished by, any secular judge. Thus the canon or papal law laid it down as an indisputable axiom, that priests were to be honoured, and not judged; "*sacerdotes a regibus honorandi sunt, non judicandi.*" The Romish priests, according to their canon law, always pretended to have received a power of being superior to, and independent of, all civil authority. One of their canons refers to a decision of Constantine in their favour; which states, that when some petitions were brought to him, imploring the aid of his authority against certain of his bishops, accused of oppression and injustice, he caused the petitions to be burnt in their presence, dismissing them with this valediction: "*Ite, et inter vos causas vestras discutite, quia dignum non est ut nos judicemus deos.*" Thus, as *gods!* they claimed an exemption from civil law, when accused of "oppression and injustice." Princes (newly converted to Christianity, like Constantine,) also supported the monstrous pretensions of the priesthood, and granted them various privileges; as, among other things, exemption of their persons from criminal proceedings, in some cases capital, before secular judges; and this was the true original of the *privilegium clericale*, or benefit of clergy: which included, exemption of places consecrated to religious duties from criminal arrests. Originally, the benefit of clergy was held, that no man should be admitted to the privilege of clergy but such as had the *habitus et tonsuram clericalem*; but, in process of time, every one that could read were accounted clerks, and allowed the benefit of clerkship. At length the clergy, increasing in wealth, influence, and interest, assumed power as a right; and that which they obtained by the favour of princes and states at first, began to be claimed as their right, and that of the highest nature, *jure divino!* Thus by their canons and constitutions they procured vast extensions of those exemptions.

Although the clergy claimed an exemption from all secular jurisdiction, yet M. Paris tells us, that soon after William I. had conquered Harold, he subjected the bishoprics and abbeys, that held *per baroniam*, to be no longer free from

military service. For that purpose, he, in an arbitrary manner, registered how many soldiers every bishopric and abbey should provide, and send to him and his successors in time of war; and having placed these registers of ecclesiastical servitude in his treasury, those who were aggrieved departed out of the realm. — Soon after the Conquest, we find the clergy drinking at alehouses; wearing gay and coloured clothes; taking liberties even with the king; dining with the great; treated as laymen if appearing in arms; begging alms; leaving their profession to become knights, &c. Writs were sometimes issued by our kings, for calling into military service all the clergy between sixteen and sixty. Knighton says, that when the clergy of the North were summoned to march against the Scots, temp. Edward III., they assembled at Berwick, unshod themselves, uncovered their heads, and with swords and arrows at their thighs, and bows under their arms, marched in procession, singing hymns, services, &c. In 1386, Nicholas Lillington, Abbot of Westminster, though nearly seventy years of age, prepared himself, with two of his monks, to go armed to the sea-coast, to assist in repelling a threatened invasion by the French. The monks which he elected seem to have been those of the greatest stature; for one of them is described as being so extremely large, that when his armour was offered for sale afterwards, no person could be found of sufficient size to wear it.

Thus, in the Middle age, when Europe was immersed in the profoundest ignorance, did the papal priesthood engross to themselves all the most important offices of the state, whether clerical, political, military, or literary; without any counteracting power to resist their encroachments. They were the master spirits of the age; and were in every act the grand and conducting instruments of the state. They monopolized situations, political as well as ecclesiastical; they directed the helm of governments; they led armies into the field, and fought with the cross, and the sword, as occasion best fitted, and necessity best required. They, in every country, possessed the substance of power, while princes suffered their eyes to be dazzled by its mere phantom; they were wallowing amidst all the palpable enjoyments of royalty, while princes were, like the idols of the east, vainly clothed in purple and gold, without exciting, by their presence, one sensation of awe or apprehension; and while nobles were in abject poverty, and humiliated in

condition, emperors meekly knelt before them; kings silently submitted to the most derogatory chastisement; princes and peers were proud of performing the most menial offices. Such at one period were the characteristic features in the papal hierarchy; and its members were more easily enabled to pursue their most extraordinary career, in consequence of their wealth, which gave them power; and their monastical learning, which gave them ability to practise on the superstitious minds of their too credulous countrymen. The monasteries were the only schools of learning: so that that immense engine for the subversion of the human mind was entirely in the hands of the clergy, and they were particularly cautious in its management for the complete effectuation of their purposes. The conquering nations of barbarians imported into the milder climes of the south the same abject obedience, and superstitious reverence for their priesthood, as had characterised them in their native forests. Of this complying disposition, the ministers of religion took every possible advantage, especially as the blind credulity of the laity invited imposture; and their own exulting confidence infused into their minds the most daring impudence. Then superstition seized upon the minds of the too credulous people; the worship of saints besotted the already weakened understanding, and the veneration for relics fostered fanaticism. The purposes of the clergy were also furthered by the assumed inviolability of sanctuaries, the doctrine of purgatory, and the system of masses for the relief of souls. Thus fettered by superstition, the mind of the laity was shaped to the wishes of the priesthood; and riches of every description flowed from all quarters into their laps, which defied the power of repletion; until at length the abuses of hierarchal domination became so flagrant and notorious, as the intelligence of the age increased, that they could no longer be tolerated; and the Reformation at once annihilated the entire system of papal assumption.

PRIMPILUS, a Roman centurion, who presided over all the others, and enjoyed many distinguished advantages. He was the centurion of the right-hand order of the first Manipulus of the Triarii or Pilani in every legion. He had the honour of being admitted into the councils of war to which the tribunes were summoned. He gave the word of command by order of the general or tribunes. He made the troops march or halt ac-

cording to the orders he received. He had the care of the eagle, or chief standard of the legion, had it in his keeping, defended it in battle, and, when the army was to march, he was the person that took it up, and gave it to the standard-bearer. His stipend was very considerable: probably equal to a knight's estate. After he quitted his charge, he was reputed equal to members of the Equestrian order, and bore the title of *Primipilarius*; and, among other privileges enjoyed by such officers, most of the soldiers who died in the campaign left them their heirs. The *Primipilus*, besides this name, was distinguished with the titles of *Dux Legionis*, *Praefectus Legionis*, *Primus Centurionum*, and *Primus Centurio*.

PRIMITIE, among the ancients, the first-fruits of the earth, which were offered to the gods upon an altar in the form of a trivet. Not only the Jews, Egyptians, Greeks, and Romans, but, in short, all nations nearly, have agreed in consecrating the first-fruits to the Deity. — The first-fruits among the Jews were appointed by Moses to be offered unto God, not only of corn, but also of many other things, that the rest of the product might be sanctified into a blessing unto the owner. — Among the Hebrews there were two sorts of first-fruits. The first was offered in the name of the whole people, and consisted either of two loaves of bread, or of a sheaf of barley, gathered on the evening of the 15th of Nisan, and threshed in the court of the temple. This was cleansed and winnowed, then three pints of it were roasted, and pounded with incense and oil, and waved by the priest before the Lord towards the four winds; the priest then threw a handful into the fire, and kept the remainder for himself. This done, every man had liberty to reap and get in his harvest. The other kind of first-fruits consisted, as the Rabbins say, of a sixtieth part of each man's harvest, which every private person brought to the temple. These first-fruits consisted of wheat, barley, grapes, figs, apricots, olives, and dates. They were carried in procession by twenty-four persons, preceded by an ox for sacrifice, with gilt horns, and crowned with olive. Another sort of first-fruits was a portion of whatever was kneaded in a family for bread. This was set apart, and given to the priest or Levite of the place. If there was no priest or Levite, it was consumed in the oven. These offerings made a considerable part of the revenues of the Jewish priesthood. — The Egyptians used

to offer the first corn that was cut, to howl about the sheaves, and to invoke Isis, at whose solemnities they used to carry baskets of wheat and barley in procession. — The Greeks called their *Primitiae* *Απαρχαι*; and the Athenians worshipped their deities with the first ripe corn. The Hyperborei presented the choicest of their first-fruits to Apollo Delius, by the hands of virgins of the best character. The Romans offered their first-fruits to Janus, &c. — In the Middle age, the first-fruits were the profits of every benefice for one year, originally intended for the pope's benefit. These were given, in the first instance, to the pope throughout all Christendom; and were first claimed by him in England of such foreigners as he bestowed benefices on here by way of provision. Afterwards, they were demanded of the clerks of all spiritual patrons, and at length of all other clerks on their admission to benefices. But on throwing off the pope's supremacy, in the reign of Hen. VIII., they were translated to and vested in the king.

PRIMUM MOBILE, according to the astronomy of the ancients, the ninth sphere, which included both the firmament or heaven of the fixed stars, and all the spheres of the planets, and hurried them round from east to west once in twenty-four hours on the poles of the world.

PRINCIPES, a name given to one of the four grand divisions of the Roman infantry. The *Principes* were generally men of the greatest vigour, and of a middle age, who, probably, before the institution of the *Hastati*, used to begin the fight; and from this circumstance, perhaps, they derived their name. The other three bodies were the *Velites*, *Hastati*, and *Triarii*.

PRINCIPIA, a spot of ground, about 100 feet in length, included between the two partitions of the Roman camp, in which were erected altars and statues of the gods, and in which, perhaps, were lodged the chief ensigns altogether, such as the standards and the insignia.

PRINTING. Although this useful art may be considered a modern invention so far as its extensive adaptation to the purposes of literature is concerned, yet we learn for certainty that in China it was known, at least block-printing, for ages before its introduction into the western world. We have also just reason to conclude (from the exclamation of Job respecting printing, and the remains of terra-cotta bricks found on the site of ancient Babylon, stamped or im-

printed with Persepolitan characters,) that the art was known in the most distant periods of antiquity; and it only excites our astonishment, that the Greeks and Romans should have remained in ignorance of so useful an invention. The editor, feeling deeply interested in the subject, has minutely examined the ancient Chaldean bricks now deposited in the British Museum; and whatever difficulty there may be in deciphering the inscriptions, the workmanship, or manner of imprinting them, conveys to his mind the interesting fact, that the ancient Babylonians had some knowledge of the art of printing; and that the types, or characters, with which these bricks were unquestionably imprinted, were moveable, and arranged in linear order, according to the reading or sense intended, in a kind of frame or stamper, not unlike the modern Chinese block, or square page of modern printers; and that, moreover, these moveable types were just as well calculated for producing coloured impressions on papyrus, or other similar material, as upon soft clay or other yielding substance; thus verifying the exclamation of Job: "Oh that my words were written! oh that they were printed in a book!" The inscriptions on the Babylonian bricks appear in vertical columns divided by lines; the characters that occupy the spaces between the lines are by some termed arrow-headed—by others, javelin-headed—by the French, caractères à cloux, or nail-headed. Dr. Hagar, a celebrated orientalist, who in 1801 was appointed by the French government to superintend the publication of a Chinese Dictionary at Paris, remarks, "that the spaces between the characters, as well as the proportions of the characters themselves, vary in bricks not impressed with the same stamp;" which strongly authorises the presumption that a system of characters was employed in these impressions, and that they were not symbolical representations of particular subjects. — Whether the introduction of printing into Europe was derived by some means from the eastern nations; whether it originated from the engravings of the Roman signets; or whether it was an accidental discovery, entirely new to the parties who first carried the art into operation, must be for ever unknown. It would, moreover, be useless to expatiate upon every rude gradation which printing may have made in its progress since the first invention of letters, and previous to its application to the making of books: we shall, however, mention one vestige of antiquity found

near Rome, which, from the principle it includes, is very worthy of observation, and is an evidence of the early application of letters to the purpose of stamping inscriptions. It is a metallic signet, or stamp, now in the British Museum, engraved in such a way as to be capable of producing an effect, by impression, similar to that of printing types of the present day; inasmuch as all the letters are in relief, as well as the border or rim. The metal on which the inscription is cut is brass; and its appearance indicates great antiquity. The face is about two inches long, by about four-fifths of an inch wide. To the back of it is attached a ring, apparently for the purpose of its being worn, or to serve as a handle. The inscription is comprised in two lines, the letters of which are Roman capitals of good proportion, though not spaced or divided so as to give proper distinction to the several parts of the inscription which is reversed, and would give, in its impression, nearly as follows, "CICÆCILII HERMIÆ.S.N." which as we should print it, in the modern way, would stand thus: "C. I. CÆCILII HERMIÆ SIGNUM." Caius Julius Cæcilius Hermias might have been a functionary of some Roman office; or perhaps a private steward who used the signet to save himself the trouble of writing. Its formation, and the ring attached to it, fully authorise the belief that it was designed for stamping or printing the signature it contains, upon parchment, or some other flexible substance, as it is not at all calculated for making an impression upon lead or any kind of metal. It is observed, in the description given of this signet in the Philosophical Transactions, "that as the rim and letters are all exactly of the same height, and as the field of it, or that part which has been cut away, is very rough and uneven in its depth, this curious stamp has evidently been used for making an impression in ink on some even surface, and not for being impressed into wax, or any other soft substance: for, had it been intended for the latter purpose, the field would certainly have been rendered as smooth and even as possible." The first use of printing, among the later ages, was by wooden blocks in this very manner; and it was not till long after this invention that we learned the way of using separate types for the letters; and these were then called *typi mobiles*, in opposition to the blocks, where the whole page was contained together, which were called *typi fixi*. This signet is truly and properly one of those *typi fixi*, and prints off its

impression on paper with our modern printer's ink, as well as any set of letters cut in this manner can be expected to perform. This seems, therefore, the most ancient sample of European printing of which we know; for, by the appearance of the metal, it seems to be of the Higher Empire. It is plain, by this stamp, that the very essence of printing was known to the Romans; for they had nothing to do but to have made a stamp, with lines three or four times as long, and containing twenty lines instead of two, to have formed a frame of types that would have printed a whole page. Thus it appears that, previous to the invention of books, recourse was had in the earliest times to a species of printing, of extraordinary durability, for the purpose of commemorating those things which it was most desirable should be known and recollected. — From what can be now learnt of the subject, it appears that the discovery of the European mode of printing is claimed by three continental cities, Haarlem, Mentz, and Strasbourg. The good people of Haarlem (who seem to have gained most credit) assert, on the authority of one Junius, that Laurentius, the son of the custos of the cathedral in that city, is the man we are to consider as the spring and source of the great art. He relates that Laurentius, about 1430, walking in a wood near Haarlem, began at first to cut letters upon the rind of a beech tree; which, for fancy's sake, being impressed on paper, he printed one or two lines, as a specimen for his grandchildren to follow. This having happily succeeded, he meditated greater things; and with his son-in-law, Peter, invented a more glutinous writing ink than that heretofore used, and then formed whole pages of wood, and cut letters upon them. Junius says he had seen (1588) some specimens of the printing by these blocks, in a work entitled '*Speculum nostræ Salutis*,' printed only on one side of the paper, with the backs of the leaves pasted together, that they might not by their nakedness betray their deformity. These beechen pages or tables he afterwards exchanged for leaden ones, and these again for a mixture of tin and lead, as a less flexible and more durable substance; of the remains of which types, when the letters were worn away, those old wine pots were cast, which are to this hour preserved in a house at Haarlem that belonged to the great-grandson of Laurentius, a man of great respectability. The art was soon generally talked of, admirers increased, and the inventor found himself able to employ a great number of hands

on the first display of his discovery. Among the workmen he engaged was one John Faust, who, notwithstanding he was bound by oath not to reveal the secret, had no sooner learned the method of joining the letters, and casting the types, than on Christmas eve, 1439, he seized the whole *matériel* of his master's shop, and with one accomplice fled to Amsterdam, thence to Cologne, and at last settled at Mentz. Here he remained in security, and, with his purloined tools, printed the '*Doctrinale*' of Alexander Galius, and the '*Tracts*' of Peter of Spain. Laurentius had now, instead of cutting into the tablets, cast the letters by themselves, and placed them, by means of ligatures, on the page. A workman, named Geinsfleisch, also stole some of the type, and settled at Mentz, which accounts for the claim of that city. He was assisted there by one Fust, a wealthy person, who, together with John Meidenbachius, had a share in the business; and in 1444 they were joined by Gutenberg from Strasbourg, who had gained all his information from Laurentius' men, thus at once shewing that his city had no claim to originality. This party soon invented the cut metal types; and in 1450 the first edition of the Bible came forth, having been nearly eight years in the completion. Soon after, Peter Schœffer rendered the art comparatively perfect, by finding out a mode of casting the letters in moulds or matrices, thus saving the labour of cutting them out of the solid metal; for which discovery Fust gave him his daughter in marriage. All the parties connected with these printers were sworn to secrecy; but the sacking of Mentz, like the confusion of tongues at Babel, spread the art over the whole continent. The first book printed with the improved type was '*Durandi Rationale*,' in 1459; at which time, however, it seems they had only cast letters of a certain size, the larger ones being cut. Vellum, too, was more printed on than paper at first; but about 1470 the latter came into general use. From this period the art made a rapid progress in the principal towns of Europe. In 1490 it reached Constantinople; and by the middle of the next century it had extended to Africa and America. Italy first printed in Greek characters; and the earliest specimen is in Lactantius, which appeared in 1465. The first whole book in Greek is the grammar of Constantine Lascaris, at Milan, 4to, 1470. Hebrew was printed as early as 1477; Arabic and Chaldaic appeared in 1616; Samaritan, Syriac, Coptic, &c. in 1636. — With respect

to England, it was a constant opinion, delivered down by our historians, that the art of printing was first practised by William Caxton, a mercer and citizen of London, who, by his travels, informed himself of the process, and established a press soon after 1471. The first book which he printed in England was the 'Game of Chess,' in 1474; but a book has been discovered bearing the date of 1468, printed at Oxford, and now deposited in the public library at Cambridge, which has robbed Caxton of a glory he had long possessed; and Oxford has ever since carried the honour of the first press. It appears, from an ancient record in Lambeth Palace, that Henry VI. sent Mr. Tournour, his master of the robes, with Mr. Caxton to Haarlem, to induce one of Gutenberg's men secretly to come to England. One Corsellis was at length bribed, and conveyed from Holland forthwith to Oxford, where a military guard was put over him, that he might not effect his escape before he had fulfilled his agreement. Thus printing began at Oxford: and this before there was either press or printer in France, Spain, Italy, or Germany, save in the city of Mentz. The king then set up a press at St. Albans, and another at Westminster; his Majesty himself having the emoluments arising from all the books in the kingdom printed. In the latter press, it seems, Mr. Caxton was engaged. — Before 1465 the uniform character was the old Gothic or German, whence our Black Letter was formed; but in that year an edition of Lactantius was published in a kind of semi-Gothic, of great elegance for that day, and approaching nearly to the present Roman type; which last was first used at Rome in 1467. Of this Gothic character Caxton had three founts; the first rude, which he used in 1474; another something better; and a third cut about the year 1488. Besides these, he had two founts of *English* or *pica*, the latter and best of which were cut about 1482; one of *double pica*, good, which first appeared in 1490; and one of *long primer*; at least agreeing with the kinds which have been since called by these names. All these resembled the character called Monkish English, and they nearly assimilated to the prototypes used by the first printers in Germany. Wynkin de Worde is said to have first brought into England the use of round Roman letters. Towards 1500, Aldus invented the *Italic* character; but especially distinguished himself by the beauty of his Greek works; for, previously to his time, it was a common practice to mix up all such English letters

with the type, as were similar to the characters of that language.

PRIORS, in convents, &c., the next in dignity to the Abbots. There was a Lord Prior of St. John's of Jerusalem. (See ABBOTS.) — Alien Priors were certain religious men, born in France and Normandy, governors of religious houses erected for foreigners in England. They were suppressed by Henry V.; and afterwards their livings were given to other monasteries and houses of learning, and especially towards the erecting of those two famous colleges, called the King's Colleges at Cambridge and Eton. — 2 *Inst.* 584.

PRISCILLIANISTS, a sect of heretics, who sprang up in Spain in the fourth century. They were a branch of the Manichees. Priscillian, their founder, was condemned in a council at Saragossa.

PROBOLIMUM, a kind of spear made use of by the Romans in hunting the wild boar.

PROBULEUMA, προβουλευμα, among the Athenians, was a decree or vote of the Areopagus, or senate of Athens. This decree could not have the force of law for more than a year, unless it was propounded to and ratified by an assembly of the people, because the senators laid down their commissions at the end of the year, as did also the other magistrates.

PROCESSIONS, RELIGIOUS. Among the early Romans it was a general custom, when the empire was distressed, or some victory obtained, to order solemn processions, for several days together, to be made to the temples, to beg the favour of or return thanks to their gods. The Jews also went in procession to the temple to offer up prayers. The primitive Christians, in the same manner, visited the tombs of the martyrs. The first processions among the Christians mentioned by the ecclesiastical writers, with the clergy at the head of them, are those set on foot at Constantinople by St. Chrysostom, to oppose the resembling appearance of the Arians, who being forced to hold their assemblies without the town, went thither night and morning singing anthems. St. Chrysostom, to prevent their perverting the Catholics, set up counter-processions, at which they sang prayers in the night, and carried crosses with flambeaux upon them. Hence the custom came to the Latins. The custom of the church of Rome, from the time of Gregory the Great, has been for the clergy and people to go in procession from one church to another, singing prayers and litanies; and when they came to the church designed, they sang the

service of the day, and mass. After Berengarius had declared war against transubstantiation, and the worshipping the Eucharist, it was made a particular part of religion in the church of Rome, to carry the consecrated elements triumphantly in procession. This custom began in the 14th century, and after the reformation and opposition of the Lutherans and Calvinists, was carried to a higher solemnity and degree of adoration.

PROCESTRIA, among the Romans, a kind of buildings adjoining to winter quarters or standing camps, where sutlers, strangers, traders, &c. resided; for they were not allowed to mix with the soldiers, unless when the enemy was near.

PROCHARISTERIA, (Προχαριστήρια), a solemn sacrifice offered yearly to Minerva by the Athenian magistrates, when the spring began to make its appearance.

PROCONSULS, amongst the Romans, the chief provincial officers, who may be divided into four kinds: 1. Such as being consuls, had their office prolonged beyond the legal time. 2. Such as being in a private station before, were invested with this honour, either for the government of the provinces, or the command in war. 3. Such as immediately, upon the expiration of their consulships, went proconsuls into the provinces, in the time of the commonwealth. 4. Such governors, as in the times of the empire were sent into those provinces which fell to the people's share. The third kind more properly enjoyed the name and dignity of proconsuls, being a magistrate sent to govern a province with a consular and extraordinary power. The proconsuls were not chosen in the assemblies of the people, but they cast lots for one of the two consular provinces, and took the government of that which fell to them, where they administered justice, and commanded the army that was in that province. The first proconsul mentioned by Livy, was T. Quinctius, A. R. 290. But he seems to have been appointed for the time. The first to whom the consular power was prolonged, was Publius. The name of proprætor was also given to a person whom a general left to command the army in his absence. The names of consul and proconsul, prætor and proprætor, are sometimes confounded: and we find all governors of provinces called by the general name of proconsules, as of presides. The command of consul was prolonged, and proconsuls occasionally appointed by the comitia tributa, except in the case of Scipio, who was sent

as proconsul into Spain by the comitia centuriata. But after the empire was extended, and various countries reduced to the form of provinces, magistrates were regularly sent from Rome to govern them, according to the Sempronian law, without any new appointment of the people. Only military command was conferred on them by the comitia curiata. A certain number of lieutenants was assigned to each proconsul and proprætor, who were appointed usually by the senate, or with the permission of the senate by the proconsul himself, who was then said "aliquem sibi legare," or very rarely by an order of the people. The number of lieutenants was different, according to the rank of the governor, or the extent of the province. Thus Cicero in Cilicia had four, Cæsar in Gaul ten, and Pompey in Asia fifteen. The least number seems to have been three; Quintus, the brother of Cicero, had no more in Asia Minor. A proconsul set out for his province with great pomp. Having offered up vows in the capitol, dressed in his military robe, with twelve lictors going before him, carrying the fasces and secures, and with the other ensigns of command, he went out of the city with all his retinue.—A proconsul in his province had both judicial authority and military command. He administered justice much in the same way with the prætor at Rome, according to the laws which had been prescribed to the province when first subdued, or according to the regulations which had afterwards been made concerning it by the senate or people at Rome; or finally according to his own edicts, which he published in the province concerning every thing of importance. The proconsul held assizes or courts of justice, in the principal cities of the province, so that he might go round the whole province in a year. He himself judged in all public and important causes; but matters of less consequence he referred to his quæstor or lieutenants, and also to others. If a proconsul behaved well, he received the highest honours, as statues, temples, brazen horses, &c., which, through flattery, used indeed to be erected of course to all governors, though ever so corrupt and oppressive. If a governor did not behave well, he might afterwards be brought to his trial—1. for extortion, if he had made unjust exactions, or had even received presents—2. for peculation, if he had embezzled the public money—and, 3. for what was called *crimen majestatis*, if he had betrayed his army or province to the enemy, or led the army out of the province, and made war on

any prince or state without the order of the people, or the decree of the senate. When a proconsul returned to Rome, he entered the city as a private person, unless he claimed a triumph; in which case he did not enter the city, but gave an account of his exploits to the senate assembled in the temple of Bellona, or in some other temple without the city.

PROCUBITÖRES, among the Romans, a name given to that division of their infantry called Velites; because, when the enemy was near, they always formed the out-guard. They were also called "the forlorn hope," because they were most exposed to danger.

PROCURATIÖNES, in the Middle age, certain sums of money which parish-priests paid yearly to the bishop or archdeacon, "ratione Visitationis." They were anciently paid in necessary provisions for the visitor and his attendants; but afterwards turned into money. Complaints were often made of the excessive charges of the Procurations, which were prohibited by several councils and bulls; that of Clement the Fourth is very particular, wherein mention is made that the archdeacon of Richmond, visiting the diocese, travelled with one hundred and three horses, twenty-one dogs, and three hawks, to the great oppression of religious houses, &c.

PROCURATÖRES, under the Roman emperors, were officers sent into the provinces to regulate the public revenue, receive it, and dispose of it as the emperor directed. Such an officer was Pontius Pilate in Judea; but, because the Jews were looked upon as a rebellious people, besides his authority over the revenue he was invested with all the power of a proconsul, even a power of life and death. These officers were generally distinguished by the name of Procuratores Cæsaris. — In the Roman courts of judicature, Procuratores were properly such lawyers as assisted the plaintiff in proving, or the defendant in clearing himself, from the matter of fact alleged. They are often confounded with the advocate.

PRODICOES, a title given by the Lacedæmonians to the guardians of their kings.

PRODIGALS. Among the Grecians, those who had wasted their patrimony, forfeited their right of being buried in their father's sepulchres; and their bodies, if they died in debt, became the property of their creditors, and might be by them withheld from burial till satisfaction was made. By a decree of the emperor Adrian, prodigals, if they had squandered

away their estates, were to be publicly whipped in the midst of the amphitheatre, and then dismissed, to go where they pleased. Before this decree, those who had spent their fortunes by their extravagance, and contracted debts which they were not capable of discharging, either became their creditor's slaves, or lost all their goods, or were obliged to sell themselves.

PRÆDRI, (from προδρα the principal seat), certain Athenian magistrates, so called from the first places which they had in the assemblies. Whilst the tribes of Athens were no more than ten, the Prædri were nine in number, being appointed by lots out of the nine tribes, which, at that time, were exempted from being Prytanes. Their business was to propose to the people the things that were to be deliberated upon, and determine in that meeting, at the end of which their offices expired. For the greater security of the laws and the commonwealth from the attempts of ambitious and designing men, it was customary for the Nomophylaces, in all assemblies, to sit with the Prædri, to prevent the people from decreeing any thing contrary to the public interest. By another law it was likewise provided, that in every assembly one of the tribes should be appointed by lot to preside at the suggestum, to defend the commonwealth, viz., by preventing the orators, and others, from proposing any thing inconsistent with the received laws, or destructive of the peace and welfare of the city. The president of the assembly was chosen by lot out of the Prædri; his office seems chiefly to have consisted in granting the people liberty to give their voices, which they were not permitted to do till he had given the signal. If the people were remiss in coming to the assemblies, the magistrates used their utmost endeavours to compel them; they shut up all the gates, that only excepted through which they were to pass to the assembly; they took care that all the vendibles should be carried out of the market, that there might be nothing to divert them from appearing; and, if this was not sufficient, the logistæ, whose business it was, took a cord dyed with vermillion, with which they detached two persons into the market, where one of them standing on one side, and another on that which was opposite, pursued all that they found there, and marked with the cord as many as they caught, all of whom had a fine set upon them. Lastly, for the encouragement of the commonalty to frequent the assemblies, it was decreed, at the instance of

Callistratus, that an obolus should be given out of the exchequer to all such as came early to the place appointed for the assembly. This was afterwards increased to three oboli, at the instance of Agyrrius. The expectation of this reward drew many of the poorer sort, who would otherwise have absented themselves. They who came late to the assembly received nothing. If boisterous and tempestuous weather, or a sudden storm, or earthquake happened, or any inauspicious omen appeared, the assembly was immediately adjourned; but if all things continued in their usual course, they proceeded to business.

PROFESTI DIES, among the Romans, those days allotted for the civil business of men. They were divided into Fasti, Comitiales, Comperendini, Stati, and Præliares.

PROGYNASMATA, certain preparatory exercises performed by all those who offered themselves to contend in the Olympic games.

PROLETARIJ, (from *proles* offspring), one of the two subdivisions of the sixth class of Roman people. They were so poor, that they could contribute but very little to the necessities of the state by way of taxes; it was therefore intended that they should stock the commonwealth with men; and by their procreative faculties labour at once to promote both the strength and population of their country. The other subdivision of the sixth class was called *capite censi*, because they marshalled rather by their heads than their estates.

PROLOGIA, a festival celebrated in Laconia before the gathering of the fruits.

PROMACHIA, a festival in which the Lacedæmonians crowned themselves with reeds.

PROMETHEA, an Athenian festival in honour of Prometheus. It was celebrated with torch-races, in memory of his having first taught men the use of fire.

PROPHETS. Among the Jews, schools or academies of prophets were erected, about the time of Samuel, where young people were instructed in religion, the better to qualify them for the reception of the prophetic spirit. Here the scholars sat at their master's feet, and received prophecies from his mouth. The students were called Sons of the Prophets, and had some venerable prophet as their president. The principal of these academies were at Bethel, Jericho, and Gilgal; there were some also in Judah, particularly at Jerusalem, within the second

wall of the city. The prophetic spirit being very common, the Sanhedrim, to prevent impostors, used this method of trial. If a prophet prophesied good, and it came not to pass, he was condemned. If an undoubted prophet gave him testimony, he was received as true. If he prophesied evil, and the evil did not come to pass, his credit was not hurt, because God is merciful, and might withhold his threatened judgments, as in the case of Hezekiah and of Nineveh. The diet, the dress, and the dwellings of prophets were generally simple and mean. We have in the Old Testament the writings of sixteen prophets, four of whom were called the Greater, and twelve the Lesser. The greater prophets are,—Isaiah, Jeremiah, Ezekiel, and Daniel. The lesser prophets are,—Hosea, Joel, Amos, Obadiah, Micah, Joshua, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

PROPTIATORY, the Mercy-seat, or covering of the Ark of the Covenant. This covering was of gold, and at its two ends were fixed two cherubims of the same metal, which, by their wings extending forwards, seemed to form a throne for the Majesty of God, who in Scripture is represented as sitting between the cherubims; and the ark itself was as it were his footstool. It was from hence that God gave his oracles to Moses, or to the priest that consulted him.

PRÆTOR, among the Romans, a magistrate who had all the authority of a Prætor, and the same ensigns of honour. In the early times of the commonwealth, those Prætors who had the command of provinces, and continued in power beyond the time fixed for the continuance of the prætorship, assumed the name of Proprietors, though their authority remained the same as before. About the year of Rome 604, the Prætors elect began to divide the Prætorian provinces by lot, as the consuls did the consular; and at the expiration of their offices retired to their respective governments, under the title of Proprietors. Their creation, their entrance on their governments, and the whole course of their administration, were exactly similar to those of proconsuls. They had six lictors, and the same number of fasces. In the time of Augustus, the Proprietors got the preference of the proconsuls in respect of power, being invested with military command, and continuing in office during the emperor's pleasure.

PROQUÆTOR, among the Romans, the Quæstor's lieutenant, or the person who performed his office for him. The Pro-

quæstor was not deputed by the senate, and was seldom appointed except when a Quæstor died, or came from his province to Rome before a successor was chosen in his stead.

PROSCENIUM, in the Grecian and Roman theatres, the stage or place before the scene, where the pulpitum stood, into which the actors came from behind the scenes to perform.

PROSCRIPTION, among the Greeks and Romans, a punishment for political offences, which had some analogy to our outlawry. Among the Greeks it was usual to set a price upon the heads of enemies and malefactors that were not in their power, and to encourage their destruction by publishing a reward for such service by the common crier, and sometimes by engraving it upon public pillars, &c. Among the Romans, the names of the proscripti, or persons suffering under proscription, were fixed up in tablets at the forum, to the end that they might be brought to justice; a reward being proposed to those that took them, and a punishment to those that concealed them. It was not positive banishment, but it was compelling persons to become exiles, by way of securing themselves from worse consequences. Sylla proscribed 2000 knights and senators at once. If proscribed persons did not appear, their estates were confiscated, on a presumption of their guilt. There were other kinds of proscriptions among the Romans, connected with law-suits, &c.; for instance, if a person, sued in action of debt, absconded or refused to appear, the plaintiff applied to the prætor or chief justice, and procured an order to summon him to court, which was affixed in the presence of several of his neighbours, upon the absconding person's house; and if he still refused to appear, either by himself or his proxy, the prætor ordered an execution against his goods. If he still refused to appear, the goods were to be delivered to the plaintiff, who offered them to sale at the end of thirty days. The Cornelian law mentions a proscription that forfeited the lands of the proscribed or out-lawed person to the government. In this latter case the names of the parties and crime were engraved on brass or marble, &c., and set up in the public market-place, &c.

PROSELYTES, (*προσερχομαι*, or *προσελθαι*, to come to,) among the Jews, those individuals who were not of the natural posterity of Abraham, but leaving the idolatrous worship of their country, joined themselves to the people of Israel. There were two kinds of prose-

lytes, the proselytes of righteousness and the strangers, and the strangers within the gate: the former being complete Jews, united to their church and nation. Before a heathen could be admitted a proselyte, he was examined before three magistrates, instructed in the Jewish religion, and made a solemn profession of his faith, and of his obedience to the Jewish law. The proselytes were first circumcised, then being baptized by the immersion of the whole body in water, they offered a sacrifice before three respectable witnesses. The concessions required of the strangers that dwelt in Israel were, that they should not practise idolatry, nor worship any but the true God of Israel: that they should not blaspheme God; and that they should keep the Jewish Sabbath. Women proselytes were admitted by baptism only. Boys under twelve, and girls under thirteen years of age, could not become proselytes without the consent of parents, or, in case of their obstinate refusal, the concurrence of the officers of justice. After admission, an oblation of two turtles or pigeons was required. The rabbins tell us that the proselytes of justice received from heaven a new soul, and a new substantial form.

PROSEUCHÆ, (from *προσευχη* prayer,) oratories, or places of worship among the Jews, supposed to have been nearly the same as their synagogues; only the synagogues were covered places, and originally in the cities; whereas the proseuchæ were out of the cities, upon the banks of rivers, &c. and had no covering, except perhaps the shade of some trees, or a few covered galleries. The proseuchæ, that they might be favourable to serious thought and supplication, were situated in retired places, in fields, or by rivers. They were not, as the synagogues, designed for social prayer, but every one prayed for himself.

PROTATÊS, (from *προστατης*,) among the Athenians, any patron to whose protection sojourners committed themselves, and in whose name they transacted business. He was allowed to demand several services of them, in which if they failed, or neglected to choose a patron, an action was brought before the polemarch, and on conviction their goods were confiscated.

PROTÆSIS, in the ancient drama, the first part of a comic and tragic piece; wherein the several persons at the play were shewn, their characters and manners intimated, and the action which is to make the subject of the piece proposed and entered upon. The ancient protasis might extend as far as our two first acts.

Where the protasis ended the epitasis commenced.

PROTHESIS, among the Greeks, the ceremony of laying out the dead near the door, till the time of their interment, with their feet outwards, on which account the Romans called them *positi*. The ceremony was called by the Latins *collocatio*.

PROTO-FORESTARIUS, in the feudal ages, an officer whom our ancient kings made chief of Windsor Forest, to hear all causes; a kind of lord chief justice in Eyre.—*Camd. Brit.*

PROTRYGIA, a Grecian festival in honour of Bacchus.

PRYK, in the feudal ages, a kind of service or tenure; and according to Blount signified an old-fashioned spur, with one point only, which the tenant, holding land by this tenure, was to find for the king: "per servitium inveniendi unum equum, unum saccum, et unum pryk in guerra Walliæ," 1 R. II. In the time of Hen. VIII. light horsemen in war were called prickers, because they used such spurs or pryks, to make their horses go with speed.

PRYTANEUM, and **PRYTANES**, (from *πρυτανεύω* to administer justice). The Prytaneum was a large building at Athens, where the council of the Prytanes assembled, and where those who had rendered signal service to the commonwealth were maintained at the public charge. This court was of great importance at Athens, and comprehended the administration of justice, the distribution of provisions, the general police of the state, and the particular police of the city, conclusion and proclamation of peace, declaration of war, nomination of guardians and trustees for minors, and all those for whose weakness the law had provided such superintendants. In short, a discussion of all those affairs, which, after they had been prepared in lower courts, came under the jurisdiction of the council. The title of the officers of this tribunal was Prytanes. Their administration was thought so sage and useful to the republic, and so highly esteemed by the Athenians, that the term Prytanes was used by their poets, in later times, to signify men of eminent genius. Solon divided the people who composed the republic of Athens into four tribes, which comprehended those who lived within the walls of the city, and those who left it, to dwell in little towns and villages. From each of these four tribes, two hundred citizens were chosen; from among whom a hundred of each tribe were again chosen by a new election. These four hundred formed the Prytanes of a

year, and were appointed to different offices, according to the different administration assigned them. Those were declared incapable of being admitted among the Prytanes, who had wasted their patrimony by an extravagant and licentious manner of living, and had thus lowered themselves to the class of the prodigal. They were likewise not admitted, who were debtors to the public treasury, and had not furnished their contingent to the necessities of the state. Those sons who had been notoriously disobedient to their parents, were not allowed to be candidates at these elections. After the report of the lexarchi on the lives and manners of those who were elected, they took oath to discharge their trust with care and fidelity, to judge and to govern according to the laws, and not to put any man in irons, who could bring evidence to prove that he was not a disturber of the public peace, nor suspected of treason, nor a fraudulent debtor to the state. As the number of citizens and little towns increased in proportion, this occasioned a division of the people into ten tribes by Clisthenes, from each of which only a hundred citizens were taken, fifty of whom entered into office for the current year, and composed the senate of five hundred. The other fifty waited to fill vacant places, or to be appointed members of the senate at the next election. Those foreigners who had been honoured with the freedom of Athens, were admissible to the dignity of Prytanes. To prevent all pre-eminence among the tribes of a state, the tranquillity of which depended on its equality, the oldest men of each tribe assembled to assist at a lottery, which left to the choice of Providence the rank of the ten Prytanes. They governed successively for thirty-five or thirty-six days, viz. those to whom the first places had fallen by lot, thirty-six days; and the others thirty-five; to complete the number of days in the lunar year. The individuals who had any appeal to make to the Prytanes, applied to one of the officers of their tribe, to obtain an audience before those who were in office. Four general assemblies were held during the interval of Prytanea, viz. on the eleventh, the twentieth, the thirtieth, and the thirty-third day. These regular assemblies were called *kyriæ ecclesiæ*. These days of assembly were indicated by a calendar; and the days of vacation were called *aphetoi*. The heralds went through the city at three different times on the days of the general assembly, to summon the members, under pain of a fine to those who should be absent, which was exacted

with rigour. The shops were shut, and the *lexiarchi* hastened to the assembly those who were dilatory. *Athenæus* has preserved a fragment of *Hermias*, in his second book on *Grynæan Apollo*, where we have a particular account of the entertainments of the *Prytaneum* on public festivals at *Naucatis*, a city of Egypt. The *Prytanes* (says he) came to those entertainments in white robes, which in his time were called *prytanics*. Each having taken his place on the couches round the table, invoked heaven on his knees, in a prayer of an established form, which the herald pronounced aloud, making libations at the same time. Each person then drank two *cotyla* of wine. The priests of *Pythian Apollo* received a double portion of every thing that was served. A flat loaf was served up like one of our cakes, and upon it a slice of common bread, a piece of pork, a dish of *bouilli*, or pulse of the season, eggs, a slice of cheese, dry figs, a cake and a crown. To be admitted to the repasts of the *Prytaneum*, when the *Prytanes* were not in the exercise of their office, was a singular honour. It was only granted in acknowledgment of important services done to the republic. It was likewise granted to orphans whose fathers had died in the service of the state; and those orphans became the wards of that sage council. The Athenians, in early times, conferred public distinctions with great reserve; the honour of being admitted to the table of the *Prytanes* was only granted for very signal services. From the high esteem which the illustrious patriotism and genius of *Demosthenes* had justly obtained, his statue was erected at the public expense in the *Prytaneum*; and the honour of sitting at the table of the *Prytanes* was granted to his eldest son, and to the eldest son from him in lineal succession. We are told by *Calisthenes* in *Plutarch*, that *Policritè*, the grand daughter of *Aristides*, in consideration of the merit of her illustrious grandfather, was put on the footing of a *Prytanean* pensioner, and received three *oboli* a-day for her maintenance; as, on account of the exclusion of her sex, she could not be admitted to the table of the *Prytanes*. The ambassadors of the republic, the day on which they gave a satisfactory account of their negotiations, were entertained in the *Prytaneum*. Foreign ambassadors were likewise admitted there on the day of their audience, who came from princes or states, in alliance with or friends of the Athenian commonwealth. The number of citizens having, in process of time, considerably increased, to the ten old

tribes were added the two tribes, *Antigonis* and *Demetrias*. The number of the *Prytanes*, which had been five hundred, was augmented to six hundred; and the duration of the *Prytaneæ* was reduced to thirty days. On the supernumerary days, which completed the solar year, the *Prytanes* gave account of their administration, and rewards were adjudged to those who, in the exercise of their office, had deserved well of the republic.

PRYTANIDES, were old women amongst the Greeks, to whom the sacred fire of *Vesta* was committed. These women were required to be widows, as those who watched the vestal fire at Rome were to be virgins.

PRYTARIEA, a court of judicature at Athens which had cognizance of murders committed by things without life or sense, as stones, iron, timber, &c., which, if they caused a man's death by accident, or by the direction of an unknown hand, or of a person that had escaped, had judgment passed upon them in this place, and were ordained to be cast out of the territories of Athens. This court was as ancient as *Erectheus*, and the first thing that was brought to trial in it was an axe, where-with one of Jupiter's priests killed an ox (an animal counted very sacred in those days) that had eaten one of the consecrated cakes, and as soon as the fact was committed, secured himself by flight. This place was also the common hall in which public entertainments were made; and the sacred lamp that burned with a perpetual fire, which was attended to by widows, who having passed the age of marriage, were devoted to the mother of the gods.

PSALTERY, a stringed instrument used amongst the ancient Jews, who called it *nabel* or *nablum*. According to *Arnobius*, this instrument was played with a plectrum. *Burney* gives us the upright psaltery, in form partly a lyre, partly a harp. It was a kind of square dulcimer, sometimes touched with the naked finger, sometimes with quills.

PSEPHI, a name given to several things made use of by the Greeks in giving their suffrages, and in their computations, as small stones, shells, beans, &c. The *psephi* in calculations were all of the same colour; but in suffrages, part of them were white, and part black. The *Psephi* amongst the Romans were called *calculi* and *tabellæ*, viz. tablets. The *psephi* used at public games are frequently called *calculi athletici*. They were marked with figures, and used thus: Suppose twenty *athletæ* ready to engage, twenty *calculi* were thrown into a silver

urn, every two of which were marked with the same numerical figures from 1 to 10. Upon drawing, those who got the same numbers were to engage together. Hence the combatants were called Homogrammi.

PSEPHISM, the name of a decree made by the Athenian senate and state, the tribe *Æantes* being Prytanes, Cleogenes clerk, Boethus chief president, and Demophantes its engrosser. The date of this decree was from the election of the senate of five hundred, and ran thus: "If any one meditates the ruin of the commonwealth, or continues to bear any office after its subversion, let that man be considered as an enemy to the state, and dispatched out of the way; let all his goods, save a tenth to Minerva, be exposed to sale; and he that kills him and all his assistants shall be blameless herein, and free from the guilt of his death. All the Athenians likewise in their several tribes are obliged by oath to attempt the killing of that man, who shall appear in the least to countenance the crimes herein denounced."

PSILOCTHARISTA, among the ancients, was one who played on the *cithara* without singing in concert to it.

PSYCHOMANCY, a species of necromancy, in which the dead appeared only in airy forms, to give the intelligence required; hence this kind of divination is sometimes called *sciomancy*.

PTOLEMAITES, a sect of ancient heretics among the Gnostics, who maintained that the Mosaic law came partly from God, partly from Moses, and partly from the traditions of the Jewish doctors.

PUBLICANS, among the Romans, a name given to tax gatherers, who were the farmers or receivers of the public money on account of the state. There were two sorts of publicans; farmers-general of the revenues, who were men of great consideration in the empire: and deputies, or under-farmers, or publicans of the lower order, who were looked upon as so many thieves and pickpockets. When Judea became a Roman province, the taxes were paid to the emperors, and the publicans were the officers appointed to collect them. Not only heathens, but sometimes Jews themselves, became publicans. They were greatly detested among the Jews, on account of their rapine and extortion; as well as for being considered the instruments of their subjection to the Roman emperors, to whom they generally held it sinful to submit.

PUGILLÆRES, amongst the Romans, were tablets smeared with wax, in order to be written upon with the stylus. The pugillares were generally of box-wood;

sometimes they were made of citron, sometimes of ivory, and sometimes of parchment. Homer calls them *Πινάκες*, (Il. vii. 169). Hence Pliny concludes they were in use before the Trojan war. They were covered with wax, that what was written on them might the more easily be corrected, altered, or erased; for this purpose one end of the stylus, or writing instrument, was pointed, and the other flat; the first being intended for the formation of the characters, and the second for making the necessary erasures.

PULLARIUS, a name given by the Romans to the augur who took omens and drew conjectures of future fortune from the sacred chickens, kept in a particular coop for that very purpose. This augur usually went to consult them early in the morning; and, having commanded silence, he threw them down a handful of crumbs, or of corn, and then let out the chickens from their confinement. If they seemed indifferent to the meat, passed by it without notice, or scattered it with their wings, or flew away, it was an unlucky omen. If, on the contrary, they leapt hastily out of the penn, fell greedily to the meat, so as, in their impatience, to let some of it drop from their beaks upon the pavement, there was assurance given of success.

PULPITUM, in the Grecian and Roman theatres, was a place where the players performed their parts. It was lower than the scena, and higher than the orchestra. It nearly answered to what we call the stage, as distinguished from the pit and galleries. — Pulpitum was also a moveable desk or pulpit, from which disputants pronounced their dissertations, and authors recited their works.

PULVERATICUM, in Roman antiquity, a fee paid to surveyors, for the trouble, sweat, and dust occasioned by the execution of their office. It also signified a certain sum exacted of the provincial cities by their garrisons.

PULVINARIA, cushions on which the statues of the gods were reclined round the tables in the Roman temples, in times of public rejoicings or general humiliation; for by way of expressing their joy or averting impending calamities, it was customary to give the gods a treat, which they called *lectisternium* or *epulum*. The ministers who conducted the solemn farce were called *Epulones*.

PUNIC WARS, the name of the celebrated contests in which the Romans and Carthaginians were engaged for a long series of years; and which finally terminated with the destruction of Carthage.

As these wars form very celebrated eras in the history of Rome and of the world, and are frequently referred to in classical writers, the following view may be interesting:—The first Punic war was undertaken by the Romans against Carthage, B. C. 264. The ambition of Rome was the origin of this war. For upwards of 240 years, the two nations had beheld with secret jealousy each other's power; but they had totally eradicated every cause of contentions, by settling, in three different treaties, the boundaries of their respective territories, the number of their allies, and how far one nation might sail in the Mediterranean without giving offence to the other. Sicily, an island of the highest consequence to the Carthaginians as a commercial nation, was the seat of the first dissensions. The Mamertini, a body of Italian mercenaries, were appointed by the king of Syracuse to guard the town of Messina; but this tumultuous tribe, instead of protecting the citizens, basely massacred them, and seized their possessions. This act of cruelty raised the indignation of all the Sicilians. Hiero, king of Syracuse, who had employed them, prepared to punish their perfidy; and the Mamertini, besieged in Messina, and without friends or resources, resolved to throw themselves for protection into the hands of the first power that could relieve them. They were however divided in their sentiments, and while some implored the assistance of Carthage, others called upon the Romans for protection. Without hesitation or delay, the Carthaginians entered Messina, and the Romans also hastened to give to the Mamertini that aid which had been claimed from them with as much eagerness as from the Carthaginians. At the approach of the Roman troops, the Mamertini, who had implored their assistance, took up arms, and forced the Carthaginians to evacuate Messina. Fresh forces were poured in on every side. Though Carthage seemed superior in arms and in resources, yet the valour and intrepidity of the Romans daily appeared more formidable; and Hiero, the Syracusan king, who hitherto embraced the interest of the Carthaginians, became the most faithful ally of the republic. From a private quarrel the war became general. The Romans obtained a victory in Sicily; but as their enemies were masters at sea, the advantages they gained were small and inconsiderable. To make themselves equal to their adversaries, they aspired to the dominion of the sea, and in sixty days timber was cut down, and a fleet of 120

galleys completely manned and provisioned. The successes they met by sea were trivial, and little advantage could be gained over an enemy that were sailors by actual practice and long experience. Duilius at last obtained a victory, and he was the first Roman who ever received a triumph after a naval battle. The losses they had already sustained induced the Carthaginians to sue for peace, and the Romans, whom an unsuccessful descent upon Africa under Regulus, had rendered extremely diffident, listened to the proposal, and the first Punic war was concluded B. C. 241, on the following terms. The Carthaginians pledged themselves to pay to the Romans, within twenty years, the sum of 3000 Euboic talents. They promised to release all the Roman captives without ransom, to evacuate Sicily, and the other islands in the Mediterranean, and not to molest Hiero, king of Syracuse, or his allies. After this treaty, the Carthaginians, who had lost the dominion of Sardinia and Sicily, made new conquests in Spain, and soon began to repair their losses by industry and labour. They planted colonies, and secretly prepared to revenge themselves upon their powerful rivals. The Romans were not insensible of their successes in Spain, and to stop their progress towards Italy, they made a stipulation with the Carthaginians, by which they were not permitted to cross the Iberus, or to molest the cities of their allies, the Saguntines. This was for some time observed; but when Hannibal succeeded to the command of the Carthaginian armies in Spain, he spurned the boundaries which the jealousy of Rome had set to his arms, and immediately formed the siege of Saguntum. The Romans were apprised of the hostilities which had been begun against their allies, but Saguntum was in the hands of the active enemy before they had taken any steps to oppose him. Complaints were carried to Carthage, and war was determined upon by the influence of Hannibal in the Carthaginian senate. Without delay or diffidence, B. C. 218, Hannibal marched a numerous army of 90,000 foot, and 12,000 horse, towards Italy, resolved to carry on the war to the gates of Rome. He crossed the Rhone, the Alps, and the Apennines, with uncommon celerity; and the Roman consuls, who were stationed to stop his progress, were severally defeated. The battle of Trebia, and that of the lake of Trasymenus, threw Rome into the greatest apprehensions; but the prudence and the dilatory measures of the dictator Fabius soon taught them to hope for

better times. Yet the conduct of Fabius was universally censured as cowardice; and the two consuls who succeeded him in command, by pursuing a different plan of operations, soon brought on a decisive action at Cannæ, in which 45,000 Romans were left in the field of battle. This bloody victory caused so much consternation at Rome, that some authors have declared, that if Hannibal had immediately marched from the plains of Cannæ to the city, he would have met with no resistance, but would have terminated a long and dangerous war, with glory to himself, and the most inestimable advantages to his country. This celebrated victory at Cannæ left the conqueror master of two camps, and of an immense booty; and the cities which had hitherto observed a neutrality no sooner saw the defeat of the Romans, than they eagerly embraced the interest of Carthage. The news of this victory was carried to Carthage by Mago, and the Carthaginians refused to believe it, till three bushels of golden rings were spread before them, which had been taken from the Roman knights in the field of battle. After this, Hannibal called his brother Asdrubal from Spain, with a large reinforcement; but the march of Asdrubal was intercepted by the Romans, his army was defeated, and himself slain. Affairs now had taken a different turn; and Marcellus, who had the command of the Roman legions in Italy, soon taught his countrymen that Hannibal was not invincible in the field. In different parts of the world the Romans were making very rapid conquests; and if the sudden arrival of a Carthaginian army in Italy at first raised fears and apprehensions, they were soon enabled to dispute with their enemies for the sovereignty of Spain, and the dominion of the sea. Hannibal no longer appeared formidable in Italy; if he conquered towns in Campania or Magna Græcia, he remained master of them only while his army hovered in the neighbourhood; and if he marched towards Rome, the alarm he occasioned was but momentary; the Romans were prepared to oppose him, and his return was therefore the more dishonourable. The conquests of young Scipio, in Spain, had now raised the expectations of the Romans, and he had no sooner returned to Rome than he proposed to remove Hannibal from the capital of Italy, by carrying the war to the gates of Carthage. This was a bold and hazardous enterprise; but though Fabius opposed it, it was universally approved by the Roman senate, and young Scipio was empowered to sail to Africa.

The conquests of the young Roman were as rapid in Africa as in Spain, and the Carthaginians, apprehensive for the fate of their capital, recalled Hannibal from Italy, and preferred their safety at home, to the maintaining of a long and an expensive war in another quarter of the globe. Hannibal received their orders with indignation, and with tears in his eyes he left Italy, where for sixteen years he had known no superior in the field of battle. At his arrival in Africa, the Carthaginian general soon collected a large army, and met his exulting adversary in the plains of Zama. The battle was long and bloody, and though one nation fought for glory, and the other for the dearer sake of liberty, the Romans obtained the victory, and Hannibal, who had sworn eternal enmity to the gods of Rome, fled from Carthage after he had advised his countrymen to accept the terms of the conqueror. This battle of Zama was decisive; the Carthaginians sued for peace, which the haughty conquerors granted with difficulty. The conditions were these: Carthage was permitted to hold all the possessions which she had in Africa before the war, and to be governed by her own laws and institutions. She was ordered to make restitution of all the ships and other effects which had been taken in violation of a truce that had been agreed upon by both nations. She was to surrender the whole of her fleet, except ten galleys; she was to release and deliver up all the captives, deserters, or fugitives, taken or received during the war; to indemnify Masinissa for all the losses which he had sustained, to deliver up all their elephants, and for the future never more to tame or break any more of these animals. She was not to make war upon any nation whatever, without the consent of the Romans, and she was to reimburse the Romans, to pay the sum of 10,000 talents, at the rate of 200 talents a year for fifty years; and she was to give up hostages from the noblest families for the performance of these several articles; and till the ratification of the treaty, to supply the Roman forces with money and provisions. These humiliating conditions were accepted 201 B. C., and immediately 4000 Roman captives were released, and five hundred galleys delivered and burnt on the spot; but the immediate exaction of two hundred talents was more severely felt, and many of the Carthaginian senators burst into tears. During the fifty years which followed the conclusion of the second Punic war, the Carthaginians were employed in repairing their losses

by unwearied application and industry; but they found still in the Romans a jealous rival and a haughty conqueror; and in Masinissa, the ally of Rome, an intriguing and ambitious monarch. The king of Numidia made himself master of one of their provinces; but as they were unable to make war without the consent of Rome, the Carthaginians sought relief by embassies, and made continual complaints in the Roman senate of the tyranny and oppression of Masinissa. Commissioners were appointed to examine the cause of their complaints; but as Masinissa was the ally of Rome, the interest of the Carthaginians was neglected, and whatever seemed to depress their republic, was agreeable to the Romans. Cato, who was in the number of the commissioners, examined the capital of Africa with a jealous eye; he saw it with concern, rising as it were from its ruins; and when he returned to Rome, he declared in full senate, that the peace of Italy would never be established while Carthage was in being. The senators, however, were not guided by his opinion, and the *delenda est Carthago* of Cato did not prevent the Romans from acting with moderation. But while the senate were debating about the existence of Carthage, and while they considered it as a dependent power, and not as an ally, the wrongs of Africa were without redress, and Masinissa continued his depredations. Upon this the Carthaginians resolved to do to their cause that justice which the Romans had denied them; they entered the field against the Numidians; but they were defeated in a bloody battle by Masinissa, who was then ninety years old. In this bold measure they had broken the peace; and as their late defeat had rendered them desperate, they hastened with all possible speed to the capital of Italy, to justify their proceedings, and to implore the forgiveness of the Roman senate. The news of Masinissa's victory had already reached Italy, and immediately some forces were sent to Sicily, and from thence ordered to pass into Africa. The ambassadors of Carthage received evasive and unsatisfactory answers from the senate; and when they saw the Romans landed at Utica, they resolved to purchase peace by the most submissive terms, which even the most abject slaves could offer. The Romans acted with the deepest policy; no declaration of war had been made, though hostilities appeared inevitable; and in answer to the submissive offers of Carthage, the consuls replied, that to prevent every cause of quarrel, the Carthaginians must deliver

into their hands 300 hostages, all children of senators, and of the most noble and respectable families. The demand was great and alarming; but it was no sooner granted, than the Romans made another demand, and the Carthaginians were told that peace could not continue if they refused to deliver up all their ships, their arms, engines of war, with all their naval and military stores. The Carthaginians complied, and immediately 40,000 suits of armour, 20,000 large engines of war, with a plentiful store of ammunitions and missile weapons, were surrendered. After this duplicity had succeeded, the Romans laid open the final resolutions of the senate; and the Carthaginians were then told, that to avoid hostilities, they must leave their ancient habitations, and retire into the inland parts of Africa, and found another city, at the distance of not less than ten miles from the sea. This was heard with horror and indignation. The Romans were fixed and inexorable, and Carthage was filled with tears and lamentations. But the spirit of liberty and independence was not yet extinguished in the capital of Africa, and the Carthaginians determined to sacrifice their lives for the protection of their gods, the tombs of their forefathers, and the place which had given them birth. Before the Roman army approached the city, preparations to support a siege were made, and the ramparts of Carthage were covered with stones, to compensate for the weapons and instruments of war which they had ignorantly betrayed to the duplicity of their enemies. Asdrubal, whom the despair of his countrymen had banished on account of the unsuccessful expedition against Masinissa, was immediately recalled; and in the moment of danger, Carthage seemed to have possessed more spirit and more vigour, than when Hannibal was victorious at the gates of Rome. The town was blocked up by the Romans, and a regular siege begun. Two years were spent in useless operations, and Carthage seemed still able to rise from its ruins, to dispute for the empire of the world; when Scipio, the descendant of the great Scipio, who finished the second Punic war, was sent to conduct the siege. The vigour of his operations soon baffled the efforts and the bold resistance of the besieged. The communications which they had with the land were cut off, and the city, which was twenty miles in circumference, was completely surrounded on all sides by the enemy. Despair and famine now raged in the city, and Scipio gained access to the city walls, where the battlements

were low and unguarded. His entrance into the streets was disputed with uncommon fury. The houses as he advanced were set on fire to stop his progress; but when a body of 50,000 persons of each sex had claimed quarter, the rest of the inhabitants were disheartened; and such as disdained to be prisoners of war perished in the flames, which gradually destroyed their habitations, 147 B.C., after a continuation of hostilities for three years. During seventeen days Carthage was in flames; and the soldiers were permitted to redeem from the fire whatever possessions they could. But while others profited from the destruction of Carthage, the philosophic general, struck by the melancholy aspect of the scene, repeated two lines from Homer, which contained a prophecy concerning the fall of Troy. He was asked by the historian Polybius, to what he then applied his prediction? "To my country," replied Scipio; "for her too I dread the vicissitude of human affairs, and in her turn she may exhibit another flaming Carthage." This remarkable event happened about the year of Rome 606. The news of this victory caused the greatest rejoicings at Rome; and immediately commissioners were appointed by the Roman senate, not only to raze the walls of Carthage, but even to demolish and burn the very materials with which they were made; and in a few days, that city which had been once the seat of commerce, the model of magnificence, the common store of the wealth of nations, and one of the most powerful states of the world, left behind no traces of its splendour, of its power, or even of its existence.—*Polyb. Plut. in Cat. Strab. Liv.*

PUNISHMENTS (of CRIMINALS).

Among the oriental and other early nations of antiquity, the punishments of criminals were attended with extreme cruelty; and often inflicted at the caprice of the ruling prince, or the sanguinary dispositions of his subordinate agents. They consisted of crucifixion, stoning, burning, bastinado, precipitation, decapitation, tearing in pieces, sawing asunder, plucking off the hair, plucking out the eyes, cutting off the extremities of the hands and feet, exposing to wild beasts, &c. Among other well known refinements of cruelty, we hear of brazen bulls, heated to an intense degree, used as engines of punishment. The criminals were shut up in them, and their cries from their hollow prison amused their tyrants by resembling the roaring of a bull. The bull of Phalaris, and that of Perillus, are damned to

everlasting infamy. — In Egypt, punishments were awarded on milder and more equitable principles, agreeably to existing laws, which the sovereign himself dared not to violate. As amongst most other nations, wilful murder was punished with death; and here there was no exception in the persons committing the crime, as in some states; for the murderer was put to death, whatever might be the condition of the murdered person, whether he was free-born or otherwise. In this the humanity and equity of the Egyptians were superior to that of the Romans, who gave the master an absolute power of life and death over his slave. Perjury was also punished with death, because that crime attacks both the gods, whose majesty is trampled upon by invoking their name to a false oath; and men, by breaking the strongest tie of human society, viz. sincerity and veracity. The false accuser was condemned to undergo the punishment which the person accused was to have suffered, had the accusation been proved. He who had neglected or refused to save a man's life when attacked, if it was in his power to assist him, was punished as rigorously as the assassin: but if the unfortunate person could not be succoured, the offender was at least to be impeached; and penalties were decreed for any neglect of this kind. Thus the subjects were a guard and protection to one another; and the whole body of the community united against the designs of the bad. Every one was obliged to enter his name and place of abode in a public register; and if he gave a false account of himself, he was immediately put to death. Adultery was punished with infamy and corporal punishment: a thousand scourges with rods were inflicted on the man, and the nose of the woman was cut off; for they considered it just to destroy her beauty, as she had criminally abused it. (*Diod. Sic.*) Though parents who murdered their children were not put to death, they were condemned to hold their dead bodies closely embraced for three days and three nights; but to show their abhorrence of filial ingratitude, the Egyptians had an extraordinary punishment for children who murdered their parents. After they had insinuated pieces of straw of a finger's length into all the parts of their body, they burned them alive on thorns.

Amongst the Jews, the punishments for capital crimes were strangling, hanging, stoning, burning, beheading, crucifixion, drowning with a weight about the neck, and tearing to pieces with saws and harrows of iron, or by wild beasts. The

most ignominious were stoning and crucifixion. The manner of stoning was thus: the prisoner was taken to a place without the city, about twice the height of a man, from which he was thrown down by the first witness; if not dead, the other witness threw a large stone upon his breast; and after that the rest of the people stoned him till he was dead. In crucifixion, the criminals were first scourged, their hands and feet were then nailed to a cross, and they received a grain of frankincense in a cup of wine to stupefy them; and continued in that painful position till they died; when they were either buried, or left to be the prey of birds. The inferior punishments were, restitution for theft, deprivation of their beards, destroying their houses, imprisonment simply, or aggravated by the dungeon, by fetters, by a wooden yoke round the neck, by the stocks, by hard labour, and by bread and water. The Jews practised whipping with a scourge of three cords; cutting off the hands and feet; putting out the eyes; selling children for their father's debts; and *talio*, or like for like, either literally, or by compensation by money.

Among the Greeks, the most usual and remarkable punishments inflicted on malefactors, were fines, infamy, servitude, branding, imprisonment, fetters, perpetual banishment, and death. By the Athenian law, those convicted of sacrilege, treason, murder, or the more flagrant kinds of robbery, were declared to be deserving of death, and rarely underwent a milder punishment. The Athenians inflicted death by beheading, hanging, poison, throwing down a precipice or deep pit, lapidation, drowning in the sea, and burning. Another manner of punishing by death, was to suspend the malefactor by a pole, and cause him to be beaten to death with cudgels. Nailing the malefactor to a cross, and leaving him to die there, was another species of punishment. The condemned person was sometimes cast into a deep pit, which was both dark and noisome, having sharp spikes at the top, so that none could escape out of it. There were also the same at the bottom to pierce and torment such as were cast in. Lapidation, or stoning to death, was inflicted by the Athenians on adulterers. For crimes of a less flagrant nature, there was the punishment called *δασμος*, which was by imprisonment or fetters. The prison was called by the gentle epithet house. Plato tells us that the Athenians had three sorts of prisons: one for debtors only, or to secure other persons from running away; the second was similar to

our bridewell or house of correction; the third was situated in an uninhabited and loathsome place, and was intended for malefactors guilty of capital crimes. Of fetters there were divers kinds; 1. A collar, usually made of wood, by which the criminal was constrained to bow down his head: some describe this collar as confining not only the neck, but also the hands and the feet; if so, it was probably the same with the fetters with five holes mentioned by Pollux, and seems to resemble the punishment of bending neck and heels, used among the soldiers: 2. A circular engine was sometimes put about the neck, so that the sufferer could not raise his hand to his head: 3. Some fetters were designed to confine the feet, while others were designed both to confine and torture them. Perpetual banishment was also frequently resorted to; in which case the condemned persons were deprived of their estates, which were publicly exposed to sale, and themselves compelled to leave the country, without any possibility of returning, except they were recalled, which sometimes happened by the same power that expelled them. Banishment was sometimes limited to ten years, at the expiration of which term the banished persons were permitted to return home and enjoy their estates, which during that time had been preserved for them. This punishment was never inflicted on any but great persons. There was also the punishment of *Ζημία*, or pecuniary fine; and that of *Ατιμία*, or infamy, of which there were three classes. (See *ΑΤΙΜΙΑ*.) — As to military punishments, the commanders were generally allowed to impose punishments according to the exigency of the offence. Deserters suffered death. Those who refused to serve in the wars, or who quitted their ranks, were obliged, by a law of Charondas, to sit three days in the public forum, in woman's apparel. (*Diodor.*) Those who refused to serve in war, who deserted the ranks, or were cowards, were not permitted to wear garlands, nor to enter the public temples; and were fined according to their demerit, and kept in custody till payment was made. They who lost their bucklers were esteemed cowards; hence there was a law to fine him who falsely charged another with this crime. — In the navy, their principal punishment was whipping with cords; which was sometimes inflicted upon criminals, with their heads thrust out of the port holes, and their bodies within the ships. Sometimes they were tied with cords to a ship, and dragged into the waters till they were drowned. Others were thrown alive into

the sea. Those who refused to obey the summons to serve, were, with their posterity, condemned to infamy. Deserters were bound with cords, and whipped, and sometimes had their hands cut off.

In Lacedæmon, those who offended against the laws were fined; and, if they could not pay, they went into banishment. Notorious offenders were punished with imprisonment; and those men who were weak and sickly, through idleness or luxury, were subject to corporeal punishment. Criminals were placed in a collar made of wood, that went round the neck, and fastened the hands together; or they were driven through the city with a whip. Boys that gave ridiculous or inconsistent answers to the questions proposed to them, were punished by biting the thumb. Infamy or disgrace was inflicted on kings or magistrates, by compelling them to quit their office: the most severe was when the culprit was compelled to go naked through the forum in winter, and sing verses in derision of himself, and expressive of the justice of his sufferings. Those Lacedæmonians who fled in battle did not suffer death or imprisonment; but were deprived of the honours and privileges of a citizen; might be beaten by any one who met them; could appear only in ragged or dirty clothes, and with half their beard taken off. Such persons were not permitted to eat at the same table, nor engage in the same exercises, with their countrymen: so wretched was their situation, that in the first battle that occurred, they rushed into the thickest of the enemy, thereby either to find certain death, or to recover some portion of the esteem of their country.

Punishments, among the Romans, were *multa*, or fine; *vincula* imprisonment, or fetters; *verbera*, or stripes; *talio*, or the infliction of a punishment similar to the injury; as an eye for an eye, a limb for a limb, &c. *Infamia*, or public disgrace; by which the delinquent, besides the scandal, was rendered incapable of holding public offices, and deprived of many other privileges of a Roman citizen. *Exilium*, banishment, was inflicted indirectly; for the phrase used in the sentence and laws was, "Aque et ignis interdictio," forbidding the criminal the use of fire and water; in consequence of which he was obliged to leave Italy, but might go to whatever other quarter he pleased. *Servitus*, or slavery. *Mors*, death, which was either civil or natural. Banishment and slavery were called a civil death. The modes of inflicting natural death were beheading, scourging, strangling, usually performed in prison, and throw-

ing the criminal headlong from the Tarpeian rock, or from that place in the prison called Robur. A person guilty of parricide was punished by being severely scourged with rods, and then sewed up in a leathern sack, as unworthy of the light, together with a serpent, an ape, a cock, and a dog, and thrown either into the sea or a deep river. The bodies of criminals, when executed, were not burned or buried; but exposed before the prison, usually on certain stairs called *gemonia*, sc. *scale*, or *gemonii gradus*; and then dragged with a hook, and thrown into the Tiber. Sometimes, however, the friends purchased the right of burying them. Under the emperors, several new and more severe punishments were contrived; as exposing to wild beasts, burning alive, &c. When criminals were burned, they dressed in a tunic besmeared with pitch and other combustible matter, called *tunica molesta*, as the Christians are supposed to have been put to death. Pitch is mentioned among the instruments of torture in more ancient times. Sometimes persons were condemned to the public works, to engage with wild beasts, or fight as gladiators, or were employed as public slaves in attending on the public baths, in cleansing common sewers, or repairing the streets and highways. Slaves were crucified, usually with a label or inscription on their breast, intimating their crime or the cause of their punishment, as was commonly done to other criminals when executed. Thus Pilate put a title or superscription on the cross of our Saviour. The form of the cross is described by Dionysius, vii. 69. This punishment is of the most remote antiquity in Asia, from whence it was probably borrowed by the Romans, who only inflicted it upon slaves and traitors, or persons of very mean condition. The criminal, after being scourged, had his head and hands fastened to the arms of the cross, and was dragged by that, still being beaten, to the place of execution, which was always out of the town. After being stripped, he was nailed to the cross, and generally left to die with famine; but sometimes, upon earnest cries for release from misery, he was pierced to the heart with a spear. The bodies were left to rot. This and the *crurifragium*, or breaking the legs upon an anvil, were abolished by Constantine. Vedius Pollio, one of the friends of Augustus, devised a new species of cruelty to slaves, by throwing them into a fish-pond to be devoured by lampreys. — Military punishments among the Romans were of various kinds. The more severe

were, 1. To be beaten with rods, or with a vine sapling. 2. To be scourged and sold as a slave. 3. To be beaten to death with sticks, called *fustuarium*, or bastinado, which was the usual punishment for theft, desertion, perjury, &c. When a soldier was to suffer this punishment, the tribune first struck him gently with a staff, on which signal all the soldiers of the legion fell upon him with sticks and stones, and generally killed him on the spot. If he made his escape, for he might fly, he could not however return to his native country; because no one, not even his relations, durst admit him into their houses. 4. To be overwhelmed with stones and hurdles. 5. To be beheaded, sometimes crucified, and to be left unburied. 6. To be stabbed by the swords of the soldiers, and, under the emperors, to be exposed to wild beasts, or to be burned alive, &c. When a number had been guilty of the same crime, as in the case of a mutiny, every tenth man was chosen by lot for punishment, which was called *decimatio*, or the most culpable were selected. Sometimes only the twentieth man was punished, *vicesimatio*; or the 100th, *centesimatio*. — The lighter punishments, or such as were attended with inconvenience, loss, or disgrace, were chiefly these: 1. Deprivation of pay, either in whole or in part; the punishment of those who were often absent from their standards. A soldier punished in this manner was called *are dirutus*. Whence Cicero facetiously applies this name to a person deprived of his fortune at play, or a bankrupt by any other means. 2. Forfeiture of their spears, *censio hastaria*. 3. Removal from their tents, sometimes to remain without the camp and without tents, or at a distance from the winter-quarters. 4. Not to recline or sit at meals with the rest. 5. To stand before the prætorium in a loose jacket, and the centurions without their girdle, or to dig in that dress. 6. To get an allowance of barley instead of wheat. 7. Degradation of rank; an exchange into an inferior corps or less honourable service. 8. To be removed from the camp, and employed in various works, an imposition of labour, or dismission with disgrace, or *exactoratio*. Gellius mentions a singular punishment, namely, of letting blood. Sometimes a whole legion was deprived of its name, as that called Augusta. Punishments were inflicted by the legionary tribunes and præfects of the allies, with their council; or by the general, from whom there was no appeal. — State prisoners were generally immured within the celebrated Mammertine prison,

now situated under the church of St. Giuseppe, which still remains an interesting object of antiquarian curiosity. It was built by Ancus Martius; and Servius Tullius added a second and lower dungeon. More horrible places can scarcely be imagined. Here the accomplices of Cataline were strangled, Jugurtha starved to death, and Perseus, the captain king of Macedonia, lingered many years in hopeless misery. (See MAMMERTINE.)

Among the ancient Franks, all crimes, except those of high and petty treason, were expiated by fines. A part of those fines went to the royal treasury; and the rest to the parties concerned, or to their heirs. Fourteen livres, for instance, were paid for a homicide; viz. three livres for the king's right, termed *bannum dominicum*, or *fredum*, from the German word *frid*, which signifies bread, or reconciliation; and eleven livres for the reparation of the murder. This sum, which was paid to the nearest relation of the deceased, was termed *vergelte*, a word composed of two German words, *gelt* money, and *weren* to defend one's self. Those fines often enriched the family of those who had been murdered. "You are much obliged to me" (said one Sicharius to Cramisindus, at a riotous banquet) "for having killed your relations; from the murders I have committed, a good deal of wealth has accrued to your family, which has considerably repaired its decayed circumstances." This sanguinary anecdote we have from Gregory of Tours. But the daughters of the deceased had no share in these rights of composition; because (says M. Pithou) they were not fit to carry arms; and therefore they were incapable of revenging the wrongs of their relations. The right of vengeance only belonged to men, and only to noblemen; that is to say, to Franks. As they were bred to a continual use of arms, they avenged their cause sword in hand; or they obliged their enemies to come to a legal composition.

PURIFICATION. The Greeks and Romans were superstitious observers of the ceremonies of Lustration, to which article the reader is referred. Among the Greeks no man was admitted to some of the solemn sacrifices, who had not some days purified himself, and abstained from all carnal pleasures. The priests and priestesses took an oath that they were properly purified. Every person who attended the solemn sacrifice was purified by water. At the entrance of the temples was, on that account, placed a vessel full of holy water, called *περιπαρτηριον*. The same torch was

sometimes used to besprinkle those who entered into the temple. Instead of torches they sometimes used a branch of laurel or olive. (*Plin. Nat. His. lib. v.*) Before any sacrifice to the celestial deities, their whole bodies were washed; but before that to the infernal deities, a sprinkling of water was sufficient. The purified person was besprinkled three times, a number superstitiously observed. (*Ovid Met. lib. vii.*) Any person guilty of a notorious crime, was forbidden to be present at the holy rites, till he had been purified; if he presumed to attend, he was seized immediately by the Furies, and deprived of his reason. (*Pausan.*) Any one returning from victory was not permitted to sacrifice or pray to the gods before he was purified. — Among the Jews it was ordained that a woman should keep within her house forty days after her lying-in, if she had a son, and eighty if she had a daughter; at the expiration whereof she was to go to the temple, and offer a lamb with a young pigeon or turtle, and in case of poverty, two pigeons or turtles. Among the Christians, the feast of Purification was instituted in honour of the Virgin Mary's going to the temple, where, according to custom, she presented her son Jesus Christ, and offered two turtles for him. Pope Sergius I. ordered the procession with wax tapers, from whence it is called Candlemas-day.

PURIM, or PHUR, (from פורים lots), the name of a solemn feast among the Jews, instituted in memory of the lots that were cast by Haman, their enemy, in Ahasuerus' court, who superstitiously cast them the first month, and marked out the twelfth month for the execution of his purpose, which was the destruction of all the Jews in the kingdom of Persia; but there being so much time between the intent and execution, Mordecai got intelligence thereof, and by means of his niece Esther, who, for her extraordinary beauty and wise behaviour, was advanced to be queen, set aside the whole project, and destroyed Haman the contriver, and his abettors. This feast was first celebrated by the Jews at Shusan, on the 14th, and by those in other parts of the kingdom, on the 15th of the month Adar, answering to our February. From that to the present time, they have religiously kept up the observance of this feast.

PURPLE, among the ancients, was always the distinguishing badge of power and distinction. The beauty of the Tyrian dye is frequently mentioned. Their celebrated purple was produced from an animal juice found in a shell-fish called *murex*, or *conchylium*. Till the time of

Alexander, we find no other dye in use but purple and scarlet. The quality of the dye was very different according to the different coasts where the *murex* was caught. Before the Cæsars, purple was worn by matrons of the middle class; but it was prohibited afterwards to all private persons whatever. In Judea, in Greece, and in Rome, the use of it has been confined to the rich and great, and it was worn by princes and potentates by way of distinction. The different kinds of purple met with in the classics are as follow: Purpura Alexandrina, Purpura Dibapha, Purpura Laconica, Purpura Plebeia, Purpura Probiana, Purpura Tyria. The Purpura Laconica and Tyria were the most valuable.

PURSUIVANTS, in the Middle age, military students who generally carried the knights' lances, &c. The term *Pursuivant-at-Arms* originated, it is supposed, from their following the armies. The title of *Pursuivant-d'Amour* was assumed by knights or esquires who bore the portraits of their mistresses.

PUTAGE, in the Middle age, was defined as "fornicatio ex parte fœminæ;" and amongst our ancestors was esteemed very heinous; for if any heir female under guardianship was guilty of it, she forfeited her part to the other coheirs; or if she were a sole heiress, the lord of the fee had her lands by escheat.—*Spelm.*

PUTEAL, among the Romans, a small kind of edifice built over the spot where a thunder-bolt had fallen. Thus we read of Puteal Libonis, and Puteal Scribonium, erected by Scribonius Libo by order of the senate. This sacred building stood nigh the rostra, and the prætor's tribunal being close by, is often signified in authors by the same expression. This Puteal Libonis was represented upon the reverse of a medal of Libo. A presumed Puteal at Pompeii is a small round templet of open columns, and dome-roof, upon a basement of steps, inclosing an altar. This last is hollow.

PUTICILLI, or PUTICULÆ, were ditches or holes in the earth, like wells, a little without the Esquiline gate, in which the poorer sort of people were buried. Hence it became a nuisance to the neighbourhood; for the removal of which Augustus gave the place to Mæcenas, who built there an elegant house, and made beautiful gardens, as Horace informs us, *Sat. viii. lib. i.*

PUTŪRA, in the feudal ages, a custom claimed by keepers in forests, and sometimes by bailiffs of hundreds, to take man's meat, horse meat, and dog's meat, of the tenants and inhabitants within the perambulation of the forest, hundred,

&c. ; and in the liberty of Knaresburgh it was long since turned into the payment of 4*d.* in money by each tenant. (4 Inst. 307.) The land subject to this custom was called *terra putura*.

PYANEPSIA, an Athenian festival celebrated, as is generally supposed, in honour of Theseus ; and so called ἀπὸ τοῦ ἰψεν τα πύανα, *boiling pulse* ; the reason of which custom, and some account of the solemnity, may be given thus : Theseus, having buried his father, paid his vows to Apollo on the seventh day of the month Pyanepsion ; for on that day the youths who returned safe from Crete, made their entry into the city, and having put their pulse and other provisions, which they had yet remaining, into one common pot, they boiled the whole together, and feasted out of the common stock, with much rejoicing. An olive branch, bound with wool, and crowned with all manner of fruits, &c. was carried in procession, to signify that their poverty was now no more.—*Pyanepsion* was the fifth month of the Athenian year, containing thirty days ; and answered to the latter half of October and the beginning of November.

PYCNOSTYLE, in ancient architecture, a building where the columns stood very close to one another ; one diameter and a-half of the column being only allowed for the intercolumniation. The pycnostyle is the smallest of all the intercolumniations mentioned by Vitruvius.

PYRA, a name given by the Romans to the funeral pile, which Servius says was called *pyra* before it was lighted ; *rogus* when the burning was begun ; and *bus-tum* after it was reduced to ashes.

PYRAMIDS, edifices, or monuments of vast size and antiquity, peculiar to ancient Egypt and Ethiopia ; and so called from πυρ fire, because of their ascending, flame-like or pyramidally, from a square or triangular base to a point. These pyramids have been esteemed by the ancients as one of the seven wonders of the world. The principal of them were erected in the neighbourhood of the renowned city of Memphis, presumed to have been situated near where Cairo now stands. They extend northwards from that city, but on the opposite side of the river. They are continued almost uninterruptedly for about sixty miles, upon a plain occupying the lower slope of a ridge of hills which runs parallel to the Nile. The ground consists of hard rock, and forms thus a proper support for the immense weight of the structures erected upon it. The pyramids are distinguished

by their form, which the name expresses, and still more by their dimensions, which exceed those of any other edifice raised by the hands of men. The largest three are situate in the vicinity of Gizeh, the loftiest of which is called the pyramid of Cheops, from the prince by whom it is supposed to have been erected. Its base, according to the careful measurement of Greaves, consists of 693 English square feet, forming an area of a little more than 11 acres ; the perpendicular height 499 feet. The second pyramid, which, from its founder, receives the name of Cephrenes, is stated by Denon to have a base of 655 feet, and a height of 398. There appears on it part of the stucco, composed of gypsum and flint, with which the whole was originally covered. The third pyramid, or that of Mycerinus, is much smaller, only 280 feet at the base, and 162 in height. These pyramids, with several smaller ones that surround them, are called the pyramids of Gizeh. At first view they present the appearance of solid masses ; and it seems to have been the intention of the founders, that the few openings which they contain should remain perpetually closed. The ingenuity of successive ages, however, has traced those openings in the Great pyramid, which had been so carefully concealed. The exterior opening is 60 feet above the foundation, and leads to several galleries, one of which is 180 feet long, 6½ wide, and 60 in height. At the end is an enormous mass of granite, which seems to have long baffled the zeal of the searchers. At length, by cutting through 13 feet of solid rock, they found the entrance of the principal chamber. This is of an oblong form, 32 feet long, 16 broad, and 18 high. At the farthest extremity, on the right, appears the sarcophagus, for the reception of which this immense structure appears to have been reared. It is of granite, 6 feet 11 inches long, 3 wide, and 3 feet 1½ inch high. The second pyramid, or that of Cephrenes, had defied all attempts to penetrate into its interior, until 1818, when the true opening was discovered by M. Belzoni. Proceeding along a narrow passage, upwards of 100 feet in length, he reached the great chamber, 46 feet long, 16 wide, and 23 high, cut chiefly out of the rock. The most conspicuous object was a large sarcophagus of granite, containing a small quantity of what appeared to be human bones. On the walls was an inscription, intimating that this pyramid had been opened in presence of the sultan Ali Mahomet. The appearance of this sarcophagus, with bones supposed to be

human, appeared to confirm the belief that these stupendous monuments, as had been asserted by Strabo and Diodorus, were intended as sepulchres for the kings of Egypt. But a thigh bone which major Fitzclarence brought to London, being examined by the royal college of physicians, was pronounced to belong to a cow, whence it has been inferred that these remarkable structures were reared in honour of this favourite object of Egyptian worship. About 300 paces to the east of the second pyramid, is the celebrated Sphinx, or statue of a large huge monster, cut in the solid rock.

Herodotus, Diodorus, and Pliny, have described these pyramids with great minuteness. They state that the largest, like the rest, was built on a solid rock, having a square base cut on the outside as so many steps, and decreasing gradually quite to the summit. It was built with stones of a prodigious size, the least of which were thirty feet, wrought with wonderful art, and covered with hieroglyphics. According to several ancient authors, each side was eight hundred feet broad, and as many high. The summit of the pyramid, which to those who viewed it from below seemed a point, was a fine platform, composed of ten or twelve massy stones, and each side of that platform sixteen or eighteen feet long. Herodotus says that Cheops built the large pyramid; and that his brother Chephrenes built one which was not so high by forty feet. A hundred thousand men were constantly employed about the larger work, and were relieved every three months by the same number. Ten complete years were spent in hewing out the stones, either in Arabia or Ethiopia, and in conveying them to Egypt; and twenty years more in building this immense edifice, the inside of which contained numberless rooms and apartments. There were expressed on the pyramid, in Egyptian characters, the sums it cost only for garlic, leeks, onions, and other vegetables of this description, for the workmen; and the whole amounted to about 200,000*l.*; from whence it is easy to conjecture what a vast sum the whole expence must have amounted to.

It is but just (says Diodorus, lib. i.) to remark and esteem the noble genius which the Egyptians had for architecture; a genius that prompted them from the earliest times, and before they could have any models to imitate, to aim in all things at the grand and magnificent; and to be intent on real beauties, without deviating in the least from a noble simplicity, in which the highest perfection of

the art consists. Pliny (lib. xxxvi.) gives us, in few words, a just idea of these pyramids, when he calls them a foolish and useless ostentation of the wealth of the Egyptian kings; "*Regum pecuniæ otiosa ac stulta ostentatio*;" and adds, that by a just punishment their memory is buried in oblivion; the historians not agreeing among themselves about the names of those who first raised those vain monuments; "*Inter eos non constat à quibus factæ sint, justissimo casu obliteratis tantæ vanitatis auctoribus.*" In a word, according to the judicious remark of Diodorus, the industry of the architects of those pyramids is no less valuable and praiseworthy, than the design of the Egyptian kings was contemptible and ridiculous. But what we should most admire in these ancient monuments, is, the true and standing evidence they give of the skill of the Egyptians in astronomy; that is, in a science which seems incapable of being brought to perfection but by a long series of years, and a great number of observations. When M. de Chazelles, member of the French Academy of Sciences, measured the great pyramid in question, he found that the four sides of it were turned exactly to the four quarters of the world; and consequently shewed the true meridian of that place. The discoveries of M. Belzoni, as just stated, have thrown former accounts into disrepute, but have not yet established their real history. That they were both temples and mausolea is conformable to the ancient practice of thus consecrating barrows and sepulchres. In confirmation of the first, Dr. Clarke produces an account of a pyramidal temple of the Moon in Mexico, surmounted by a stone idol of that planet; and the present unfinished surface of the summit of the great pyramid of Gizeh (as it appears in a view given by Sir Robert Ainslie), was probably intended to be the base of a colossus, but relinquished because it could not be elevated. The discovery of the sarcophagus, and the bones of the sacred animal, also show, together with the real and primary entrance, being, as in barrows, at the base, that Herodotus has not erred in calling the pyramid of Cheops a mausoleum. According to Mr. Belzoni, the base (well known to be the size of Lincoln's-inn-fields) is 684 feet, and the perpendicular 456. Denon ingeniously thinks, that the pyramids of Saccarah and Gizeh formed the north and south extremities of Memphis.

If the erection of the pyramids of Egypt are of so remote a period as to be beyond the records of authenticated his-

tory, what shall we say to those erected in Ethiopia, in the vicinity of Meroe, which have of late years been brought to light? If the Egyptians were right in affirming that the Greeks were but babies in antiquity, compared with themselves; the Ethiopians might with justice apply the same observation to the Egyptians. —Although numerous travellers have favoured us with their descriptions of the monuments of Egypt, few Europeans have explored Ethiopia, above the second cataract of the Nile, including the kingdom of Meroe, which abounds with monuments rivalling those of Egypt in grandeur; and if, according to Heeren, Champollion, Rossellini, and Hoskins, Ethiopia was the land whence the arts and learning of Egypt, and ultimately of Greece and Rome, derived their origin, the antiquities at Meroe possess on that account an interest superior to that of Egypt itself. So late as 1835, Mr. G. A. Hoskins favoured the world with the result of his travels in Ethiopia, above the cataract of the Nile, where only two Englishmen had preceded him, Mr. Waddington and Lord Prudhoe. Mr Hoskins had resided above a year in Upper Egypt, delineating its edifices and studying the sculptures and hieroglyphics, and was about to return to Europe, when the arrival of an Italian artist, Mon. L. Bandoni, determined him to visit Ethiopia, where he spent four months. According to his own observations, there are in Meroe remains and traces of eighty pyramids: consisting of three groups; which for picturesque effect and elegance of architecture Mr. Hoskins prefers to the stupendous pyramids of Gizeh. They vary in size from twenty to sixty-three feet square; some with, others without a portico. There are thirty-three in one group; another group of thirteen; three other groups of two each; and another of six; and at 5,600 feet to the west of the chief group, are the remains of twenty-five more, almost buried. The porticos on the eastern side of the pyramids, consist generally of one room, varying from twelve to six feet in length, and from eleven to six feet in width. The façades of the porticos are elegant. Their height is eleven feet four inches. Opposite the entrance is the representation of a monolithic temple, with sculpture, much defaced. One of the porticos is interestingly curious, being arched in a regular masonic style, with a key-stone. It consists of four or five stones alternately. Mr. Hoskins thinks it beyond dispute, that the arch originated in Ethiopia. These pyramids belong to the

remotest age. The sculpture is peculiar in style, but not good: the figures display a rotundity of form not observed in Egyptian sculpture. The Ethiopian style is antecedent to the Egyptian; it is the earliest, not the best. This Necropolis, or City of the Dead, is all that remains of Meroe, the exact site of the town being doubtful. The pyramids of Meroe differ as widely from the ruins of Wady el Owataib as the best sculpture at Thebes under Rameses II. from the corrupted style under the Ptolemies and the Cæsars. In the pyramids of Meroe Mr. Hoskins found an arch, with a segment of a circle; but here there are not only specimens of that, but also one of the pointed arch. It consists of six stones, slightly hollowed out to the shape of the arch; they are supported by lateral pressure. The stones are not joined with cement. The style of the painting is the Ethiopian, of a far more ancient date than the sculpture in the Temple of Tirhaka. Mr. Hoskins thus makes not only the circular, but the pointed arch, to have its origin in Ethiopia; and that the Egyptians, when they invaded Ethiopia, there saw and became acquainted with that useful construction. The antiquity of these pyramids is very great. They are the tombs of a dynasty of kings whose names are unknown. Of the pyramids of Nouri there were 35 in number, of which 15 only are in any kind of preservation. Their size varies from ten feet to twenty. Eight are above eighty feet square, and four more above seventy feet; their height is generally about the same as their diameter. These are the tombs of another dynasty, and of a city whose name may be among the many we meet with in the itineraries. From their appearance Mr. Hoskins thinks these are the most ancient ruins in the valley of the Nile, probably of a city destroyed by the great Sesostris; and Gibel el Birkel may have dated from its ruin the increase of her magnificence.

The only remaining specimen of a pyramid in Rome, is that erected during the republic, to the memory of Caius Cestius, one of the epulones, or priests, who provided the banquets for the gods. It is of great size, being 97 feet at the base, and 124 in height, wholly of white marble; erected, according to the inscription, agreeably to the testament of Cestius, in 330 days. It stands on the ancient Prati del Popolo Romana, now the Protestant burial place; the last home of many English, who have died in or near Rome. Dr. James Johnson, in speaking of this pyramid, calls it a

"puny imitation of its stupendous prototypes heaved up on the banks of the Nile, by hands unknown, and for purposes forgotten. The foot of the statue lies in a court of the capitol; the body of Caius Cestius has vanished; and the pyramid itself, restored by a pious pope, is only interesting, by daily sweeping its funeral shadow over the lowly and grass-grown graves of our departed countrymen, whom the spirit of curiosity, the thirst of knowledge, the ennui of idleness, the tyranny of fashion, or the torments of sickness, attracted to the hallowed shrine and balmy atmosphere of the Eternal City. No wall is permitted to surround the cemetery of Christian heretics, lest it should obstruct the view of a pagan sepulchre."

PYRGÆ, moveable towers used by the Greeks in scaling the walls of besieged towns. They were driven forward upon wheels, and were divided into different stories, capable of carrying a great number of soldiers and military engines.

PYRGUS, among the Romans, was a dice-box, of the shape of a modius, open above, and with many shelvings or partitions within; so that when the dice were thrown into it out of the fritillum, they were turned several times before they reached the bottom, in which there was an opening for them to fall through upon the table.

PYROBOLI, fire-balls, used both by the Greeks and Romans. They seem to have been the very same with the *mal-leoli*.

PYROMANCY, among the classical ancients, a species of divination by the fire of the sacrifice, in which, if the flames immediately took hold of and consumed the victims, if they were bright and pure, without noise or smoke, if the sparks tended upwards in a pyramidal form, and the fire kept in till all was reduced to ashes, they promised themselves good success, and the contrary presaged misfortunes.

PYRRHIC DANCE, or **PYRRHICA SALTATIO**; a sort of warlike dance, said to have been invented by Pyrrhus to grace the funeral of his father Achilles. Its origin is by some referred to Minerva, by others to the Corybantes, and others again suppose it to have been the same with the *Ludus Trojæ*; but its name sufficiently indicates its inventor. The performance of this dance seems to have consisted chiefly in the nimble turning of the body, and the shifting every part, as if it were done to avoid the strokes of an enemy. It was performed by a com-

pany of young men, sometimes by a band of young men and maids together. These dancers were always armed, and struck their weapons against their shields in a sort of musical cadence. The motions required in this exercise might be looked upon as a kind of training for the field of battle. The *Pyrrhica* is said to be described by Homer, as engraved upon the shield of Achilles.

PYRRHONIANS, a sect of philosophers, founded by Pyrrho, a native of Elis, and disciple of Anaxarchus. The distinguishing character of this philosopher was, that he professed to doubt of every thing; maintaining, that men only judge of truth and falsehood from appearances, which deceive. The Academics differed from the Pyrrhonians, in owning that there were some things more like truth than others, which the Pyrrhonians peremptorily denied. Pyrrho pretended to have acquired an uncommon dominion over opinion and passions; and so far did he carry his want of common feeling and sympathy, that he passed with unconcern near a ditch in which his master Anaxarchus had fallen, and where he nearly perished. He was once in a storm, and when all hopes were vanished, and destruction certain, the philosopher remained unconcerned; and while the rest of the crew were lost in lamentations, he plainly told them to look at a pig which was then feeding himself on board the vessel, exclaiming, This is a true model for the wise man. As he showed so much indifference in everything, and declared that life and death were the same thing, some of his disciples asked him, why he did not hurry himself out of the world; Because, says he, there is no difference between life and death. He flourished B. C. 304, and died at the advanced age of 90. He left no writings behind him. His countrymen were so partial to him, that they raised statues to his memory, and exempted all the philosophers of Elis from taxes.—*Diog.*

PYTHAGOREANS, a celebrated sect of philosophers, so called from their great founder Pythagoras, a native of Samos, who was a pupil of Pherecydes, and flourished about 500 years before Christ. This sect was also called the *Italic* sect, or *Italic* school, because Pythagoras, after travelling into Egypt, Chaldea, and even into the Indies, for the attainment of knowledge, returned to his own country; but there unable to bear the tyranny of Polycrates, retired into the eastern part of Italy, then called *Grecia Magna*, and formed his sect. His school was at *Cretona*; where he is said to have been attended by no less than 600 scholars.

His house was called the temple of Ceres, and the street where it stood the Museum. Out of his school proceeded the greatest philosophers and legislators, Zaleucus, Charondas, Archytas, &c. Pythagoras was twice honoured with a triumph at the Olympic games; and he was there first saluted with the name of *Sophist*, or wise man; but he refused the appellation, and was satisfied with the unassuming name of *Philosopher*, or lover of wisdom. So great was his authority among his pupils, that, to dispute his word was deemed a crime; and the most stubborn were drawn to coincide with their opinions, when they helped their arguments by the words of "the master said so;" an expression which became proverbial in *jurare in verba magistri*. The great influence which the philosopher possessed in his school was transferred to the world; the pupils divided the applause and the approbation of the people with their venerated master, and, in a short time, the rulers and the legislators of all the principal towns of Greece, Sicily, and Italy, boasted in being the disciples of Pythagoras. The Samian philosopher was the first who supported the doctrine of metempsychosis, or transmigration of the soul into different bodies: and those notions he seemed to have imbibed among the priests of Egypt, or in the solitary retreats of the Brachmans. More strenuously to support this chimerical system, he declared that he recollected the different bodies his soul had animated before that of the son of Mnesarchus. He remembered to have been Æthalides, the son of Mercury, to have assisted the Greeks during the Trojan war in the character of Euphorbus, to have been Hermotimus, afterwards a fisherman, and last of all Pythagoras. He forbade his disciples to eat flesh, as also beans, because he supposed them to have been produced from the same putrefied matter from which, at the creation of the world, man was formed. In his theological system, Pythagoras supported that the universe was created from a shapeless heap of passive matter, by the hands of a powerful Being, who himself was the mover and soul of the world, and of whose substance the souls of mankind were a portion. He considered numbers as the principle of everything, and perceived in the universe regularity, correspondence, beauty, proportion, and harmony, as intentionally produced by the Creator. In his doctrines of morality, he perceived, in the human mind propensities common to us with the brute creation; but, besides these, and the

passions of avarice and ambition, he discovered the nobler seeds of virtue, and maintained that the most ample and perfect gratification was to be found in the enjoyment of moral and intellectual pleasures. He believed that no enjoyment could be had where the mind was disturbed by consciousness of guilt, or fears about futurity. The time and the place of the death of this great philosopher are unknown; yet many suppose that he died at Metapontum, about 497 years before Christ: and so great was the veneration of the people of Magna Græcia for him, that he received the same honours as were paid to the immortal gods, and his house became a sacred temple. There is now extant a poetical composition ascribed to the philosopher, and called the golden verses of Pythagoras, which contain the greatest part of his doctrines and moral precepts;

Ἀθανάτους μὲν πρῶτα Θεοὺς, νόμῳ ὡς δίδασκεται,
Τίμα, καὶ σέβου δρόκον, ἵππειδ' Ἡρώας ἀγαυοὺς, &c.
But many suppose, that this is a supposititious composition, and that the true name of the writer was Lysis. Pythagoras distinguished himself also by his discoveries in geometry, astronomy, and mathematics; and it is to him that the world is indebted for the demonstration of the 47th proposition of the first book of Euclid's elements, about the square of the hypotenuse. It is said that he was so elated, after making the discovery, that he made an offering of a hecatomb to the gods; but the sacrifice was undoubtedly of small oxen, made with wax, as the philosopher was ever an enemy to shedding the blood of all animals. His system of the universe, in which he placed the sun in the centre, and all the planets moving in elliptical orbits round it, was deemed chimerical and improbable, till the deep inquiries and the philosophy of the sixteenth century proved it, by the most accurate calculations, to be true and incontestible.

Pythia, the priestess of Apollo at Delphi, by whom she delivered oracles. She was so called from Pythius, a name of that god, which is said to have been given him on account of his victory over the serpent Python. The Pythia was at first required to be a young girl; but in later times she was a woman of fifty years of age. The first and most famous Pythia was Phemonœ. Oracles were first delivered by her in hexameter verse. All the Pythias were to be pure virgins, and all of them delivered their oracles with great enthusiasm and violent agitations, sitting on the cover of a brazen

vessel, called *ολυμπος*, which was mounted on a tripod, or three-legged stool.

PYTHIAN GAMES, celebrated every fifth year near Delphi, in honour of Apollo. The exercises were the same as those used at the Olympic, with the addition of musical contentions. The first institution of these games is, by some, attributed to Amphictyon, the son of Deucalion; by others to Agamemnon; by others to Diomedes; and by others to Apollo himself. In early times, the Pythian games were celebrated every nine years, and afterwards every five years. With this change the Amphictyons renewed them, after they had been for a considerable while omitted. The time of celebration was the sixth day of the month called *Βυσιος*; by the Delphians, and *Θαργηλιων* by the Athenians; answering to the latter part of April and the be-

ginning of May. The Amphictyons also added the contest of the flute to that of the lyre, which had been of ancient appointment. In the contest of the flute they played the Pythian mode, or *νομος*, in memory of Apollo's victory over the serpent Python. Sometimes they danced to the sound of the lyre, and the dance was divided into five parts. The combats at the Pythian were the same as those at the Olympic games. Horse-races and chariot-races formed part of both. At the Pythian games there were also prizes for intellectual merit, by way of encouragement to the cultivation of genius. The prize, when musical excellence only was disputed, was of silver or gold; but when gymnastic exercises were added, a crown of laurel, a branch of palm, or of beech, or some fruits, made the prize.

Q.

Q U A

QUADRANS, the fourth part of the Roman *as*; sometimes it was called *teruncius* or *triuncus*, because it contained three ounces, or three twelfths of the *as*. — Quadrans was also used for a fourth part of any integer, when supposed to be divided into equal parts. It generally signified three-twelfths of an estate, &c., because the Romans made the same division of their property as they did of the *as*, viz. into twelve parts. — In the Middle age, quadrans was the fourth part of a penny, or sterling, which before the reign of Edw. I. was the smallest coin of the realm. The penny was marked with a cross, by which it might be cut into halves for a half-penny, or into quarters or four parts for farthings; till, to avoid the fraud of unequal cutting, that king coined half-pence and farthings in round distinct pieces.—*Matt. Westm.* anno 1279

QUADRIGÆ, among the Romans, were chariots drawn by four horses, which were harnessed all abreast, and not in pairs, or two and two.

QUADRIGATA TERRÆ, in the Saxon times, a team of land, or as much ground as four horses could till.

QUADRIGATUS, among the Romans, a name sometimes given to the denarius, when the figure of the quadrigæ was stamped upon it.

QUADRIRĒMIS, a sort of ship of war, a species of the *naves longæ* used by the Romans, and also by the Greeks. The

Q U Æ

quadrirēmes were so called because they had four banks of oars.

QUADRUPLATŌRES, among the Romans, were informers, who, if their information was followed by conviction, had the fourth part of the confiscated goods for their pains. Informers of this kind were very common in Rome, and were sometimes called *Delatores* and *Mandatores*.

QUÆSITŌRES, a name given to the Roman Prætors, who, in their judicial capacity, took cognizance of crimes. The Prætor Urbanus and Prætor Peregrinus took cognizance only of private causes; all the other Prætors, therefore, were *Quæsitores*. — *Quæsitores Parricidii vel rerum capitalium*, were magistrates distinct from the Prætors, till about the year of the city 604. They were appointed by the people, after the consuls were denied the privilege of giving judgment in criminal matters; but after the period above-mentioned, the Prætors had this power conferred upon them by the people; the inquisition of such and such crimes being committed to such and such Prætors.

QUÆSTA, in the Middle age, an indulgence or remission of penance formerly exposed to sale by the pope. The retailers of them were called *Questionarii*, who desired charity for themselves and others.—*Matt. Westm.* anno 1240.

QUÆSTORIUM, in the Roman camps, was the apartment or tent of the *Quæ-*

tor, or treasurer of the army. It stood on the right of the prætorium, or the apartment of the general, and near the forum, where various commodities for the use of the army were exposed for sale.

QUÆSTORS, among the Romans, officers elected by the people to take care of the public revenues, who received their name *à quærendo*. They were at first only two; but two others were added to accompany the armies. Pub. Valerius Publicola, the consul, having established the place of the public treasury in the temple of Saturn, settled there, for the security of it, two Quæstors or treasurers chosen out of the senate, A. R. 269; but in process of time the people, willing to have a share in this office, created four, two for the city, to have the care of the public treasury, and the other two to attend the consuls when they went to war; and enacted, that plebeians should be elected into this number; but the revenue of the republic increasing by their great conquests, the number of these officers was increased to twenty, some of whom were to attend the consuls and generals in the wars, and to take an account and receive the spoils of the enemy, to take tribute of the provinces, and to pay the army. Under these were clerks and comptrollers chosen from among the most reputable people; so that even those who had served consuls esteemed it an honour to be admitted a Quæstor. There was also another sort of Quæstors, who were sent by order of the senate into the provinces to judge of criminal causes. The principal charge of the city Quæstors was the care of the treasury. They received and expended the public money, and exacted the fines imposed by the public. The military Quæstors, who accompanied the armies, took care of the payment of the soldiers, and of the sale of plunder and booty. The Quæstors likewise received and provided suitable lodgings for the ambassadors of foreign states, entertained them honourably, and delivered to them the presents of the public. When a conquering general demanded the honour of a triumph, the Quæstors obliged him to swear that he had delivered to the senate a true account of the number of the enemy that he had slain, and of the citizens that were missing. The Quæstorship was the first step of preferment to the other offices of the Roman commonwealth, and to a seat in the senate. Its continuance was but for one year, and no one could stand candidate for this office, unless he had completed his twenty-seventh year.

QUARTARIUS, a Roman measure, being the fourth part of a *sextarius*, and nearly

equal to a quarter of a pint of our wine measure.

QUARTELAIS, in the Middle age, the name of upper garments with coats of arms quartered on them,—the old habit of English knights.—*Walsing.*

QUECHBORD, in the Middle age, a peculiar game, supposed to be similar to *shovelbord*, prohibited by stat. 17 Edw. IV.

QUERN, among our ancestors, a kind of hand-mill, made of two portable stones, the lower a cylinder, with a bason at the top cut in it. An upper stone was fitted into it, and the corn was ground between them. The meal ran out by the sides on the cloth.

QUINARIUS, a small Roman coin, equal to half the denarius, and consequently worth about three-pence three farthings of our money. It was called *quinarius* because it contained the value of five asses, in the same manner as the denarius was named from its containing ten.

QUINCUNX, among the Romans, was used to signify five-twelfths of any integer, particularly of the *as*, which was always considered as consisting of twelve parts, called *uncie*. *Quincunx*, therefore, is *quinque uncie*. — *Quincunx* also signified a certain order observed in the plantation of trees, but particularly of vines, in which the disposition was like the five at cards.

QUINDECENVIRI, an order of Roman priests, fifteen in number, as the name imports, who were appointed to take care of the Sibylline books. When the office was first instituted by Tarquin, there were only two, called *Duumviri*. Afterwards they were increased to ten, and then to fifteen. Their especial duty was, by order of the senate, to examine the Sibylline books, in dangerous conjunctures, and to perform the sacrifices which they enjoined. Their priesthood was for life, and they were exempted from the obligation of serving in the army, and of filling civil offices in the commonwealth. The origin of their institution is detailed under the article *SIBYL*.

QUINQUATRIA, Roman festivals of five days' continuance, in honour of Minerva. They began on the 18th of March, and were similar to the *Panathæa* of the Greeks. Sacrifices and oblations were offered on the first day; and shows and gladiators were exhibited on the three following. A solemn procession took place on the last day. Scholars had a vacation during the solemnity, and presented their master at this time with a gift or fee called *Minerval*. Boys and girls used now to pray to the goddess Minerva for wis-

dom and learning, of which she had the patronage. Plays were acted, and disputations held, at this feast, on subjects of polite literature.

QUINQUENNĀLES, among the Romans, a magistrate in the colonies and municipal towns or cities of the empire, who had much the same office as the *ædile* at Rome.

QUINQUENNALIA, festivals celebrated among the Romans, in honour of their deified emperors, every fifth year.

QUINQUE-PRIMI, amongst the Romans, the five principal men in the senate of every municipal town.

QUINQUERĒMIS, a name given by the Romans to galleys which had five rows of oars.

QUINQUERTIŌNES, among the Romans, an appellation given to those who came off victorious in the *quinqertium*, or *pentathlum*.

QUINQUERTIUM, amongst the Romans, was the same with the Grecian *pentathlon*, or *pentathlum*.

QUINQUEVIRI MENSARII, amongst the Romans, five officers extraordinary, appointed by the consuls to discharge the debts of the people, who had been ruined by the usuries exacted from them.

QUINTAIN, (*quintena*), a Roman military sport or exercise by men on horseback, and in the Middle age practised in this kingdom, to try the agility of the country youths. It was a species of tilting at a mark made in the shape of a man to the navel, having a shield in his left hand, and in his right hand a wooden sword; the whole made to turn round, so that if it was struck with a lance in any other part than full in the breast, it turned with the force of the stroke, and struck the horseman with the sword which it held in its right hand. This was called "Running at the Quintain," and is described by Matthew Paris, anno 1253. In course of time, the figures of a Turk or Saracen, armed with a shield, and

brandishing a club or sabre, was erected. The figure was placed upon a pivot, in order to turn round, and if it was not struck dexterously upon the forehead, between the eyes, it turned round, and struck the player with the club or sabre. The Boat-quintain was the same as the boat-justs. The Sand-bag quintain consisted of a board at one end and a bag at the other, turning upon a pivot, where the skill was to go so fast as to avoid the blow of the bag. In Strutt's plates we have a lad mounted upon a wooden horse with four wheels, and drawn by one of his comrades, tilting at an immoveable quintain. There were also the quintain against a man armed, who parried the blow with his shield, and acted only upon the defensive; and the living quintain, seated upon a stool with three legs, without any support behind. All these sports were manifestly exercises to teach dexterity in avoiding or inflicting blows during battle. —*Du Cange*.

QUINTILIANS, an early sect of heretics, the disciples of Montanus, who took their name from one Quintilia, whom they followed and esteemed as a prophetess. They made the eucharist of bread and cheese, and allowed women to be priests and bishops, &c.

QUINTĪLIS, the month of July, so called because it was the fifth month of Romulus's year, which began in March. It received the name of July from Marc Anthony, in honour of Julius Caesar, who reformed the calendar.

QUIRINĀLES, festivals in honour of Romulus, surnamed Quirinus. They were observed on the 13th of the calends of March.

QUIRITES, a name given to the Romans, on account of the Sabines, who originally inhabited the town of Cures, being admitted among them. The name was usually applied to the common citizens of Rome, as distinguished from the military.

QUORT. See *Discus*.

R.

R A B

RAB, RABBI, or RABBIN, (רַב master), a title of dignity among the Hebrews, or a doctor of the ancient Jewish law. Rab was of greater honour than Rabbi; and Rabbin or Rabbim, which are plurals, were of greater dignity than either Rab or Rabbi. There were several gradations before they could arrive at the dignity of

R A B

Rabbin, as amongst us is the case with respect to the degree of doctor. The master, or head of the school, was called Chacham, or wise. He who aspired to the doctorship, and for this purpose frequented the school of the Chacham, had the name of Bachur or Elou. When further advanced he was called Cabar of the

Rab, or the master's companion; and lastly, when he was further skilled in knowledge of the law and traditions, he was called only Rab, or Rabbin, or Morena, our master. The Cacham Rab, or master Rabbin, decided all sorts of differences, determined what was allowed and what was forbidden, and was judge in civil and religious controversies. He celebrated marriages, declared divorces, preached, and presided in the academies. He reprimanded, censured, and excommunicated. The Rabbins in their schools sat upon raised chairs, and their scholars at their feet. Thus St. Paul studied at the feet of Gamaliel. Such of the doctors as studied the letter or text of Scripture, were called Caraites; those who studied the Cabballa, Cabbalists; and those whose study was in the traditions or oral law, were called Rabbins, or Rabbinites. The common functions of the Rabbins in general, were to pray, preach, and interpret the law in the synagogues. When a synagogue was poor and small, one Rabbin performed the offices of both judge and doctor; but in places where the Jews were rich and numerous, they appointed three pastors, and a house of judgment, where all civil affairs were determined; and in that case the Rabbin confined himself to the business of instruction only, unless he was called into the council to give his advice. The Rabbins were generally very proud, very ignorant, full of themselves, and sticklers for precedence. Their creation was by imposition of hands.

RABOTH, a name given by the Jews to certain allegorical commentaries upon the five books of Moses, of great authority among them, and esteemed very ancient. They have abundance of fabulous stories concerning them.

RACA, (from נקא, an ancient Syriac word signifying vanity or folly). The Jews used to pronounce the word with certain gestures of indignation, as spitting, turning away the head, &c. Our Saviour uses the word, Matt. v. 22, and intimates that whosoever should call his neighbour *raca*, should be condemned by the council of the Sanhedrim.

RACES, among the Greeks and Romans, were held in great esteem, and practised at nearly all the public games and festivals, because they tended to improve the strength and agility of body, and by habit to give swiftness; both admirable qualities in a warrior. The Olympic games generally opened with races, and were solemnized at first with no other exercise. The place where the athlete exercised themselves in running, was ge-

nerally called the *stadium* by the Greeks; as was that wherein they disputed in earnest for the prize. As the lists or course for these games was at first but one stadium in length, it took its name from its measure, and was called the stadium, whether precisely of that extent or of a much greater. Under that denomination was included not only the space in which the athlete ran, but also that which contained the spectators of the gymnastic games. The place where the athlete contended, was called *scamma*, from its lying lower than the rest of the stadium; on each side of which, and at the extremity, ran an ascent or kind of terrace, covered with seats and benches, upon which the spectators were seated. The most remarkable parts of the stadium were its entrance, middle, and extremity. The entrance of the course, from whence the competitors started, was marked at first only by a line drawn on the sand from side to side of the stadium. To that at length was substituted a kind of barrier, which was only a cord strained tight in the front of the horses or men that were to run. It was sometimes a rail of wood. The opening of this barrier was the signal for the racers to start. The middle of the stadium was remarkable only by the circumstance of having the prizes allotted to the victors set up there. At the extremity of the stadium was a goal, where the foot-races ended; but in those of chariots and horses they were to run several times round it without stopping, and afterwards conclude the race by regaining the other extremity of the lists, from whence they started. There were three kinds of races; the Chariot, the Horse, and the Foot-race; to each of which the reader is referred. We read that Nero, at the Olympic games, made use of a *decemjugis*, or chariot drawn by ten horses. The same emperor used camels in the Roman circus; and Helio-gabalus introduced elephants instead of horses. The most remarkable circumstance relating to the Roman chariot-races, was the factions or companies of the charioteers, which divided into parties the whole city of Rome.

RAGMAN'S OR RAGIMUND'S ROLL; so called from one Ragimund, a legate in Scotland, who called before him all the benefited clergymen in that kingdom, caused them upon oath to give in the true value of their benefices; according to which they were afterwards taxed by the court of Rome. This roll, among other records, being taken from the Scots by our king Edw. I. was re-delivered to them in the beginning of the reign of Edw. III.

Sir Richard Baker, in his Chronicle, saith, that Edw. III. surrendered by charter all his right of sovereignty to the kingdom of Scotland, and restored divers instruments of their former homages and fealties, with the famous evidence called Ragman's Roll.

RAM, BATTERING; a formidable military engine, consisting of a long beam with a ram's head of iron at the end, which was in great use among the ancients, for battering down the walls of places besieged; during which operation, the soldiers were protected by a covering called *testudo*. It was the *κρησ* of the Greeks, and the *Aries* of the Romans. There were two or three kinds of rams in use; the simplest one seems to have been no more than a great beam, which the soldiers bore in their arms, and with the end assailed the walls. The compound ram is described by Josephus as being a long beam like the mast of a ship, strengthened at one end with a head of iron, something resembling that of a ram, whence it took its name. This was hung by the middle with ropes to another beam, which lay across a couple of posts, and hanging thus equally balanced, was, by a great number of men, violently pushed forwards, and by this means shook the wall with its iron head. Nor was there any tower or wall (says Josephus) so thick or strong, as to resist the repeated assaults of this forcible machine. M. Fellibien describes another sort of battering ram, which ran on wheels, and was the most perfect and effectual of them all. Vitruvius affirms, that the battering ram was first invented by the Carthaginians, at the suggestion of Pephasmenos, a Tyrian, while they laid siege to Cadiz. That was the simple kind above-mentioned. Pephasmenos contrived to suspend it with ropes; and Polydas the Thessalian, to mount it on wheels, at the siege of Byzantium, under Philip of Macedon. Plutarch states that Marc Anthony, in the Parthian war, used a ram eighty feet long; and Vitruvius assures us they were sometimes made from 106 to 120 feet long, to which perhaps the force of the engine was in a great measure owing. The ram was managed at once by a whole century of soldiers; so that it played continually, and without intermission; being usually covered with a *vineæ*, or moveable parapet, to protect it from the attempts of the enemy. During their operations, the soldiers were covered by a kind of shield, called by the Greeks *χελωνη*, and by the Romans *testudo*. (See **HELEPOLIS** and **ARIES**.)—In the Middle age, the battering ram was in general use; and even so

late as the seventeenth century was used by Sir Christopher Wren, in breaking down old walls. He says that he found no machine equal to it, particularly in disjoining the stones. The momentum of one, twenty-eight inches in diameter, 180 feet long, with a head of a ton and a half, weighing 41,112 lbs., and worked by a thousand men, was equal to a point-blank shot from a thirty-six pounder.—*Grose*.

RAMNES, one of the three centuries established by Romulus, on the division of the Roman people into three tribes. It was a company of horse consisting of 100 youths of the noblest families, chosen out of one of the tribes. The two other companies, of equal number and rank, were called *Tatienses* and *Luceres*.—*Varro*.

RANATITES, a sect among the Jews that worshipped frogs, because God used them as an instrument of his wrath against Pharaoh, imagining God to be pleased with this superstition.

RATHS, among the Celtic nations, a kind of fortresses or castles, of which the residences of the Irish chiefs, in the Middle age, were specimens. Rath was also the particular name of the court or open area, wherein the habitations of the Celtic chief and his family were situated. They were, in general, small buildings constructed of earth and hurdles; or the foundation was of earth, upon which they erected walls of wood. These habitations consisted for the most part of one apartment, few of two; and the number of them in each was from four to eight. Like the British *oppidum*, which has been described by Cæsar, the Rath was a large circular enclosure, on elevated ground, not unfrequently in the bosom of woods, and consisted of various parts. The Balleagh, for instance, was an external circular inclosure, answering to the outward *ballium* of the Norman castles. With the Irish, it was generally constructed of a staked hedge or fence of wood; sometimes with but generally without an entrenchment. Within this enclosure resided the servants and domestic animals of the chief. The rampart, whether of earth or stone, surrounded the inner rath, and was generally situate within the mote. Where it was naturally a mound of earth, it was commonly flanked at the top, by a wood parapet or pale. *Vaigh* was the name of the cave or cellar where the provisions were kept, and into which the women, children, &c. retired in case of danger. It was generally placed under the dun, and had steps leading from the rath.

RATIONALE, in the Middle age, a priest's garment worn by the pope and bishops as a token of the highest virtue, "*quæ gratia et ratione perficitur.*" See **PECTORAL**.

RAYMI, or **YNTIP-RAYMI**; an ancient festival celebrated by the Yncas of Peru in the city of Cusco, in honour of the sun, and in all probability originally derived from the Phœnicians, or oriental nations. This solemnity was performed in the month of June after the solstice, when all the generals and officers of the army, and all the curacas, or great lords of the kingdom, being assembled in the city, the king began the ceremony, as being the son of the sun, and chief priest, although they had always another chief priest of the royal family. They all prepared themselves for this feast by a fast of three days, during which time they abstained from their wives, and no fire was suffered to be kindled in the city. The fast being ended, the Yaca, followed by all the princes of the blood, and lords of the court, went into the great piazza of Cusco, and there turning towards the east, and being all barefooted, they waited for the rising of the sun. As soon as they perceived it, they worshipped the same. Then the king holding a great golden bowl in his hand, drank to the sun, and afterwards gave it to those of the royal family to drink. The curacas drank another liquor prepared by the vestal virgins, or priestesses of the sun. This ceremony being finished, they all returned towards the temple, whereinto the Ynca alone, with the princes of the blood, entered, there to offer to the sun divers golden vessels, and several animals made in silver and gold; and after that the priest sacrificed the victims, which were lambs or sheep; and so the whole ceremony ended with extraordinary feastings and rejoicings.

RECHABITES, a kind of religious sect among the ancient Jews, founded by Rechab, the father of Jonadab, whose origin, or the time when he lived, is unknown. They were distinguished from the Israelites only by their retired sort of life, and by their contempt of cities and houses. In the last year of the reign of Jehoiakim king of Judah, Nebuchadnezzar coming to besiege Jerusalem, the Rechabites were forced to leave the country, and to take refuge in the city; not however without quitting their custom of lodging in tents.

RECENSIO, an account taken by the censors, every lustrum, of all the Roman people. It was a general survey, at which the equites, as well as the rest

of the people, were to appear. New names were then put upon the censor's list, and old ones cancelled. The recensio, in short, was a more solemn and accurate sort of probatio, and answered the purpose of a review, by showing who were fit for military service.

RECINTUM, a kind of square mantle or veil worn by women on their heads. Salmasius will have it to be a sort of gown, of a purple colour, worn by Roman ladies, and tucked up before with a square pin.

RECUPERATÔRES, judges at Rome, delegated by the prætor to decide controversies about receiving or recovering things which had been lost or taken away.

REDDITIO, the third part of a sacrifice, consisting of the solemn act of putting in again the entrails of the victims, after they had been religiously inspected.

REDEMPTION, among the ancient Jews, a general name for ransoming captives, &c., which was usually considered one of those acts of charity and generosity that was always preferred to relieving the poor; or public benefactions, such as building synagogues, repairing the fortifications of town-walls, &c.; because, under this circumstance, they considered their countrymen did not only want the conveniences of life, but were under the absolute command of infidels. In ransoming captives they used to give the preference according to the regards of sex, quality, &c., and here generally a woman was preferred to a man, a priest to a Levite, and a Levite to a lay-Israelite, a lay-Israelite to a proselyte, a proselyte to one manumised, and one manumised to a slave. If any man happened to be in a state of captivity with his father, or a rabbin, his instructor, he was first to ransom himself and his rabbin, before his father; but if his mother happened to be in that condition, she was to be freed before either of the other two. — Among the old Romans, the offices of assistance and protection were due, in the first place to parents, and in the second to those under guardianship; after which relations, dependants, and guests were to be served. — *Redemption of Captives* was a military order at first, and afterwards a religious one, called also *Notre Dame de la Mercy*, founded by Peter Nolasque, and Raimond de Rochfort, and Peter king of Arragon. The religious of this institution, besides the three ordinary vows of chastity, poverty, and obedience, made a fourth, to employ themselves for the deliverance of Christian slaves detained by the Barbarians, and also to enter into servitude for the redeeming of Christians.

The several popes not only approved of this order, but also granted them divers privileges.

REFUGE, CITIES OF; among the Jews, certain places provided for the security of those, who by chance, and without any design, happened to kill a man. Moses appointed six cities for such to retire to, and have time to prepare for their defence before the judges, and to be protected from the fury of the deceased's relations. There were three on each side the river Jordan. On this side were Kedesh of Naphtali, Hebron, and Schechem; beyond Jordan were Bezer, Golan, and Ramoth-Gilead. They served not only for the Hebrews, but for all strangers that should dwell in their country. They were commanded also, as their nation and people should increase, to add three cities of refuge to the other six. Maimonides affirms, that not only these, but also all the forty-eight cities appointed for the habitation of the priests and Levites were cities of refuge, with this difference only, that those cities appointed by the law, were obliged to receive and lodge all those that fled thither for nothing; but these might accept or refuse them as they pleased, and upon what conditions they thought fit. The temple of the Lord, and especially the altar of burnt-offerings, enjoyed the privilege of being an asylum. Those who took sanctuary here, were presently brought before the judges, and if found guilty of wilful murder, they were forced away even from the altar, and put to death without the temple; but if innocent, they were sent to one of the cities of refuge, under the protection of a guard. That the access to these cities might be easy, the roads were to be kept constantly in good repair, and were to be at least forty-two feet broad; and if there were any cross-roads, a post was set up to direct to the city of refuge. After a person's trial was over, and innocence appeared, he was to stay a while here, as it were in banishment, till the death of the then high-priest; and if he ventured to go away before, the relations of the deceased, called the avengers of blood, might safely kill him, but not afterwards, if he staid his full time. — The Greeks and Romans had also their asylums or places for refuge; and the Christian church, in imitation of the Jewish temple, had their churches sacred. By the favour of the emperors Gratian, Valentinian, and Theodosius the Great, those who by their own authority should go into a church and fetch out a person that had taken sanctuary there, were condemned to banishment,

whipping, the loss of their hair and beard, &c. Honorius, and Theodosius the younger, commanded that they should be punished as if guilty of treason; but these privileges soon introduced such inconveniences, that certain crimes were not to be protected. Justinian allowed all wilful murderers, adulterers, &c. to be forced away.

REFUGIUM, a feast celebrated at Rome on the 24th of February, in commemoration of the expulsion of Tarquinius Superbus, and the abolition of regal power. It was also performed on the 26th of May, when the king of the sacrifices, or Rex Sacrorum, offered bean flour and bacon, in the place where the assemblies were held. The sacrifice being over, the people hasted away with all speed, to denote the precipitate flight of king Tarquin.

REGILLA, in the Middle age, a long white tunic, worn by brides the day before marriage. From superstitious opinions it was generally made by themselves. — *Strutt*.

REGIONES, or REGIONS, amongst the Romans, were wards, or quarters, into which the city of Rome was divided. The regions were only four in number till Augustus Cæsar's time, when he divided the city into fourteen; over each of which he settled two surveyors, called *Curatores Viarum*, who were appointed annually, and took their divisions by lot. These fourteen regions contained four hundred and twenty-four streets, thirty-one of which were called greater or royal streets, which began at the gilt pillar that stood at the entry of the open place, in the middle of the city. The extent of these divisions varied greatly, some being from 12,000 or 13,000 to 33,000 feet or upwards in circumference. Authors however are not agreed as to the exact limits of each. The *Curatores Viarum* wore the purple, had each two lictors in their proper divisions, and slaves under them to subdue the fires that happened to break out. They had also two officers in each region, called *Denunciatores*, to give account of any disorders. Four *Vico-magistri* also were appointed in each street, who took care of the streets allotted them, and carried the orders of the city to each citizen.

REGISTERS, were kept both at Athens and Rome, in which were inserted the names of such children as were to be brought up as soon as they were born. Marcus Aurelius required all free persons to give in accounts of their children, within thirty days after the birth, to the treasurer of the empire, in order to their

being deposited in the temple of Saturn, where the public acts were kept. Officers were also appointed as public registrars in the provinces, that recourse might be had to their lists of names, for settling disputes, or proving any person's freedom.

REGNUM ECCLESIASTICUM, a term assumed by the hierarchy of the Middle age, by which was intimated that there was a double supreme power, or two kingdoms in every kingdom; the one a *regnum ecclesiasticum* (absolute and independent of any but the pope over ecclesiastical men and causes, and exempt from the secular magistrate); and the other a *regnum seculare*, of the king or civil magistrate, which had subordination and subjection to the ecclesiastical kingdom; but these usurpations and absurdities were exterminated in England by Hen. VIII.—*Hale's Hist.*

REGŪLA, in the Middle age, the book of rules, orders, or statutes, in a religious convent. Regulars were monks or canons who professed to live under some rule of obedience.

REGULĀTOR. In the Jewish temple, the Regulator of the lots was a considerable post or office, designed for making a proper distribution of the holy offices; for the service of the temple was directed by casting lots, according to the weekly courses of the sacerdotal order. The priests who were in the waiting week, were obliged to put on their habits. In order that every one might understand his business, they were all thrown into a circle, and when thus ranged the Regulator took off the cap of any one of them he thought fit, and put it upon his own head, which was a sign that they were to begin to reckon in their drawing of lots from this person. Afterwards they agreed upon such a number as they thought sufficient to manage the whole service, and likewise for the settling of the lots. Upon this they drew lots four times. The first was to choose those who were to clean and prepare the altar, and to make the fire; the second was to fix upon those who were to manage the sacrifices; the third chose persons to offer the incense; and the fourth was for such as were to lay the parts of the sacrifice upon the altar.

REGŪLUS, a royal title among the Anglo-Saxons, supposed at first to be next to the king; but afterwards Regulus was similar to an earl or count, and sub-Regulus to a viscount: "Offa Rex Merciorum, Uthredus Regulus, et Aldredus Subregulus," &c.

RELEGATIO, among the Romans, a sort of banishment made use of against certain criminals; but it was of such a nature, that though the offender was sent to a

certain place, for a certain time, or perhaps for ever, yet he was not deprived of the privileges of a Roman citizen, as he was in the case of *exilium*, or banishment, properly so called. A new sort of relegatio was invented by the emperor Claudius, in which the suspected person was forbidden to stir three miles from the city.

RELIGION. See GODS, MYTHOLOGY, PRIESTS, SACRIFICES, &c.

RELIQUE, or RELICS; among the Romans, the ashes and bones of the dead, which remained after the bodies had been burnt upon the funeral pile, and which the ancients kept very religiously in urns, and afterwards laid up in tombs. This custom of preserving some relic or relics of those who were honoured while living, or whose memory was venerated after death, was early adopted in the papal church; and during the darkness of the Middle age was practised to a most ridiculous extent. F. Mabillon, a Benedictine, complained of the great number of suspected relics. He owned that, were there to be a strict investigation into them, numbers of spurious ones would be found offered to the piety and devotion of the faithful. In the eleventh century, a method was introduced of trying supposed relics by fire. Those which did not consume in the fire were reputed genuine; the rest not. It was an ancient custom, which still obtains, to preserve the relics in the altars whereon mass was celebrated. For this purpose, a square was made in the middle of the altar, large enough to receive the hand; and herein was the relic deposited, wrapped in red silk, and enclosed in a leaden box. Our Anglo-Saxon ancestors were extremely superstitious as regarded relics. They were considered as amulets from danger on journeys; worn round the neck, and carried about on occasion in carts. They were taken to the monastic farms to keep off thieves; and carried through towns to collect money for wants or repairs of the church. They were sometimes placed in the tabernacle work of the canopies of seats by the high altar; kept within gratings, and decorated with gold, silver, &c. They were concealed in the crypts of churches; under the altar; in the walls, where the sacred images were wont to be placed; sometimes in the baptistery, and, though very rarely, in suspended doves (for a time) like the host. The neighbouring churches used to bring all their relics to a fixed spot, with processions, as a symbol of amity. It is related that king Athelstan received, among the presents from Hugh king of France, the sword of Constantine the

Great, in the hilt whereof was one of the nails which fastened Christ to the cross, and the spear of Charles the Great, reputed to be the same that pierced Christ's side; likewise part of the wood which composed the identical cross of Christ, enclosed in crystal; and part of the crown of thorns which he wore, enclosed in the same manner. The two last articles he gave to Malmesbury Abbey. — As a sample of the mode of imposing relics upon the multitude, during the darkest and most superstitious period of papal history, we may give the following summary of those worshipped in the church of Oviedo in Spain. They were contained in a miraculous chest, which, about the year 1075, was opened, at the instigation of king Alonzo the Great, assisted by many of the prelates of Spain, who, on account of the general devastation, had taken refuge in the said city. The following bull was issued on the occasion: "To all and each of those faithful Christians who may see the underwritten, be it known that God our Lord, by his admirable power, transported a certain chest, composed of incorruptible wood by the disciples of the holy apostles, and full of their riches, from the holy city of Jerusalem, at the time it was subdued by the king Cosdroes of Persia, to Africa; from Africa to Carthagen of Spain; from Carthagen to Sevilla; from Sevilla to Toledo; from Toledo to Asturias; to the sacred mountain; and from thence to the holy church of St. Salvador, of Oviedo; where the said chest was opened, and in it were found many little coffers of gold, silver, marble, and coral. On opening these little coffers, certain labels were found to attach to each of the relics inside, clearly showing what they were. They found a great part of the holy sheet in which Christ our Redeemer was laid in the sepulchre, and the precious napkin, died with his holy blood, in which his beautiful countenance and sacred head were enfolded. This is shewn four times each year, with the greatest possible veneration and reverence; viz., on Friday the holy week, on the feast of the exaltation of the holy cross, on the 14th of September, and on the morning and evening of the day of St. Martin the Apostle. A great part of the true cross of our Redeemer; eight thorns of the sacred crown; a piece of the reed which the Jews gave Christ in derision; a part of the clothes in which Christ was wrapped in the manger; some of the bread of the last supper; some manna which God caused to be rained from heaven upon the children of Israel; a representation of the crucifixion

of the three which Nicodemus made in their likeness; a large piece of the skin of St. Bartholomew the apostle; some of the milk of the very mother of God, and part of her precious hair and vestments; one of the thirty pieces of silver for which our Saviour was sold by Judas. They also found a phial with the blood shed from the side of an image from which blood and water flowed; some of the earth on which our Redeemer was standing when he ascended to heaven, and when he raised Lazarus from the dead; part of the grave of the same Lazarus; some of the mantle of the prophet Elias; part of the forehead and hair of St. John the Baptist; some of the hair with which the happy Magdalene wiped the feet of Jesus; part of the stone with which the sepulchre of our Lord was closed, and some of the olive branch which he carried in his hand when he entered Jerusalem on an ass; some of the stone of Mount Sinai on which Moses fasted; a piece of the rod with which Moses divided the Red Sea; a part of the broiled fish and some of the honey which our Saviour eat with his disciples when he appeared to them after his resurrection; the scrips of Peter and Andrew the apostles; relics of the twelve apostles, and their bones; relics of St. Lorenzo, Stephen, &c. &c. And besides these, many bodies and relics of the holy prophets, martyrs, confessors, and virgins, are preserved, whose number God alone knows. Exclusive of the said chest, there is also a cross of the purest gold made in this church by the hands of angels. With this celebrated cross the king Pelago overcame the proud army of the Moors, at the general destruction of Spain. One of the pitchers in which our Saviour converted water into wine, &c. There are also in this church relics of the king Don Alonzo the Chaste, who founded it, and many other ancient kings of Spain. Whoever is called by God to visit these precious and glorious relics, must know that by apostolical authority granted for this purpose, the bishop of this church may pardon the third part of the punishments merited by their transgressions. Besides these they may gain indulgences for 1004 years and six lents. He is also made a brother and partaker of all their sacrifices; and pope Eugenius the Fourth himself, and other pontiffs, by their bulls and apostolical letters, granted full absolution, even in the jaws of death, to all the faithful who visit the said church, having truly repented them of their sins, and faithfully purposed to confess at the stated times which the law directs, doing the same on

the day of the exaltation of the cross, in the month of September. This apostolical concession and grace is to last for ever. These are the gifts by which divine mercy enriched this holy church, strengthened the Christian religion, and liberated it from the dominion of the Saracens; in testimony of which, we the dean and head of the holy church of Oviedo have caused the above to be published." — Though Spain was for ages the great Babylon of these priestly impositions, yet Italy was scarcely less distinguished for her wonderful relics; some of which are still preserved with the greatest devotion: as, for instance, at Rome, in a church on the Campo Vaccino, is shewn a stone, on which is the impression of St. Peter's knees, when he prayed for the fall of Simon Magus; and in a small oratory outside the gates of Rome are pointed out the marks on a block of stone of our Saviour's own feet. In the collection of the Duomo, at Venice, are a rib of St. Sebastian, an arm of St. Luke, a knife used at the last supper, and some of the virgin's milk; also the pillar to which our Saviour was bound when scourged; and in the chapel of cardinal Zeno is a fragment of the rock struck by Moses, shewing the three holes through which the water spouted. At a church in the little city of San Marino, is a statue of our Saviour, of which the hair on the head grows so rapidly as to require cutting every six months, the locks so cut off being sold by the monks as a charm against all possible evils. At Ravenna, in the vestry of a church, is the identical vessel in which the water was made wine at the feast of Cana. Upon this relic Montfaucon (himself a monk) has the following remarks: "They were certainly extraordinary servants that could pour out of such vessels; for this, though empty, cannot be moved out of its place, without much trouble, by the strongest men; but to lift up such a pitcher, when empty, is only to be done by a giant. This vessel had a hole in the bottom, for fear of the French, as the Sacristan said, lest they should profane such a precious rarity!" At Santa Maria della Spina is a thorn out of the crown put on our Saviour's head; and at the little church at Radicofani is the comb of the cock which crew when Peter denied his Master, &c.

REMANCIATIO, a form of divorce observed by the Romans, in marriages which had been contracted by co-emption. As marriage by co-emption was concluded by delivering the wife into the hands of the husband, so it was again dissolved by the husband's re-delivering his wife into

any person's hands agreed upon between them.

REMPHAN, or REPHAN; one of the false deities worshipped by the Israelites, about which the learned are much divided; some supposing it to be the star Venus; others that it was Adonis, in Scripture called Thammuz; others that it was one of the deified kings of Egypt, or that he reigned in Joseph's time, who is said to have amassed vast quantities of wealth, and that he left four millions of talents behind him.

REMURIA, a festival instituted by Romulus in honour of his brother Remus. — Remuria is used also for the place where Remus took his augury from the flight of birds, and where he was buried.

REPETUNDÆ, bribes taken by the magistrates from the allies and subjects of the Romans, and also from the citizens. This crime was not at first made capital, though it became so afterwards, as may be seen in the example of Verres. It includes oppression and extortion exercised upon the inhabitants of provinces, whom, as allies and confederates, the Romans were bound to patronize and defend.

REPOTIA, a Roman feast made by newly-married men on the day after the celebration of their nuptials. At this entertainment the wife lay on the same couch at table with her husband, leant upon him with a familiar air, renounced all maidenish shame, and talked without reserve. On this day the married couple received presents from their friends, and sacrificed to the gods. This day was observed by the Athenians in the same manner.

REPUDIUM, among the Romans, a kind of divorce, which however differed from divortium in this, that repudium implied breaking off the marriage contract or espousal before marriage; whereas divortium was a separation after actual matrimony. — Repudium sometimes signified a bill of divorcement sent to the wife, and containing the reasons of separation.

RETIARIUS, a Roman gladiator, so called from *rete* a net, which he bore in his right hand, and with which he attempted to entangle his adversary, that he might despatch him with a three-pointed lance that he held in his left. If the Retiarius missed his aim, either by throwing the net at too small or too great a distance, he immediately attempted, by flight, to gain time for another cast. The trident which they bore was called *fuscina*, and was made use of to dispatch their antagonist when caught in the net. Their dress was a short coat, and a hat tied under the chin with a broad ribbon. Their antagonists were called *Secutores*.

REUS, in the Roman courts of judicature, answered to our word defendant, and was opposed to *actor*, which answers to our plaintiff.

REVELAND. The land which in Domesday is said to have been Thaneland, and afterwards converted into Reveland, seems to have been such lands as having reverted to the king after the death of his Thanes who had it for life, was not since granted out to any by the king, but rested in charge upon the account of the Reve or bailiff of the manor. — *Spelm.*

REVENUES, under the Roman kings, arose chiefly from a capitation tax, which equally affected rich and poor, from a duty laid upon herbs and roots carried to market, and some salt works made by Ancus Martius near Ostia. The revenues of the commonwealth were augmented in proportion to her new conquests; but in the year of the city 359, gold was so scarce that when Camillus, on the taking of Veii, had vowed the tenth of the booty to Apollo, and resolved to make that god a present of a golden cup of that value, he could not discharge his vow without borrowing the ladies' rings and ornaments of gold for that purpose; for there was no money in the treasury at that time, except copper or brass. After Rome had extended her conquests beyond Italy, gold became plentiful; and in the year of the city 586, upon the reduction of Macedonia, the public treasure was so augmented by foreign tributes, &c. that the Roman people were exempted from paying the annual taxes. The provinces paid, besides a capitation tax, three kinds of impost, viz., *portorium*, *decuma*, and *scriptura*. Sumptuary laws were also found necessary to check the extravagance of the people; hence taxes were laid upon the luxuries of life. The gold, silver, and lead mines of Spain, &c. brought large sums into the treasury. From the 397th year of Rome, the twentieth part of what slaves made free were worth, belonged to the state. One per cent. was paid for goods sold voluntarily, and two for those sold by auction, in the reign of Tiberius. Augustus exacted a twentieth of inheritances in the collateral line; he also exacted a legacy from every person of fortune, otherwise their wills could not be executed. We might mention also the salt revenues, and taxes upon various articles of merchandize, taxes upon urine, and from journeys, voyages, &c.

REWARDS. See **HONORES**.

REX SACRORUM, among the Romans, a person appointed to preside in certain sacred duties. He generally performed such offices as the kings of Rome had re-

served to themselves before the abolition of their power. He was chosen by the augurs and pontifices, at the establishment of the commonwealth, that the name of king might not be wholly extinct; and that his power might never be dangerous to civil liberty, he was made inferior to the pontifex maximus, and was not permitted to have the least share in civil affairs. His business was to declare the holidays, explain the reasons of them, prepare the necessities for sacrifice, declare what was lawful or unlawful every month, and on the fifth of the ides of January, sacrifice a ram to Janus. He also offered up a sacrifice in the comitium, or great hall of justice; after which he ran out as fast as he could to the marketplace, to intimate the precipitate flight of Tarquin. His wife was called Regina Sacrorum, and sacrificed a lamb or a pig on the kalends of each month to Juno. The vestals once every year addressed the Rex Sacrorum with "*Vigilasse Rex?*" in order to remind him of his duty.

RHABDOMANCY, a species of divination among the ancients, performed with rods. It was practised by the Jews sometimes, and was done by erecting two rods, and muttering a few words; the direction in which the sticks fell formed the answer. It was practised both amongst the Greeks and Romans.

RHABDOPHÖRI, officers appointed amongst the Greeks to preserve peace and good order at the public games. They were so called from *ραβδος* a rod, which was the badge of their authority.

RHAMNENSES. See **RAMNES**.

RHANDIR, a part in the division of Wales before the Conquest. Every township then comprehended four gavels, and every gavel had four rhandirs, and four houses or tenements constituted every rhandir. — *Taylor's Gavelk.*

RHAPSÖDI, a name given to such poets as sang their own works, in detached pieces, from town to town. Of this class was Homer, as we are gravely informed by ancient writers. Rhapsodi was also the appellation given to persons who made it their business to sing Homer's poems in scraps and pieces. When they sang the Iliad their dress was red; but blue, when they sang the Odyssey. As they sang in competition, the two antagonists, at the conclusion, joined their papers together; hence the name, from *ραπτω* to sew, and *ὠδή* a song. — *Rhapsody* was a poem sung or rehearsed by the Rhapsodi. The term, however, is particularly applied to the works of Homer, which, having been for a long time dispersed in pieces and fragments, were

at length collected together by order of Pisistratus, and digested into books called Rhapsodies.

RHEDA, a four-wheeled carriage drawn by eight or ten horses, invented by the Gauls.

RHENO, a cloak worn by the Germans, made of skins, the rough side outermost. It covered the shoulders and breast, down to the middle.

RHETÔRES, amongst the Athenians, were ten in number, elected by lot to plead public causes in the senate house or assembly. For every cause in which they were retained, they received a drachm out of the public money. They were sometimes called *συνηγοροι*, and their fee το *συνηγορικον*. No man was admitted to this office before he was forty years of age, though others say thirty. Valour in war, piety to their parents, prudence in their affairs, frugality and temperance, were necessary qualifications for this office; and every candidate underwent an examination concerning these virtues previous to the election. The Orators at Rome were not unlike the Athenian Rhetores.

RHOMBUS, an instrument used by Greek magicians, mentioned by Ovid, Propertius, and Martial, and which was the same as the *turbo* of Horace. It was a kind of top whirled by bandelets, and, while in motion, presumed to have the power of giving to men the passions and affections which they desired to inspire.

RHYTHMUS. See **ODES**.

RIAL, a piece of gold coin, current for 10s. in the reign of Hen. VI. In the beginning of Elizabeth's reign golden rials were coined at 15s. a piece. — *Lownd.*

RICA, a veil used by Roman ladies at sacrifices. Some make it a handkerchief; others, as Festus, a head-covering bordered with purple, or a bandeau for the head.

RICINIUM, among the Romans, a kind of cloak or female habit, which covered only the upper part of the body. In some figures it descends only to the girdle, under the bosom, and in others to the hips, as in the Farnesian Flora.

RINGS. The wearing of rings is of great antiquity, and may be said to have been co-eval with the earliest stages of society. The custom is noticed in Genesis and other parts of Scripture, as a token of great respect or authority. Thus Judah left his ring or signet to Tamar; and Pharaoh took a ring from his finger, and put it upon Joseph's, when he committed to him the government of Egypt. The Israelitish women wore rings, not only on their fingers, but also in their nostrils

and ears. The prodigal son had a ring put on his finger at his return, which was a mark of respect. The ring was chiefly used as a seal or signet, and consequently was highly valued. — Rings were used both by Greeks and Romans in their espousals; but these were generally of iron, though sometimes of copper and brass, with little knobs in the form of a key, to represent that the wife had possession of the husband's keys. Some of the nuptial rings had inscriptions, as "Ama me, amote;" "Bonam vitam;" &c. In the early times of the commonwealth, only knights and senators of Rome were allowed to wear gold rings, which might be partly owing to the great scarcity of gold; but in process of time gold rings were indiscriminately worn, as may appear from the three bushels gathered out of the spoils after Hannibal's victory at Cannæ. Rings were at first of a plain construction, and worn on the fourth finger only; a stone afterwards was added by way of seal; the gems and precious stones were introduced: by and by a ring was worn on the fore finger, by way of ornament; afterwards they added another on the little finger. At length they grew so extravagant, that they had light rings for summer and heavy ones for winter. — Rings were often worn by princes and governors as insignia of authority; and we also find them as credentials of ambassadorial missions. History ascribes extraordinary effects to certain magical rings; upon which superstitious and magical figures were engraved or carved, &c., and which were worn by the deluded to preserve them against accidents of all kinds. — Rings were in use among our British, Saxon, and Mediæval ancestors. The rings found in British barrows are large, made of jet, or canal coal, ornamented on the outside with imperfect circles, which appear to have been formed by some hard instrument. They were probably worn as amulets, not as rings. Rings perforated for suspension, and rings of iron, also occur. Small cast black rings have been found, and are supposed to have been the old British money mentioned by Cæsar. It was not uncommon for Saxon gold rings to have the name of the owner for a legend. An Anglo-Saxon ring has the hoop of wrought lozenges and circles alternately, and is inscribed Abtstan, Bishop of Sherborne; for a ring was an indispensable episcopal ornament, implying marriage to the church. Wedding rings were derived from the classical ancients, and put upon the wedding finger, from a supposed connexion of a vein there with the heart.

RING, RUNNING AT THE; in the Middle age, a sport or pastime, in which a man on horseback tried to thrust his lance through a ring when at full gallop. The ring was supported in a case or sheath by means of two springs, but might readily be drawn out by the sudden force of the blow, and remain upon the top of the lance. (*Strutt*.) "The excellence of this pastime (says Dr. Meyrick) consisted in riding at full speed, and thrusting the point of the lance through the ring, which was suspended in a case or sheath by the means of two springs, but might readily be drawn out by the force of the stroke, and remain upon the top of the lance. Plubinel gives a representation of the ring and sheath; the manner in which it was attached to the upright support, and also the method of performing the exercise. In the sixteenth century, this pastime was reduced to a science. The length of the course was measured and marked out, according to the horse which was to be ridden. For one of the swiftest kind, one hundred paces from the starting place to the ring, and thirty paces beyond to stop him, where deemed necessary; but for such horses as had been trained to the exercise, and were more regular in their movements, eighty paces to the ring and twenty beyond it were deemed sufficient. The ring, says Pluvinel, ought to be placed with much precision, somewhat higher than the left eye-brow of the practitioner when sitting upon his horse, because it was necessary to stoop a little in running towards it. Three courses were allowed to each candidate, and he who thrust the point of his lance through it the oftenest, or in case no such thing was done, struck it the oftenest, was the victor; but if it so happened that none of them did either the one or the other, the courses were repeated, till the superiority of the one put an end to the contest."

rites, religious. The religious worship of the Greeks and Romans consisted chiefly in prayers, vows, and sacrifices. Prayer was thought of the greatest importance, and no religious ceremony was performed without it. Among the Romans they who prayed stood with their heads covered, looking towards the east, while the priest pronounced the words before them. While they repeated it they frequently touched the altars, or the knees of the images of the gods, turning themselves round in a circle towards the right, and putting their right hand to their mouth. Sometimes they prostrated themselves on their faces before the sta-

ue of the god. See **FESTIVALS, SACRIFICES, &c.**

ROADS. See **WAYS.**

ROBIGALIA, a feast observed by the Romans on the 25th of April, in honour of the deity Robigo or Robigus, who took care to keep off the mill-dew and blasting from corn in the ear, and from fruits.

ROBUR, a name given to that part of the prisons at Rome, from whence criminals, by way of punishment, were thrown down headlong.

ROCHET, a habit, commonly of linen, which the women put over the other clothes, and deemed, in the fourteenth century, the handsomest dress they could wear. The monastic rochet consisted of two strips hanging before and behind, open at the sides.

ROCKING STONES, huge masses of granite or other stone, in different parts of England, Scotland, and Ireland, which are supposed to have been made use of for religious rites among the ancient Druids. Some may have been natural; others artificial; and from the ease with which some of them rock to and fro on a pivot, or central bason, are objects of great curiosity. They are imagined to have been used in divination, the vibrations determining the oracle; or, as there was a passage round them, that sanctity was acquired by perambulating them; that the cavity was a sanctuary for offenders, for introducing proselytes, people under vows, or going to sacrifice, or for the concealment of oracular answers. It appears, according to Ossian, that the bards walked round these stones singing, and made them move as an oracle of the fate of battle. That at Stanton in Gloucestershire, evidently in order to be conspicuous, is placed on the nose of a promontory, loftier than the neighbouring heights. There is a singular conformity to this custom in the following passage of Ossian; "A rock bends along the coast, with all its echoing wood. On the top is the circle of Loda, the mossy stone of power:" and again, "The king of Sora is my son; he bends at the stone of my power." In many parts of Ireland are some of these superstitious stones. The one on the east of Brown's Bay Island of Magee, is said to acquire a rocking tremulous motion at the approach of sinners or malefactors. They were so ingeniously poised, that the slightest impulse was capable of rocking a mass which the greatest strength was unable to dislodge; nor does there appear to be any contrivance adopted but the circumstance of placing the stone upon its rude pedestal. — *Rock-*

Basins were cavities cut in the surface of the rock, of two kinds: one, simple cavities, supposed for reservoirs to preserve the rain or dew in its original purity, for the religious uses of the Druids; the other, with communications between the different basins. Borlase says, that they were used for libations of blood, wine, honey, or oil. At North Hall in Cornwall, are some, called Arthur's Troughs, large enough to receive the head and part of the body.

ROD-KNIGHTS, feudal servitors who held their land by serving their lord on horseback.—*Bract*.

ROGATIO LEGIS, the proposing a law in the Roman comitia. It was called *Rogatio*, because the person who brought in the bill made an oration to the people, to point out the expediency and convenience of such a law; and began with this interrogatory form of words "Velitis jubetisne, Quirites?" The person who proposed the law was called *Rogator*.

ROGUS, a name given by the Romans to the funeral pile after the burning was begun. It was called *pyra* before it was lighted, and *bustum* when burnt down.

ROME-SCOT, a popish tribute, formerly paid to Rome: it was one penny for every family or household, paid yearly to Rome. *Matt. Westminster* says, it was "consuetudo apostolica, à qua neque rex, neque archiepiscopus vel episcopus, abbas vel prior, aut quilibet in regno immunis erat."

RONDELLS, in the Middle age, small round targets, commonly borne by pikemen.

ROOD, (*Sax. rode* a cross), in the Middle age, an image of Christ upon the cross, generally made of wood, and placed on a loft erected for that purpose, just over the passage out of the church into the chancel. The place bearing the rood-loft was called a *reredosse*. The rood was not considered complete without the images of the virgin and St. John, standing on either side of the cross, in allusion to John xix. 26. — The *Rood-lofts* were galleries extending across the nave of a church, at the entrance of the chancel, or choir, where were the images of the crucifixion, Mary, and John, and sometimes rows of saints on either side, and where the musicians played. There was a remarkable similarity in the style of rood-lofts. The gallery was commonly supported by a cross beam, richly carved with foliage, sometimes superbly gilt; and underneath ran a screen of beautiful open tabernacle work.

ROPOGRAPHY, fantastic slender columns, formed of parts of animals and

flowers, common at Pompeii. The term is also applied to the work of painters of animals, plants, and landscapes.

RORARI, a name given to a party of young men in the Roman army, whose business it was to go before the main body, and by skirmishing to annoy the enemy. They were also called *Ferentarii*. They were armed with several sorts of weapons. The *Rorarii* were discontinued after the institution of the *Velites*.

ROSES. The rose has been celebrated, not only by Greek and Roman poets, but also by those of the Jewish nation. It was never omitted, in its proper season, at the feasts of the ancients, whether public or private. In such estimation was it held, that it is frequently used as an emblem of beauty. We find also that it was the symbol of silence, and as such was worn at feasts upon the head, and placed, in entertaining rooms, above the table, to signify that what was there spoken, should be kept private: hence our English phrase, "Under the rose," is used as a requisition of silence and secrecy. Amongst the Greeks and Romans, to hold up a rose to any person, was to demand his faithful concealment of the conversation passing. The poets say, that Cupid consecrated the rose to Harpocrates, the god of silence, to engage him to conceal the lewd actions of Venus; and hence we are told it came to be esteemed an emblem of silence. Besides the use of the rose at feasts and convivial meetings, it was also frequently laid upon the tombs of the dead, either to signify the silence of death, or as an offering grateful to the deceased; or perhaps to overcome, by its agreeable odour, the foetid exhalations of the grave; or, being the emblem of a short life, it was strewed over tombs; and it also appears in epitaphs, that relatives engaged to strew them annually. In *Stosch* is a butterfly laid upon a rose. This ingenious emblem may denote a girl who died in the zenith of her charms. — In the Middle age, roses were usually presents upon birth-days; and Whitsuntide was called the *Rose Easter*, because roses were in bloom, and perhaps given as presents.

ROSTRA, or **ROSTRUM**; among the Romans, a sort of stage or pulpit, adorned with the prows of ships taken from the *Antiate*, in the first naval victory obtained by the Romans, in the consulship of *Duillius*. From this pulpit orations were made to the people on public occasions. It stood in the *Forum Romanum*, and was called *Rostra* from the beaks of ships which were fixed there by way of trophy, as being the most public place in

the city. In common conversation it is usual to talk of mounting the rostrum; but it ought to be Rostra, plural of *Rostrum*, which was an important part of the ancient ships of war, hence denominated *naves rostratæ*. This rostrum, or beak, was made of wood, but fortified with brass, and fastened to the prow to annoy the enemy's vessels. It was so called from its resemblance to the rostrum, or beak of a bird; and the invention of it is attributed to Pisæus, an Italian. The first rostra were made long and high; but afterwards Aristo a Corinthian, contrived to make them short and strong, and placed them so low as to pierce the enemy's ships under water. By the help of these, great havoc was made in the Athenian fleet by the Syracusans.

ROTE, in the Middle age, a musical instrument, like the ancient Psalterium, but with an additional number of strings. Wachter contends that its true name was *crotta*, or *chrotta*. It is mentioned by Venantius Fortunatus, who flourished about 580, as a British instrument. The Crota, as used by the ancient Britons and by modern Welch, is a stringed instrument, a sort of harp or lyre.

ROTULUS WINTONIE, an exact survey of all England, "per comitatus, centurias, et decurias," made by king Alfred, not unlike that of Domesday; and it was so called because it was of old kept at Winchester, among other records of the kingdom. — *Ingulph.*

ROWERS, among the Greeks and Romans, were placed on each side of the ship, upon benches, called by the Greeks *τοιχοι* and *ἑδωλια*; by the Romans, *fori* and *transtra*. These benches were placed one above another. The lowest was called *θαλαμος*, and the rowers that laboured thereon *θαλαμιοι*; the middle *ζυγα*, and the men *ζυγιοι*; the uppermost *θρανοι*, whence the rowers were termed *θρανισται*. There was generally a musician on board called *τριηραυλης*, who, by the harmony of his voice and instrument, raised and supported the spirits of the rowers, and assisted them in keeping time with the stroke of their oars.

RUDIARI, the name of those gladiators who were exempted from engaging in public exhibitions and shows. This exemption was given by presenting them with the *rudis*, a knotty rough stick, which the prætor occasionally gave them as a mark of their freedom. Hence "rude donare," which signified to make a gladiator free, and discharge him from fighting any more, was also metaphorically used to signify the acquisition of

liberty from love engagements, or any other mental servitude. The *rudis* was of different kinds, according to the different sorts of gladiators. That of the Thracæ was crooked, that of the Retiarii was made with prongs, that of the Secutores was straight. Sometimes it had the form of a sword, sometimes of a cudgel, and sometimes of a ferula.

RUNES, or RUNIC INSCRIPTIONS; certain characters, chiefly in use amongst the ancient Scandinavians, which are found in Denmark, Sweden, Norway, and even in the most northern parts of Tartary. The characters are formed from a perpendicular line, in various positions. Dr. Whittaker says, the Runic language was that which is generally called the Slavonic. Celsius, as well as Astle, thinks that the Runic letters, the most ancient of which are of the third century, were composed partly of ancient Gothic and Greek letters, and partly of Roman, deformed and corrupted. In 1001 the Swedes were urged by the pope to lay aside the Runic letters, and adopt the Roman in their stead. In 1115, they were condemned in the council of Toledo. In the beginning of the 14th century they were abolished in Denmark, and soon after in Iceland. The more recent Ulphilan Runes have the strongest assimilations to Greek characters. — Runic Obelisks, which were sepulchral or commemorative monuments of the early northern nations, were usually inscribed with Runic characters, stating the object of their erection, or characterizing the qualities of some deceased individual. They were generally written in lines from top to bottom, similar to the Chinese; but sometimes from right to left. It is a curious fact that the most ancient are the best engraved.

RURAL DEANS, in church governments, certain persons having ecclesiastical jurisdiction over other ministers and parishes near adjoining, assigned by the bishop and archdeacon, being placed and displaced by them; such as the dean of Croydon, &c. These rural deans were anciently termed Archipresbyteri and Decani Christianitatis. — *Kennet.*

RUSSATA FACTIO, a name given to one party of charioteers, among the Romans, whose distinguishing colour was red.

RUSTICI, in the feudal ages, the clowns or inferior country tenants, who held cottages and lands by the service of ploughing and other labours of agriculture for the lord; and the land thus held was distinguished by the name of *terra Rusticorum*. — *Kennett.*

S A B

SABEANS, or SABIANS; the most ancient idolaters in the world, from whom first originated the worship of the heavenly bodies; whence they were called, in the Chaldean language, **צבא שמים**, or worshippers of the host of heaven. Throughout all the Eastern countries, idolatry was divided into two principal sects; that of the Sabians, who adored images; and that of the Magi, who worshipped fire. The Sabians had their rise among the Chaldeans, who, from their knowledge of astronomy, and their particular application to the study of the seven planets, which they believed to be inhabited by as many intelligences, who were to those orbs what the soul of man is to his body, were induced to represent Saturn, Jupiter, Mars, Apollo, Mercury, Venus, and Diana, or the Moon, by so many images, or statues, in which they imagined those pretended intelligences, or deities, were as really present as in the planets themselves. In time, the number of their gods considerably increased. This image-worship from Chaldæa spread itself throughout all the East; from thence passed into Egypt; and at length came among the Greeks, who propagated it throughout the western world.

SABBATH, a festival among the Jews, instituted by divine command, and observed every seventh day of the week, in commemoration of the creation and their redemption from the bondage of the Egyptians. The first Christians observed the first day of the week in commemoration of the resurrection of Christ from the dead, and the universal redemption of mankind. A Sabbath-day's journey among the Jews, was the space of near 2000 cubits, which is near three quarters of an English mile. — In the Jewish economy, they had not only a sabbath-day, but a sabbatical year also, which was every seventh year, during which time the very ground had rest, and was not tilled; and every 49th year all debts were forgiven, slaves set at liberty, and estates, &c. that were before sold or mortgaged, returned to their original families, &c. (See **JUBILEE**.) The first sabbatical year celebrated by the children of Israel, was the fourteenth year after their coming into the land of Canaan; because they were to be seven years in making themselves masters of it, and seven more in dividing it

S A C

amongst themselves. This year was reckoned from Tizri, or September; and for several reasons was called the year of release: 1. Because the ground remained entirely untilld. 2. Because such debts as had been contracted during the six preceding years, were remitted and cancelled. 3. Because all Hebrew slaves were then set at liberty, unless they were willing to remain in the same state for life; in which case their masters brought them before the judges, and bored their ear through with an awl against the door-posts; hence boring the ear signified perpetual obedience. (See Psalm xl. 6.) 4. Because every one entered into his inheritance again who had been alienated.

SABBATIANS, a sect of heretics, so called from Sabbatius, their leader, who lived under Dioclesian. He was first a Jew, then converted and made a priest by Marcion; but afterwards he left the sect of Marcionites, on account of the celebration of Easter.

SABELLIANS, a sect of heretics founded by Sabellius in the third century, at Libya, called Ptolemais. He reduced the three persons in the Trinity to three states or relations; or rather reduced the whole Trinity to the one person of the Father; making the word and the Holy Spirit to be only virtues, emanations, or functions thereof.

SAC, or SACA, (*Sax. sac* a cause); a feudal privilege which the lord of a manor claimed to have in his court, of holding plea in causes of trespass arising among his tenants, and of imposing fines and amercements.

SACÆA, a festival which the Babylonians and other eastern nations held annually in honour of the god Anaitis. The *sacæa* were in the east what the *Saturnalia* were at Rome, a feast for the slaves. One of the ceremonies was to choose a prisoner condemned to death, and allow him all the pleasures and gratifications he would wish before he was carried to execution.

SACCINI, monks of the Middle age, so called because they wore next to their skin a garment of goat's hair; and *saccus* was applied to coarse cloth made of such hair. (*Walsingham*.) — *Fratres de saccis* were the sack-cloth brethren, or the penitential order. (*Placit.* 8 Edw. II.) — *Sacchus cum brochia* was a feudal service

or tenure of finding a *sack* and a *broach* to the king for the use of the army.—*Bract*. lib. ii.

SACCOPHORI, a sect of ancient heretics; so called, because they always went clothed in sackcloth, and affected much austerity and penance.

SACELLUM, among the Romans, a place sacred to the gods, but without a roof. The word *sacellum* is a diminutive of *ædes sacra*, in the same manner as *ædicula*, signifying a little *ædes*.

SACKBUT, or **SAMBUCA**; a musical instrument used in Chaldæa, and mentioned in the Old Testament. It is thought to have had four strings only, and to have given a shrill sound. Some say it resembled the pectis, magadis, and trigonos, the figure of which is not known to us. Others say it resembled the haut-bois, and took its name from the sambucus or elder-tree, of which it was made.

SACK-CLOTH, worn by the Jews by way of mourning for the death of friends or relations, or in times of calamity and distress. It was also the common clothing of prophets.

SACRAMENTUM MILITARE, the oath taken by the Roman soldiers, after the levies were completed. It was administered first to one whom the tribunes made choice of as the properest for the purpose, and was in substance as follows: "That he would obey his commanders in all things, to the utmost of his power; be ready to attend whenever his appearance was necessary; and never to leave the army but with their consent." After he had ended, the whole legion, passing one by one, swore to the same effect, each man crying as he passed, "*Idem in me.*" This and some other oaths were so necessary to the military state, that the word *sacramenta* is used by Juvenal for *milites* or *militiæ*.

SACRARIUM, among the Romans, a chapel in a private family. It differed from *Lararium*, which was consecrated particularly to the *Lares*, whereas this was consecrated to some particular divinity.

SACRED BATTALION, a band of infantry composed of 300 young Thebans, united in strict friendship and affection, who were engaged, under a particular oath, never to fly, but to defend each other to the last drop of their blood. At the famous battle of Leuctra, in which the Spartans were signally defeated by Epaminondas, the Sacred Battalion was commanded by Pelopidas, and mainly contributed to the success of the day.

SACRED WAR, an appellation given

to the wars carried on among the Grecian states respecting the temple of Delphi. The first began 448 B.C., and the second 357 B.C.

SACRIFICES. The origin of Sacrifices, in honour of the deity, or of the supposed deities of pagan adoration, is beyond the records of authenticated history. According to Herodotus, the Egyptians, as we have shewn under the articles on **ALTARS**, **PRIESTS**, &c., were the first who consecrated to the gods the fruits of the earth, and who primarily erected altars of turf for the purpose of burning them: perfumes and libations were next offered; and, finally, animals were sacrificed by the established priesthood, with all the pomp and ceremony of religious observances. Menes, the first king of Egypt, and the founder of her hierarchy, may be considered as the originator of these sacrificial forms. In Egypt one common and general ceremony was observed, viz., the laying of hands upon the head of the victim, loading it at the same time with imprecations, and praying the gods to divert upon that victim all the calamities which might threaten Egypt. (*Diod.* l. i.) Indeed the sacrifices of the Egyptians bear a strong analogy, in many striking points, to the Levitical injunctions. The beast was sealed by the priest without blemish; a fire kindled on the altar, on which a copious libation of wine was poured; the god solemnly invoked, and the victim killed; the head separated, upon which they heaped imprecations, wishing that whatever evil threatened the sacrificers, or Egypt in general, it might fall on that head: the head was then sold to the Greek traders, or thrown into the river. This ceremony of the head was common throughout all Egypt; no Egyptian on any account would eat of the head of a beast. (*Herod.*) Hence the Egyptians hated and despised the Greeks, because they ate the head of the sacrificed beasts.

The Phœnicians have been considered by some as the authors of sacrifices. Of this (so far as the simple offerings of the first-fruits of the earth are concerned) we have no certain knowledge; but we have something like authenticated history to shew that they were the first who offered human sacrifices to their gods. Sanchoniatho, who was himself a Phœnician, and the most ancient of pagan writers, says that "It was the custom, in times of great calamity, in order to prevent the ruin of all, for the rulers of the city or nation to sacrifice to the avenging deities the most beloved of their children,

as the price of redemption. They who were devoted for this purpose were offered mystically. For Cronus, (whom the Phœnicians called Il, and who, after his death, was deified and installed in the planet which bears his name,) when king, had by a nymph of the country called Anobrat an only son, who on that account was styled Tiovd, for so the Phœnicians still call an only son: and when great dangers from war beset the land, he adorned the altar, and invested this son with the emblems of royalty, and sacrificed him."

The Tyrians and Carthaginians, who were descendants of the Phœnicians, preserved the custom of their ancestors in sacrificing human victims to their god Saturn, or Moloch, (see Gods); and this barbarous practice prevailed among the latter till the destruction of their city by the Romans. According to Plutarch (de Superstitione) children were inhumanly burnt, either in a fiery furnace like those in the valley of Hinnon, so often mentioned in Scripture, or enclosed in a flaming statue of Saturn. The cries of these unhappy victims were drowned by the uninterrupted noise of drums and trumpets. Mothers made it a merit and a part of their religion to view this barbarous spectacle with dry eyes, and without so much as a groan; and if a tear or a sigh stole from them, the sacrifice was less acceptable to the deity, and all the effects of it were entirely lost. This strength of mind, or rather savage barbarity, was carried to such excess, that even mothers would endeavour, with embraces and kisses, to hush the cries of their children. In times of pestilence they used to sacrifice a great number of children to their gods, unmoved with pity for a tender age which excites compassion in the most cruel enemies; thus seeking a remedy for their evils in guilt itself, and endeavouring to appease the gods by the most shocking barbarity. Diodorus relates an instance of this cruelty which strikes the reader with horror. At the time that Agathocles was just going to besiege Carthage, its inhabitants, seeing the extremity to which they were reduced, imputed all their misfortunes to the just anger of Saturn, because that, instead of offering up children nobly born, who were usually sacrificed to him, there had been fraudulently substituted in their stead the children of slaves and foreigners. To atone for this crime, two hundred children of the best families in Carthage were sacrificed to Saturn; besides which, upwards of three hundred citizens, from a sense of their guilt of this pretended

crime, voluntarily sacrificed themselves. Diodorus adds, that there was a brazen statue of Saturn, the hands of which were turned downward; so that when a child was laid on them, it dropped immediately into a hollow where was a fiery furnace. Though the Carthaginians retained, even till the ruin of their city, the custom of offering human victims to their gods, they suspended the practice for some years, to avoid the resentment and the arms of Darius I., king of Persia, who strictly and severely enjoined them not to immolate human victims; but they soon returned to the barbarous genius of their religion; for in the time of Xerxes, who succeeded Darius, Gelo, the tyrant of Syracuse, having gained in Sicily a considerable victory over the Carthaginians, amongst the conditions of peace which he prescribed them, inserted the following one, viz. that they should no more sacrifice human victims to Saturn. What stimulated him to take that precaution was what had passed in the decisive battle which he had just fought against the Carthaginians; for during all that battle, which lasted from morning till evening, Amilcar, the son of Hanno, their general, ordered continual sacrifices to the gods, of men, who were thrown alive upon a flaming pile; and when Amilcar saw that his troops fled and were routed, he threw himself upon the pile, that he might not survive his shame. This barbarous and unnatural practice was communicated to many of the Eastern nations of antiquity; as well as the Scythians, Gauls, Greeks, and Romans, and consecrated by custom during a long series of ages. Even to this day the Brachmans of India preserve their *suttees*,—a remnant of the ancient system of human sacrifices.

Among the Jews, sacrifices so called were known by the general name of *corban*, that is, a holy gift, and may be divided into bloody or animate, and into unbloody or inanimate. The first were of three sorts, viz., whole burnt-offerings, sin-offerings, and peace-offerings. Some were public, and others private. There were some appointed for the sabbaths, the solemn feasts, and extraordinary occasions. This, however, may be set down as common to them all: 1. Sacrifices in general were holy offerings; but the public ones were holiest. 2. It was unlawful to sacrifice any where but in the temple. 3. All sacrifices were to be offered in the day-time, never in the night. 4. There were only five sorts of animals which could be offered up; namely, oxen, sheep, goats, pigeons, and turtle-doves. 5. All these various animals were to

be perfect, without spot or blemish. 5. Certain ceremonies were observed in every sacrifice, some of which were performed by those that offered it, as laying their hands on the victim's head, killing, slaying, and cutting in pieces, and then washing the entrails of it. Others were to be done by priests, as receiving the blood in a vessel appointed for that use; sprinkling it upon the altar, which was the most essential part of the sacrifice; lighting the fire, setting the wood in order upon the altar, and laying the parts of the victim upon it. 6. All sacrifices were salted. — A *Holocaust*, or whole burnt-offering, was the most ancient, as well as most excellent of all sacrifices. In this the victim was all consecrated to God, and wholly consumed upon the altar; whereas some parts of the others belonged to the priests then upon duty, and those that had offered the victim. The holocaust was intended as an acknowledgment of the sovereignty of God, and was used to imply thankfulness for favours, or to beg some blessing, or to deprecate his wrath. The same animals were sacrificed, and the same ceremonies almost were observed, in whole burnt-offerings, as in the other sacrifices. There was, however, this difference, that a holocaust might be offered by a stranger, that is, a proselyte of the gate. Offerings of this kind were either public or private. Propitiatory sacrifices were of two sorts, some being for sins, and others for trespasses. Those for sins are generally supposed to have been for offences committed, through inadvertency and undesignedly, against some prohibition of the law. Trespass offerings are supposed to have been for sins of ignorance. Propitiatory sacrifices, however, were not supposed to be of any efficacy in atoning for sins without repentance; for repentance was held to be indispensably necessary to remission of sins. Peace-offerings, or sacrifices of gratitude, were offered to God, in hopes of obtaining some favour from him, or as a thanksgiving for some signal mercy. In the first sense they were termed salutary, and in the second eucharistical. Some were in consequence of a vow, others were voluntary. In peace-offerings the blood and entrails were burnt on the altar, the breast or left shoulder belonged to the priest, and the rest of the flesh, with the skin, was for him that made the offering. Under the class of peace-offerings we may rank the paschal lamb, for an account of which see the article *Passover*. Unbloody sacrifices were, 1. Offerings and libations. 2. First-fruits. 3. Tenth. 4. Perfumes.

Whole burnt-offerings of four-footed beasts, and also peace-offerings, were attended with libations; but this was not the case with propitiatory sacrifices. In their offerings the children of Israel were forbidden to mix honey, but required to use salt. Offerings were also to be of unleavened bread, except the two loaves at the feast of Pentecost, which were leavened; Levit. xxiii. 17.

Sacrifices among the Greeks at first consisted only of herbs and fruits; but afterwards animals were also offered, and costly perfumes added, to render them more acceptable; sacred cakes made also part of the sacrifice; and no oblation was considered acceptable to the gods, unless mixed with salt. In the early ages of Greece, even human sacrifices were resorted to, in extreme cases. The animals differed according to the gods to whom they were offered up: to the celestial gods were sacrificed white, to the infernal black victims. No animal was offered up, unless it was perfect and without blemish. But almost every god had some peculiar animal. To Jupiter they sacrificed oxen, and white cocks; to Juno, a cow, or a sheep; to Diana, a doe; to Ceres and Cybele, a sow; to Pan, a goat or dog; to Mars, a mad bull; to Neptune, a horse, a he goat, or a black bull; to Apollo, a horse; to Minerva, a mare; to Venus, a pigeon, or turtle; to Isis, a goose; to Bacchus, a kid, or a he-goat; to other deities, only fruit to some, and liquor to others. In the sacrifice of animals, the parts of the victim selected for the gods were the thighs; these were covered with fat, so that the whole might be consumed; the rest furnished a feast to the sacrificer and his friends. While the sacrifice was burning, the priest and the person who gave the victim offered prayers to the god, with their hands upon the altar; music and dancing likewise formed part of the ceremony, whilst they sang the sacred hymns. Grecian sacrifices were either free-will offerings, for a victory, &c.; propitiatory, to avert the anger of some offended god; petitionary sacrifices, for success in any enterprise; or those which were commanded by some oracle or prophet. Sacrifices were to be accommodated in expense to the condition of the person who offered them: persons who had committed any notorious crimes, were not permitted to attend the sacred rites, till purified from their offences. The victims were adorned with fillets and ribands to their horns, and garlands on their necks. On solemn occasions, their horns were overlaid with gold. The Grecian altars were decorated with sacred

herbs peculiar to the gods to whom they sacrificed. All things being prepared, the salted cake, the knife, and the crowns, were brought in a basket, by virgins appointed for the purpose. The victim was led or driven to the altar, without violence; then the priest turning to the right hand, went round it, sprinkled it with meal and holy water, as also those who were present. All the persons present then joined in prayer, according to a set form: this being ended, food was set before the victim, and if it refused to eat, it was rejected as unsound; but, if approved after different ceremonies, it was struck down, and its throat cut by the priests appointed for that purpose. If by chance the animal escaped the stroke, leaped up after it, bellowed, or did not fall to the ground; if it died with pain and difficulty, did not bleed freely, or was a long time dying; they were thought unlucky omens; but their contraries were considered as propitious.

The sacrifices of the Romans were in some respects borrowed from the Greeks. They were of different kinds: some were at stated periods; and others occasional, as those called expiatory, for averting bad omens, or making atonement for a crime. The sacrifices consisted of five principal parts: 1. *Libatio*, or pouring wine upon the victim. 2. *Immolatio*, or scattering the sacred paste upon its head. 3. *Macratio*, or killing it. 4. *Redditio*, or offering the entrails to the gods. 5. *Litatio*, or the completion of the sacrifice without any blunder or omission. It was requisite that those who offered sacrifices should come chaste and pure; that they should bathe themselves, be dressed in white robes, and crowned with the leaves of that tree which was thought most acceptable to the god whom they worshipped; sometimes also with dishevelled hair, loose robes, and with their feet bare. It was necessary that the animals to be sacrificed should be without spot or blemish, and that they never had submitted to the yoke. The priest and the person by whom the victim was presented, went before in white garments; and the victim was led to the altar by the *popæ*, or slayers, with a slack rope, that it might not seem to be brought by force, which was reckoned a bad omen. The procession advanced to the sound of musical instruments, and when they had arrived at the altar, the priest placed his hand upon it, while he offered up prayers to the gods, the music still continuing to play, to prevent the hearing of any unlucky noise. Then, after silence was ordered, a salted cake, called *mala*, was

sprinkled upon the head of the victim, and frankincense and wine were poured between his horns by way of libation. In the next place, he plucked the highest hairs from between the horns, and threw them into the fire that was burning on the altar; and lastly, turning himself to the east, he drew a sort of crooked line with his knife from the forehead to the tail, which was the signal for the public servants to slay the victim. The victim was first struck with an axe or mall; then it was stabbed with knives, and the blood being caught was poured on the altar. After having flayed and dissected it, the haruspices inspected the entrails, and if the omens were not favourable, another victim was offered up. When the haruspices had declared it to have been an acceptable sacrifice, the priest sprinkled the parts they thought fittest for the gods with meal, wine, and frankincense, and burnt them upon the altar. — In the first ages of the Roman republic, human sacrifices were offered; but this custom was partly prohibited by the senate about 100 years B. C.: yet great numbers were afterwards slain as victims, with the usual formalities; and not only horses, but men alive, were thrown into the sea, as offerings to Neptune, the god of that element.

Among the Celtic nations, human sacrifices, of which the Druids were the ministers, were in common practice. The ancient Gauls and Britons, on immolating human victims, sometimes filled large statues made of twigs with men, and reduced them to ashes. Slaves and oxen were also burnt on the funeral pile. The sacrifices were sometimes beasts, white bulls, criminals, captives, strangers, and their very disciples. In the sacrifices the entrails were examined for divination, and prognostics were also made from the fall, and convulsions of the limbs, and flow of the blood in the victim, after it had received the fatal blow. Intemperance in drinking generally closed the sacrifice: and the altar was always consecrated afresh, by strewing oak-leaves upon it. Caesar, in speaking of the Gauls, says that "when they are likely to be worsted by their enemies in battle, or when they are in any other imminent danger, they sacrifice human victims, or make a vow to sacrifice them; and the Druids are the ministers of their bloody sacrifices. They believe that the life of a man can only be redeemed by that of a man; and that Heaven can be propitiated by no other offering. They have public sacrifices of this kind. Some have statues of an enormous size, of osiers in-

terwoven, the cavity of which are filled with living men, and set fire to them. Thus the unhappy victims are consumed in the flames. They think that robbers and other malefactors are the most agreeable victims to the gods; but when they have not criminals enow, they put innocent persons in their stead." According to Strabo the Gauls had other ways of sacrificing men. They piled up a great quantity of hay and wood, in the form of a colossus: in this colossus they burned men, and all sorts of animals. They likewise shot them to death with arrows; or they nailed them to a cross. Diodorus Siculus says, that the Gauls, after having kept their criminals in confinement five years, tied them to a stake, and sacrificed them to their gods with many other offerings. They likewise sacrificed their captives. Some of them killed, or burned, with the men, all the animals they had taken in war. See DRUIDS.

SADUCEES, a celebrated theologico-political sect among the Jews, said to have been founded by one Sadoc, a pupil of Antigonus, about 260 years before Christ. They taught that there was neither heaven nor hell, angel or spirit; that the soul was mortal, and that there was no resurrection of the body from the dead. As for their other opinions, they agreed in general with the Samaritans, excepting that they were partakers of all the Jewish sacrifices, which the Samaritans detested. They observed the law, to enjoy the temporal blessings promised, and to escape the punishments it denounced against transgressors. They rejected all manner of traditions, and acknowledged only the five books of Moses. They absolutely denied all fatality, and asserted, that as it was impossible for God to do any evil, so neither did he take notice of those men that committed any. The Sadducees held the Scriptures alone to be of Divine authority, and obligatory upon men, as a system of religion and morals; and paid no regard to those human institutions, which the Jews so highly extolled in general, and the Pharisees revered in particular, even more highly than the Scriptures themselves. The Sadducees were inconsiderable in number; but this deficiency was partly supplied by the dignity and eminence of their persons; for the most illustrious among the Jews, either as to family or opulence, were of this sect. Their principles, however, were not popular; they were only adopted, like the Epicurean philosophy in Greece and Rome, by a few persons of

the first quality. They seldom transacted any business of state, or held any civil office. In their general conversation they were morose; and in their judicial sentences always severe. They maintained the perfect freedom and liberty of the human will, in opposition to the Essenes and Pharisees, who were predestinarians and fatalists. See PHARISEES.

SAGES of Greece. See WISE MEN.

SAGITTARI, in the Roman army under the emperors, were young men armed with bows and arrows, who, together with the Funditores, were generally sent out to skirmish before the main body. They constituted no part of the Velites, but seemed to have succeeded them at the time when the Socii were admitted into the Roman legions; for at that period the Velites were discontinued.

SAGUM, an ancient military garment, or cloak, made of wool, without sleeves, fastened by a girdle around the waist, and a buckle. It was worn by the Greeks, Romans, and Gauls. It was of the same form as the paludamentum, the sagulum being the smaller. It often occurs upon marbles, especially upon the soldiers of the Trajan column. The generals alone wore the paludamentum; and all the Roman soldiers, even the centurions and tribunes, used the sagum. The sagum of the Gauls had sleeves, but in other respects resembled the Greek and Roman tunic. It was party-coloured, laced with purple, and pieces of stuff cut in the form of flowers. In the fragment of the marble at St. Genevieve is a Gaul in a sagum. It resembles a sleeved tunic. — Early in the ninth century the French had adopted a short kind of variegated cloak, or mantle, called *saga fresonica*. In the same era another, called the *sagum Gallicum*, large and square, often four times double, was worn.

SAIKYR, in the Middle age, a species of cannon smaller than a demi-culverine, much employed in sieges. Like the faucon, &c. it derived its name from a species of hawk.

SAILS, and **SAILORS**. See SHIPS.

SAINTS. In the Middle age, the Saints were distinguished by particular symbols or attributes, in the same manner as the gods and heroes of the classical ancients. The principal Saints are here introduced in alphabetical order, with the symbols, &c., by which they are generally represented in the paintings, carvings, sculpture, stained glass, &c. of the monkish ages. The information is chiefly derived from the Golden Legends, and Fuller's Church History.—St. Agath is

represented as carrying her breasts in a dish—Agathon appears with a book and crosier—Agnes has a lamb by her side: and at Rome, lambs decorated with ribands, were led to the altar, and presented to the pope: the day sacred to her (Jan. 21) was also famous for divinations, practised by virgins, to discover their future husbands—Andrew is known by his peculiar cross beside him—Anastasia, by a palm-branch—Anne has a book in her hand—Anthony, a tau-cross and pig by his side, the bell at the end of the cross—Apollonia, a tooth and palm-branch: applied to for curing the tooth-ache—Asaph and Aydan, a bishop with a crosier—Barbara, a book and palm-branch—Barnabas, a staff in one hand, a book open in the other—Bartholomew, a knife—Blaise, combs of iron, with which his body was torn: the hocking on St. Blaise's-day seems to be taken from the women, who were torn by *hokes* and crochets—Bridget, has a crosier and book—Catherine, an inverted sword, or a large wheel—Cecilia, playing on the harp or organ—Christopher, a gigantic figure carrying Christ over a river; figures, fishing, wrestling, &c., as symbols of the patron of field sports—Clare, a palm-branch—Clement, the papal crown, or an anchor, being drowned with one tied round his neck—Crispin and Crispinian, two shoe-makers at work—Cuthbert, St. Osbold's head in his hand—David has a leek, which was assumed by the Welsh in commemoration of a victory gained over the Saxons; St. David having directed his countrymen to wear a leek by way of distinction—Dennis is headless; his head, mitred, in his hand—Dorothy is carrying a basket of fruit—Edward the Confessor is crowned with a nimbus and sceptre—Elizabeth, St. John and the lamb at her feet—Faith, a gridiron—Felix, an anchor—Flower, her head in her hand, and a flower sprouting out of her neck—Francis, seraphim inflicting the five wounds of Christ—Fyacre, a figure with a long robe praying, and beads in one hand—Gabriel, a flower-pot full of lilies between him and the virgin—George, mounted on horseback, fighting with a dragon—Giles, a hind, with its head in his lap—James the Great, a club and saw—James the Less, a pilgrim's staff, book, and scrip—John the Baptist, a long mantle and wand; a lamb generally at his feet, or elsewhere—John the Evangelist, a chalice, with a dragon or serpent issuing out of it, and a book open—Lawrence, a book and gridiron—Lewis, a king kneeling, with the arms of France at his feet; a bishop

blessing him, and a dove dropping on his head—Loy, patron saint of smiths, carries a crosier and hammer—Lucy, behind her the devil, and a short staff in her hand—Luke, sitting before a reading-desk, beneath which appears an ox's head—Margaret sometimes wears a crown, or holds a book in her hand; generally treading on or piercing a dragon with a cross—Mark, the lion—Martin, on horseback, with a beggar behind him on foot, to whom he is presenting his cloak—Mary, the Virgin, a lily, generally carrying the child Jesus—Mary Magdalen generally carries a box of ointment—Matthew, carrying a fuller's club; sometimes expounding a book held before him—Michael, in armour, with a cross, or scales, weighing souls—Nicholas, a tub with naked infants in it; the patron Saint of children—Paul, a sword, and a book; in the Conversion, Christ is appearing in the heavens with the cross, and Paul, with his horse fallen under him, is looking up to him—Peter, the keys and a triple cross; sometimes a church—Philip, a crosier—Roche, a wallet and a dog sitting with a loaf in his mouth; shows a boil on his thigh—Sebastian, pierced with arrows, and his arms tied; two archers standing by his side; he thus suffered under Dioclesian—Stephen, a book, and a stone in his hand—Theodora, the devil taking her hand and tempting her—Theodore, armed, a halberd in his hand, and a large sabre by his side—Thomas of Canterbury (Becket), kneeling, and a man behind striking at his head with a sword—Ursula, a book and arrow, because shot through by the Prince of the Huns.—For other symbolical representations, connected with scriptural subjects, see APOSTLES and PATRIARCHS.

SALIC LAW, an ancient law, peculiar to France, which is generally supposed to have been made by Pharamond, or at least by Clovis, in virtue of which males only were to inherit. Some will have it to have been called Salic, or Gallic, because peculiar to the Gauls; others, that the law was only ordained for the royal *salles*, or palaces. The most probable opinion is that which derives the word from the ancient Franks, who, on the fall of the Roman empire, subdued and overran Gaul. The Franks themselves, who gave it the name of France, or Frankland, were a collection of several people inhabiting Germany, and particularly the Salii, who lived on the banks of the river Saal, and who cultivated the principles of jurisprudence better than their neighbours. Those of Salii held a rule, which

the rest of the Franks are said to have adopted, and has been by the modern Franks applied to the succession of the throne, excluding all females from the inheritance of the sovereignty, and is well known by the name of the Salic Law.—Bouteroue gives another plausible origin of the word: he says it comes from the word *salich*, which, in the old Teutonic language, signified salutary; and that the French, in this law, imitated the policy of the ancient Romans, who made salutary laws, which the magistrates were to have before them when they administered justice. This he confirms from a curious figure, taken out of the *Notitia Imperii*, where the book is represented covered with gold, with this inscription, “*Leges Salutares*.” Du Haillon declares it to have been an expedient of Philip the Long, in the year 1316, for the expulsion of the daughter of Louis Hutin from inheriting the crown. Father Daniel, on the contrary, maintains, that it is quoted by authors much more ancient than Philip the Long, and that Clovis was the real author of it.

SALII, among the Romans, were priests of Mars, twelve in number, who derived their name from dancing through the streets, on solemn occasions, having the waist bound with a brazen belt, and carrying in their hands an ancilia, or sacred shield. This order of priests was instituted by Numa, to take care of the sacred shields called Ancilia, one of which Numa, (to put the people in spirits during the ravages of a terrible plague,) pretended was sent down from heaven as a pledge of the protection of the gods. This shield, he said, was to be preserved with the strictest care, because the fate of the empire depended upon it; he therefore caused eleven to be made, so like the first, that it could not be distinguished from them. The number of the Salii then was twelve, equal to the number of the ancilia. To the original number of the Salii, twelve more were added by Tullus Hostilius, after his victory over the Fidenates, in consequence of a vow he made to Mars. All the Salii were of the patrician order, and constituted a college; those instituted by Numa were called Salii Palatini, and those who were added by Tullus Hostilius were named Collini. The three seniors governed the rest, of whom the first was called Præsul, the second Vates, and the third Magister. The Salii wore round bonnets, with two corners standing up, and a party-coloured tunic. They also wore a kind of a coat of arms, of

which nothing could be seen but the edges; a purple coloured band, or belt, surrounded their middle, which was fastened with copper buckles. In their right hands they carried a small rod, and in the left a small buckler. In the month of March was their grand feast, when they carried the ancilia round the city. They began their ceremony with sacrifices; then walked along the streets, sometimes dancing together, and sometimes cutting their capers separately, at the sound of wind-music, using a great many gestures, and striking musically one another's bucklers with their rods, singing hymns in honour of Janus, Mars, Juno, and Minerva, which were answered by a chorus of girls, dressed like themselves, and called Saliaæ. The first of these hymns was called *carmen saliare*, the original form of which was composed by Numa. Though the month of March was the proper time for this procession, yet the ancilia were moved whenever a just war was declared, by order of the senate, against any state or people. The entertainments of these priests were so costly and magnificent, with all kinds of music, garlands, perfumes, &c., that Horace uses *dapes saliares*, like *pontificum cœnæ*, for the highest and most luxurious treat that could be given.

SALINÆ, among the Romans, salt-houses near Ostia, towards the Tiber's mouth, which were first erected by Ancus Martius. There were also magazines of salt near the gate Trigemina.

SALT-SILVER, in the feudal ages, one penny formerly paid at the feast of St. Martin, by the tenants of some manors, as a commutation for the service of carrying their lord's salt from market to his larder.—*Kennet*.

SALUTATIONS. The Greeks used to salute their guests by embracing them. Friends saluted each other by joining their right hands. They also kissed the lips, hands, knees, or feet in salutations, as the person deserved more or less respect. There was a particular sort of kiss called *λυτρον*, given most commonly to children, in which they took them by the ears like a pot. (*Tibul.* l. ii.)—Among the Romans *Salutatio* was a daily homage paid by clients and inferiors to their superiors. Among the great it was performed in the atrium; but among people of a middling condition, in the vestibulum only. In the army, the private soldiers went early in the morning to salute the centurion, who at their head proceeded to salute the tribune; and the tribune, with the rest, went to salute the emperor, or commander-in-chief. Roman women too had

their crowds of saluters every morning. Of those who came thus to pay their respects, the better sort were received with a kiss, and those of lower rank had an entertainment given them, and were sometimes feasted by those who wished to make themselves popular. — *Salutatio Imperatoris* was a formal compliment paid to the commander-in-chief upon any signal success, in which he was saluted by the name of *Imperator*, in the joint acclamations of the soldiers throughout the camp. This title, thus conferred by the soldiers, was decreed him by the senate. — *Salutatores* was a name given by the Romans to such persons as openly espoused the cause of any candidate, and shewed their attachment by paying their compliments to them in a morning.

SAMARITANS, an eminent sect among the Jews, often mentioned in the Scriptures, who were the inhabitants of the province of which Samaria was the capital city. Salmanazar, king of Assyria, having conquered Samaria, led the whole people captive into the remotest parts of his empire, and filled their place with colonies of Babylonians, Cutheans, and other idolaters. These finding themselves daily destroyed by wild beasts, desired an Israelitish priest to instruct them in the ancient laws and customs of the land they inhabited. This was granted them; and they thenceforth ceased to be incommoded with beasts. However, with the law of Moses they still retained somewhat of their ancient idolatry: but this seems to have been worn out by time; for at the return of the Israelites from captivity, it appears they had entirely quitted the worship of their idols, and desired leave to join with them in rebuilding the temple. For a long while they worshipped God in no set place; but at last, being refused the liberty of going to Jerusalem, they built one upon Mount Gerizim. There was a mortal hatred between this people and the Jews, of which frequent mention is made. They received the Pentateuch only, in which they are said to have made some variations to favour their own opinions.—The Samaritans are still existing in some parts of the Levant and of Egypt. Joseph Scaliger, being curious to know their usages, wrote to the Samaritans of Egypt, and to the high-priest of the whole sect, who resided at Neapolis. They returned two answers to Scaliger, dated in the year 998 of the Hegira. In the first of these answers, written in the name of the assembly of Israel in Egypt, they declared that they celebrated the passover every year on the fourteenth

day of the first month, on Mount Gerizim; and that he who then did the office of high-priest, was called Eleazar, a descendant of Phineas, son of Aaron; but then they had no high-priest. In the second answer, which was in the name of the high-priest Eleazar and the synagogue of Sichem, they declared that they kept the sabbath in all the rigour wherewith it was enjoined in the book of Exodus; none among them stirring out of doors, but to the synagogue. At the time when they wrote to Scaliger, they reckoned 122 high-priests; affirmed that the Jews had no high-priests of the race of Phineas; and that the Jews belied them in calling them Cutheans, as they were descended from the tribe of Joseph, by Ephraim.

SAMBŪCA, the name of a musical instrument, which is supposed to have been of a triangular shape; it is described under the article **SACKBUT**. The Sambuca was also the name of certain machines, which Marcellus invented at the siege of Syracuse, and so called from their resemblance to the musical instruments. This machine consisted of a ladder of the breadth of four feet, which, when erect, was of equal height with the walls. It was laid at length upon the sides of the two galleys joined together, and extended considerably beyond their beaks; and upon the masts of these vessels were affixed cords and pulleys. When it was to work, the cords were made fast to the extremity of the machine, and men upon the stern drew it up by the help of the pulleys; others, at the heads, assisted in raising it with levers. The galleys afterwards being brought forward to the foot of the walls, the machines were applied to them. The bridge of the sambuca was then let down, after the manner of a draw-bridge, upon which the besiegers were to pass to the walls of the place besieged. This machine had not the expected effect. Whilst it was at a considerable distance from the walls, Archimedes discharged a vast stone upon it that weighed ten quintals, then a second, and immediately after a third; all of which striking against it with dreadful force and noise, beat it downward, broke its supports, and gave the galleys upon which it stood such a shock, that they parted from each other.

SAMNITES, a sort of gladiators among the Romans; so called, because the Campanians, hating the Samnites, armed a part of their gladiators after the manner of that people, and gave them the name of Samnites. Their shield was broad at the top, to defend the breast and shoulders. They had a sort of greave on their left foot, a crested helmet on their heads,

and a belt over their breasts. The Samnite seems to be the same with the Amazonian fencer, mentioned by Juvenal, Sat. iii.

SANCTUARY, among the Jews, that part of the temple of Jerusalem which was the most sacred and retired, in which was kept the ark of the covenant, and wherein none but the high-priest could enter, and he but once a year, on the day of expiation. It was situated between the porch and the sanctum sanctorum, or most holy place. It was twenty cubits broad, and forty in length and height. It had two gates; the lesser was passed through in order to open the great gate, which had four folding doors. The sanctuary was divided from the sanctum sanctorum, the holy of holies, or most holy place, by a double vail, which is supposed to be the vail that was rent in twain at our Saviour's death, because it was to be of no further use. The Jewish sanctuary contained the altar of incense, a table with shew-bread, and a candle. The altar was made of a peculiarly fine wood called shittim, and was covered; it was a square, each side being a cubit; and the height was two cubits: it was surrounded by a border of gold. On this altar incense was burnt every morning and every evening. Every year the high-priest, sprinkling it with the blood of the sacrifices offered for sin, was to make atonement. The table, made of the same wood as the altar, and surmounted in the same manner, was two cubits in length, one in breadth, and in height one and a half. Twelve loaves of shew-bread, as it was called, were set on the table. They were thus presented to the Lord, as in homage to him from whom all sustenance and all comfort proceed. The loaves, replaced every sabbath by new ones, were given to the priests. The candlestick was of pure gold; it had six branches and seven lights. Of the one used in the tabernacle, the metal alone, without the curiously ornamented work, was estimated at upwards of 5,000*l.*, and that in the temple was still larger. — Sanctuary was also a term applied by the Jews and other ancient nations to those asylums or places of refuge, assigned for the protection of those unfortunate persons, who, by accident or unavoidable necessity, had done things that rendered them obnoxious to the law. Thus the Jews built certain cities for this purpose, called "Cities of Refuge," which are described under that head. — It is pretended that the first asylum at Athens was built by the Heraclidæ for the protection of those who fled from the ty-

ranny and oppression of their fathers. The asyla, however, of altars, temples, tombs, statues, and other monuments of distinguished persons, were very ancient. Thus the temple of Diana at Ephesus, was a place of refuge for debtors; the tomb of Theseus for slaves; and Romulus, when he built Rome, left a certain space as an asylum to all persons, slaves as well as freemen, with a view, no doubt, of collecting a number of persons to people his new city. Temples, altars, and statues, were places of refuge as well amongst the Romans as the Greeks. During the triumvirate, it was expressly forbidden to take any criminals by force out of the temple of Julius Cæsar, who had fled there, and embraced his altars. — In the Middle age, the privilege of sanctuary was extensively permitted by the princes of Christendom; and on Christianity coming into England, superstitious veneration ran so high, that churches, monasteries, church-yards, and bishops' houses became asylums to all that fled to them, let the crime be what it would. Our ancient kings permitted them to shelter such as had committed both felonies and treasons, provided that if within forty days they acknowledged their fault, and submitted themselves to banishment; during which space, if any layman expelled them, he was excommunicated; and if a clerk, he was made irregular. (*Matthew West*. 187.) To take a person from sanctuary was deemed unheard-of wickedness. It was the method by which the rigour of common law was moderated; for it allowed the criminal due time to make restitution, or, under the Saxon institutes, he must have suffered immediate pains and punishments. — Sanctuaries did not gain the name of such till they had the pope's bull, though they had full privilege of exemption from temporal courts by the king's grant only. But no sanctuary, granted by general words, extended to high treason; though it extended to all felonies, except sacrilege, and all inferior crimes, not committed by a sanctuary man; and it never was a protection against any action of a civil nature, any farther than to save the defendant from execution of his body, &c. St. John's of Beverly, in Yorkshire, had an eminent sanctuary belonging to it in the time of the Saxons; and St. Buriens in Cornwall had the like granted by king Athelstan, anno 935; so had Westminster, granted by king Edward the Confessor; and St. Martin's le Grand, in London. In the sanctuary at Westminster, which was a singular double building, was an open place of punishment and

reproof, where ill-behaving persons were put in the stocks, &c. At Durham two men lay in two chambers over the north door, and when any offenders knocked they let them in, and tolled a bell to give notice that some person had taken sanctuary. They were dressed in a black gown, with a yellow cross upon the shoulder. They lay upon a grate made only for that purpose; and they had meat, drink, and bedding for thirty-seven days, at the cost of the house. In the end, sanctuaries were greatly abused, and became the general resort of the most abandoned criminals; until at length general privilege was abolished in England by the statutes 26, 28, and 32 Hen. VIII. and 1 and 2 Edw. VI.; and the plea of sanctuary with abjuration was taken away by 21 Jac. I. Finally, in 1697, an act of parliament passed for the suppression of privilege of sanctuary, heretofore attached to the following places, viz., the sanctuary in the Minories; Salisbury-court, Whitefriars, Ram-alley, and Mitre-court, in Fleet-street; Fulwood's-rents, in Holborn; Baldwin's gardens, in Gray's Inn-lane; the Savoy, in the Strand: and Montague-Close, Dudman's-place; the Clink, and the Mint, in Southwark.

SANCTUM SANCTORUM, in the Jewish temple, the holy of holies, or a sacred apartment into which none but the high-priest was permitted to go, and that but once a year, on the great day of expiation; but on this day it was lawful for him to enter several times, to intercede for the people. This part of the temple was surrounded with various buildings and apartments for different purposes. Its roof, contrary to the eastern custom, was not flat, but sloping, and covered all over with golden spikes, to prevent the birds from nestling upon it; a ballustrade also surrounded it, to prevent any persons falling down. The length of the sanctum sanctorum was twenty cubits. Its situation was towards the west, and its entrance towards the east. The ark of the covenant, which was the greatest ornament of the first temple, was wanting in the second; but a stone of three inches thick, it is said, supplied its place, which, they further assert, is still in being in the Mahometan mosque, called the Temple of the Stone, which is erected where the temple of Jerusalem stood.

SANDAL, a kind of slipper worn by the Jews, Greeks, and Romans. It was made of gold, silk, or other precious stuff, and consisted of a sole, with a hollow part at one extreme, to embrace the ankle, and leave the upper part of the foot bare. At first the sandal was only a

piece of leather, &c., like the sole of a shoe tied on the foot to keep it from the ground; but it was afterwards improved to a covering cloth for the foot and leg, ornamented with all the delicacies of art, and made of the richest materials, especially those worn by the high-priests at the great solemnities; by kings, princes, and great men, as marks of distinction; but more especially the ladies, as appears by the story of Judith and Holofernes. The soles were usually of cork, called for that reason sandal-wood. They covered them within and without with a sole of leather, which was broader than the cork. — Sandals appear among the early but not the later Anglo-Saxons. These, as well as gloves, were worn by Abbots, sometimes in the chief festivals. — *Strutt*.

SANDAPILA, a kind of bier used among the Romans, for carrying out the bodies of people in low circumstances. It was a sort of wooden chest, made of a few boards nailed together, which they usually burnt along with the body.

SANHEDRIM, (from *συνεδριον*, sitting together,) among the Jews, the great council or court of justice. This council consisted of seventy-one or seventy-two persons, six out of each tribe, who assembled in an apartment of the temple of Jerusalem, to determine the most important affairs both of their church and state. The room they met in was a rotunda, half of which was built within the temple, and half without. The outer semicircle was for the members of the council to sit down in, because it was unlawful for any person to sit down in the temple. Over this assembly there were two presidents, the chief of whom, called Nasi, was generally the high-priest, who sat upon a throne at the end of the hall. The other president, who was called Ab, or father of the council, sat at his right hand, and the rest of the counsellors were regularly ranged on each side. The Ab, or father of the council, was to be a grave person of an illustrious family. Most of the members of the Sanhedrim were priests and Levites; but any other Israelite, of good character and of respectable parentage, might be admitted. At the two extremities of the council room sat two registrars, one to take the votes of condemnation, and the other those of absolution. The sanhedrim subsisted till the destruction of Jerusalem; but from the time that the Jewish nation became subject to the Roman empire, its authority was much reduced. There were several inferior sanhedrim in Palestine; one was the court of Twenty-three, which was established in every city containing a hundred and twenty inha-

bitants; it consisted of twenty-three judges, and took cognizance of capital causes, except such as were to be tried by the great sanhedrim. Another of the inferior sanhedrim consisted of three persons, and was therefore called the court of Three. This was instituted in every place where there were fewer than a hundred and twenty inhabitants, and determined common matters between man and man.

SARCOPHAGI, among the ancients, large ornamented stone-coffins, or tombs, in which the dead were deposited, instead of being consumed by fire. It was so called from *σαρκοφαγος*, *flesh-consuming*, because the stone of which these coffins were originally constructed, it is said, quickly consumed the body. The quarries whence they usually dug them were near a city of Troas, named Assum. The stone resembled a reddish pumice-stone, and had a saltish taste. It had the property of wasting away a body to nothing, save the teeth, in forty days. It is more probable, however, that a species of quicklime was put into the coffin, which corroded the flesh of the body within a given time. Greek workmen, says Winkelman, made these sarcophagi, and most of them are of the latest periods, even down to the Greek emperors. The subjects of the bas-reliefs are pleasing images of death; such as Endymion sleeping; Hylas carried off by the Nymphs (not by death); dances of Bacchantes; nuptial feasts; one at Rome had *ὁ μελαινι μοι* added; and Cava-ceppe had another, with the name of the defunct. — The most celebrated and highly finished sarcophagi of antiquity, however, were those of Egypt, of which great numbers have been of late years discovered, and deposited in the principal museums of Europe; although the term sarcophagus may be considered as singularly inapplicable to these stone-coffins, which, instead of corroding the bodies, appear to have been calculated for effecting their almost eternal preservation. — In the collection of these sarcophagi, the French have been extremely assiduous, and have succeeded in obtaining some valuable specimens. In 1833, a splendid one was imported from Upper Egypt, and sent to Paris, which was discovered at the bottom of a shaft in the form of a well, 125 feet deep, arched over with brick, and filled with earth and stones; and which led to two chambers, the second of which contained the sarcophagus. It is in basalt, and is covered inside and outside with hieroglyphical inscriptions. At the bottom is sculptured a human

figure lying on the back, which is also represented in profile. On the top of the lid or covering all the sculpture is in the most perfect state of preservation. According to the conjectures of M. Champollion, this was the tomb of queen Unknas, wife of Amasis, and daughter of Psammetichus II., whose crown was usurped by Amasis. This monument, as well as many others, was violated on the invasion of Egypt by the Persians under Cambyſes. In forcing off the lid, the intruders broke one of the corners of the sarcophagus, with a lever made of sycamore wood, which was still found with it. Another magnificent sarcophagus was also lately imported from Alexandria, which had been found in the ancient sepulchres of Memphis, near the Valley of the Pyramids, in a well sixty feet deep. The lower part of this monument is eight feet long, about two and a half feet high, and in its extreme breadth about three and a half feet. It is covered with an immense number of hieroglyphics, mythological figures, and symbols, all executed in a very superior style in granite. The weight is upwards of two tons and a half. The lid, which is equally remarkable for the rarity and beauty of its workmanship, weighs nearly as much. The colour of the sarcophagus is a deep green, resembling bronze, inlaid with spots of a bright red, and others again of a more sombre tinge. The lower part is beautifully ornamented in three or four places with broad bands of a bright yellow colour, which ascend to the top. — The English government has not been inattentive to the same object. In the British Museum are several splendid specimens of Egyptian sarcophagi, which are briefly noticed in their recently published catalogue. Thus No. 3, of the antiquities in the Egyptian saloon, is a sarcophagus of white stone, in form of a mummy case, with five rows of hieroglyphics down the front; also a sarcophagus of green basalt, in form of a mummy, decorated with the four deities of the Amenti, and three rows of hieroglyphics down the front. — On the feet, two jackals. No. 10, is a large sarcophagus, of breccia, brought from the mosque of Saint Athanasius, at Alexandria. It is covered with hieroglyphics both within and without. No. 23, is a large Egyptian sarcophagus, of black granite, covered with hieroglyphics inside and outside. This sarcophagus, which was brought from Grand Cairo, was used by the Turks as a cistern, which they called "The Lovers' Fountain." No. 32, is a sarcophagus of grey stone, with its cover, of the queen of Amasis, king of the

26th dynasty. The entire sarcophagus, inside and outside, is covered with sculptures and hieroglyphics. It was discovered at the bottom of an excavation, 130 feet deep, behind the palace of Sesostris, near Thebes. No. 39, is a stone sarcophagus, discovered in a tomb at Thebes; the paintings with which it is ornamented having been restored. No. 86, is an Egyptian sarcophagus, in black basalt, slightly resembling in its form the human figure. It has a single border of hieroglyphics round the outside, bearing the royal name of Amasis. — It would be an elaborate task to enter into a description of the emblems or hieroglyphics on these various sarcophagi; but the following description of the coffin of Soter, archon of Thebes, may give an idea of the rest. On one side of the vaulted cover is the judgment scene of the Amenti; at one end a ram-headed hawk, having on his head the ostrich feather, and horns of a goat, and at the other a scarabæus, ram-headed, quadrifrons, with similar head-dress; emblems of Amoun-ra, in his secondary form of Chnouph. The other side represents Haraphes, the boat of Sochari, Anubis, standards of the Ement, Month-ra, and Thoth, and a boat with a naos, drawn by Nephthys; at one end, a quadrifrons ram, and on the other a lion with a ram's head, each winged and surmounted by the horns of a goat and feather. On the ends of the coffin are a winged scarabæus, two figures of Hat, the embalment scene, the goddess Netpe, and the soul receiving the libations of Nephthys and Thoth, Isis and Horus. On the flat sides are the boat with the left symbolic eye, and the boat with the disk of Kneph, each attached to a disked uræus drawn by human-, hawk-, and baboon-headed deities, and a train of inferior deities seated. On the top is a gilt hawk of Ra, and a perpendicular line of hieroglyphics, with a horizontal line under each of the upper scenes. On the ledge of the upper end is *Σωτηρ Κορηλίου Πολλίου μητρος Φιλουτος αρχων Θηβαιν*. In the interior of the lid are Netpe, with the vase upon her head, elevating her arms; at each side of her, six signs of the zodiac, commencing with Leo on her right, and Cancer on her left side; the sun, personified as a boat with a disk, in which is a figure of the god Amoun-ra, or Chnouphis, enters Leo; while another boat, in the disk of which is the left symbolic eye, enters Cancer. A scarabæus and two cynocephali are at the feet of the goddess; at the sides of her head are stars. The sides of the lid, within, have the twenty-four hours of the day and night personified

as females, with disks upon their heads, enclosing stars; those of the night being probably indicated by dark, those of the day, by light-coloured garments. At the upper end is a disk shedding rays of light, and at the lower is a red cow, seated on a naos, or pylone, with the Hat or good demon above. On the four corner posts are invocations relative to the course of the soul. The board upon which the body was laid represents a female with a wreath upon her head, long hair, and pendent arms, with her feet placed upon the symbol of the hills; at the sides of her head, Isis and Nephthys kneeling and deploing. The back ground represents the heglyg, or perseæ; down the body is a perpendicular line of hieroglyphics, "I am the great mother," &c. The whole of this coffin is executed in a completely Græco-Egyptian style; the back ground is white; that of the hieroglyphics salmon colour. — Amongst the British antiquities in the British Museum, is a stone sarcophagus, in which were originally deposited two glass vessels, each containing burnt bones, and much liquid; between them, two pair of shoes of purple leather, embroidered with gold. Near the sarcophagus were found the remains of a wooden box, with the brass clamps and round headed brass nails, by which it had been held together, and with them two bottles of red pottery and two pans of the same, on which were some ashes, and two small rib-bones. At some little distance was found the large globular earthen vessel. It contained some burnt bones, and the remains of a small glass bottle. It is capable of containing about six gallons. These were all found at Southfleet, in 1801, within the site of an old building about fifty feet square, and were presented to the British Museum by the Rev. George Rashleigh, in 1836.

SARMATIANS, in the Middle age, tunics with short sleeves, which reached the feet.

SARONIA, a festival in honour of Diana, surnamed Saronia from Saro the third king of Træzene, who built her a temple, and instituted this festival, to be observed by his subjects.

SASSONS, a name of contempt, corrupted from *Saxons*, formerly given to the English when they affected to be called Angles. The word is still applied by the Welsh.

SATIRE, a favourite mode, adopted by the Greek and Latin poets, of ridiculing the follies and vices of mankind. The old satirists of Greece are thus summed up in one line by Horace,

"Eupolis, atque Cratinus, Aristophanesque poetæ;"

and these poets were imitated and even surpassed by the Romans. Among them satire was either dramatic, narrative, or Varronian. The dramatic satire was invented, originally, for entertainment at festivals. The verses were rude, extemporaneous, and without measure, the product of a savage people, whose only inspiration was the fumes of wine; their jokes were consequently coarse, and their raillery was rudely severe. This kind of satirical entertainment Livius Andronicus improved into plays. After him, Ennius, Pacuvius, and Lucilius composed narrative satires. These pieces contained the gall and pleasantry of the former, but consisted of variety of allusions, fables, and even dialogues; but not of the dramatic kind. The Varronian satire was so called from its author Varro; it is also called Menippean, from Menippus the cynic, whose manner Varro imitated. This satire was not only a miscellany of different sorts of verse, but was also interlarded with prose, and blended together Greek and Latin. The chief satirists among the Romans, were Horace, Juvenal, and Persius. Horace plays about us with a thyrsus covered with vine-leaves, and stabs us unawares. Juvenal and Persius brandish a naked sword.

SATRĀPĒ, the name of the provincial governors of Persia. The empire being divided into 127 governments, each government had its Satrapæ, or political ruler, who was a person of great influence and authority. These Satrapæ being the most considerable persons in the kingdom, Cyrus assigned them certain funds and revenues proportioned to their station and the importance of their employments. He was willing they should live nobly in their respective provinces, that they might gain the respect of the nobility and common people within their jurisdiction; and that for that reason their retinue, their equipage, and their table, should be answerable to their dignity, yet without exceeding the bounds of prudence and moderation. He himself was their model in this respect, as he desired they should be likewise to all persons of distinguished rank within the extent of their authority; so that the same order which reigned in the prince's court might likewise proportionably be observed in the courts of the Satrapæ, and in the noblemen's families. To prevent, as far as possible, all abuses which might be made of so extensive an authority as that of the Satrapæ, the king reserved to himself alone the nomination of them, and chose that the governors of places, the

commanders of the troops, and other such like officers, should depend immediately upon the prince himself; from whom alone they were to receive their instructions, in order that, if the Satrapæ were inclined to abuse their power, they might be sensible those officers were so many overseers and censors of their conduct. To make the correspondence with the Satrapæ the more sure and expeditious, the king caused post-houses to be erected throughout all the empire, and appointed couriers, who travelled night and day, and made wonderful despatch.

SATURN, TEMPLE of, at Rome, was adapted for the public treasury, as being the most secure place in the city. Here were preserved the military ensigns, among which were the public records and registers, the great ivory tables, containing a list of all the tribes, and the schemes of the public accounts.—For Symbols, &c. of Saturn, see **Gods** and **MYTHOLOGY**.

SATURNALIA, festivals celebrated amongst the ancient Romans in honour of Saturn; at first kept on the 14th day before the kalends of January; but Julius Cæsar having added two days to this month, it was kept on the 16th day before the kalends; on account of which some kept it on the 14th, and others on the 16th. To reconcile this, Augustus ordered it to be kept the 14th, 15th, and 16th. During this feast the slaves sat down at table with their masters, being clothed in close coats instead of their usual frocks, which was done in commemoration of the golden age of Saturn, when men lived in common, without difference of states or conditions. All this time the Romans sent presents to one another, particularly wax-candles; from whence it is supposed the custom of making new-year's gifts took its rise. During this time all business ceased, nor was any criminal punished, or arms taken up, &c.—*Sueton. in Vesp.*

SATURNIAN VERSES, among the Romans, a kind of iambs, used in their early satirical compositions, consisting of six feet and a syllable over. They were so called because they supposed such to have been used in the reign of Saturn, or because they were usually composed to give entertainment at the Saturnalia.

SATYR, in heathen mythology, a fabulous sort of demi-god, who with the Fauns, Sylvans, Sileni, and other woodland deities, presided over forests and groves, under the direction of the god Pan. The Satyrs were painted half men and half goats, and covered with hair.

SAWS. The saw is an instrument of the most remote antiquity; and its advantages were so well appreciated by the ancients, that they ranked the inventor among the gods. The discovery was attributed to the accidental use of the jaw-bone of a snake in cutting through a piece of wood; which is not improbable, as some snakes have teeth of that kind; and in some of the recently discovered islands in the Pacific Ocean, the natives appear to have made use of the serrated bones of fish for a similar purpose. The form of the ancient saw has been accurately ascertained through the preservation of a curious relic of antiquity found among the ruins of Herculaneum. It is a painting, in which are represented two genii, in the act of sawing a piece of timber. The plank is extended on a long bench, to which it is fastened with cramp-irons, and over one end of which it projects; here the workmen are seen, one standing, the other seated on the ground, performing the operation with a frame-saw, which appears, in every respect, similar to that still in use. The blade is fixed in a square frame, the handles of which are formed as at present, and the teeth stand perpendicular to the plane of the frame; the cramps are shaped like the figure 7, which is the form still adopted in some kinds of work; and the bench itself bears a strong resemblance to the modern carpenter's table. In another part of the picture is a small tablet affixed to the wall, on which is a vase, the use of which must be left to conjecture. The ingenious improvement of this instrument, by adapting it to mills, was first introduced in Germany, and so early as the year 1332, we find saw-mills established at Augsburg. From that period they became so general, that, on the settlement of the island of Madeira, they were erected there by the Portuguese; and Abraham Peritsol, a Jew who wrote in the beginning of the sixteenth century, describes them as having been employed to furnish the city of Lisbon, from the forests of the island, with large quantities of plank of various rare wood, of which was formed the most beautiful furniture. This invention, however, does not appear to have been adopted in England until 1663, when a Dutchman erected a mill near London; but it was so violently opposed by the sawyers, that it was soon abandoned.

SAXON-LAGE, the law of the West Saxons, by which they were governed; as the Danes were governed by Dane-lage. See **MERCHENLAGE**.

SCABELLA, a kind of bellows in the

form of a pedal, used for beating time, frequently found under the feet of statues, and used to animate the dancers, and more especially the pantomimes.

SCALE GEMONIE, among the Romans, a place for the execution of criminals, erected by Camillus, in the year of the city 358, in the tenth region, near the temple of Juno. The bodies of criminals were here exposed for some time after their execution, and then dragged from thence with hooks into the Tiber.

SCALAM, or **AD SCALAM,** in the Middle age, the mode of paying money into the Exchequer; by which the sheriff was to make payment *ad scalam*, i. e. "solvere præter quamlibet numeratam libram sex denarios."—*Lownds*.

SCALDS, the ancient bards, or poets, of the northern nations, whose writings recorded the early history of their respective countries. The Scalds accompanied their warlike chiefs to battle, attended their festivals, and celebrated their victories. The kings of Denmark, Norway, and Sweden, are represented, in the ancient chronicles, as attended by one or more of these Scalds. Harold Harfagre even permitted them to take precedence at his feasts of all other officers of his court. Indeed all the historical monuments of the north testify the respect and honour paid to this class of men. The style of their poems is figurative and enigmatical. Like all the early Scandinavian poetry, they consist of bold imagery, and inflated allegories of their gods, whose mythology to us is almost unknown. However, it may be safely presumed that the tales of the Scandinavian Scalds flourished among the Saxons, who became possessors of England in the sixth century; as they were a branch of the Scandinavian tribes, and imported into England the old Runic language.

SCAMMA, among the Greeks, the stage or place where the athletes contended in the public games. It was so called from its lying lower than the rest of the stadium, on each side of which, and at the extremity, ran an ascent or kind of terrace, covered with seats and benches, upon which the spectators were seated.

SCAPE-GOAT, among the Jews, the goat which was set at liberty on the day of solemn expiation. For the ceremonies used on dismissing the scape-goat, see *Levit. xvi.*

SCAPULARY, a monastic habit without sleeves, intended, according to Du Cange, to save the clothes when at work.

SCARABÆUS, the beetle, which by the ancients was generally considered an object of superstitious veneration; es-

pecially among the Ethiopians and Egyptians, as its frequent occurrence among their hieroglyphic inscriptions will shew. The Egyptians, in particular, worshipped this insect, and made it the symbol of the world, because it rolled its excrements into a globe; of the sun; of the moon, from horns; one-horned, of Mercury; of generation, because it buried the bowls in which it included its eggs, &c.; of an only son, because they believed that every beetle was male and female; of valour, manly power, &c., whence they forced all the soldiers to wear a ring, upon which a beetle was engraved. All these superstitions are very ancient; for they occur upon the sepulchres of Biban-el-Moluk, and are traced to the Indians, Hottentots, and other nations. Even Augustine, from some superstition, often compares Christ to a beetle.

SCAVALGE, or SCHEWAGE: in the Middle age, a toll or custom exacted by mayors, sheriffs, &c. from strangers who shewed or exposed their wares to sale within their liberties. It was prohibited by stat. 19 Hen. VII.—*Scavaldus* was the officer who collected the scavage money, which he sometimes did in a very extortionary manner.

SCEAT, a small coin among the Saxons, equal to four farthings.

SCENE, or SCENA, among the Greeks and Romans, was a partition reaching quite across the theatre, and assigned to the actors. At first it was dressed with boughs and leaves agreeably to the ancient simplicity; but, in more expensive ages, it was adorned with rich and costly hangings. It was either so framed that it might be turned round, and then it was called *versatilis*; or it was drawn up, in which case it was called *ductilis*. It had three principal gates, one upon the right, and another on the left hand, by which were presented the meaner and smaller edifices; the third was in the middle, by which were brought to view temples, palaces, and other magnificent buildings. On each side of this gate was a lesser entrance, through which the persons of gods or men were introduced by various machines. The whole scene was divided into many parts, the chief of which were the Brontium, Episcenium, Parascenium, Proscenium, and Hyposcenium. According to Vitruvius, there were three sorts of scenes, tragic, comic, and satiric. The tragic was adorned with palaces, and royal decorations; the comic with private houses and ordinary buildings; and the satiric with rural ornaments and landscapes.

SCENOPEGIA, a name given to the feast of tabernacles amongst the Jews.

SCÉPPA SALIS, in the Middle age, a measure of salt, the quantity now not known. *Sceppa*, or *sceap*, was likewise a measure of corn, from the Lat. *schapa*; baskets, which were formerly the common standard of measure, being called *ships* or *sleps* in the south parts of England; and a bee-hive was termed a *bee-skip*.—*Mon. Ang.*

SCEPTICS, a sect of ancient philosophers, who pretended that no absolute certainty was to be come at in relation to any matter or thing, and therefore the mind ought not to assent to any thing, but remain in a state of suspense.

SCEPTUM, or SCEPTRE, (from *σκηπτρον* a javelin, or staff,) was anciently a royal staff borne on solemn occasions, as a badge of regal authority, and is certainly of greater antiquity than the crown. The Greek tragic and other poets put sceptres in the hands of the most ancient kings they introduce. In most remote antiquity, Justin says, the sceptre was an hasta, and that men adored the hastæ as immortal gods. Tarquin was the first among the Romans that assumed the sceptre. The kings of Egypt carried a sceptre, upon whose top was the figure of a stork, and on the other side, towards the handle, another of the hippopotamus; besides this, there was the cumbent sceptre, or war instrument, nearly in the form of the modern, engraved by Dr. Clarke, and the sceptre with an eye upon it, Osiris or the sun. Tarquin the elder first carried a sceptre, surmounted by a golden eagle; and the consuls and consulars bore it under the name of Scipio. During the republic the consuls only used it on the day of triumph; but under the empire every day. The senate alone had the power of conferring it on the consuls elect, and sent it for a present to friendly kings and allies. The consulars also carried it as a token of their ancient dignity, or wand of command. Phocas is the first who added a cross to his sceptre. His successors even quitted the sceptre to hold a cross of different forms and sizes. In the Lower Empire, the sceptre, accompanying a civil habit, is a wand.—The Anglo-Saxon sceptres are surmounted with crosses, a fleur-de-lis, or a bird.

SCHAIPE, in the Middle age, a quiver or bundle of arrows, amounting in number to twenty-four.

SCHARNPENNY, (Sax. *scearn dung*), in the feudal ages, a duty or compensation paid to the lord for the dung of cattle.

Some customary tenants were obliged to pen up their cattle at night in the yard of their lord, for the benefit of their manure; or if they did not, they paid this duty.

SCHILA, a small bell used in monasteries, mentioned by our ecclesiastical historians. — *Eadmer*, lib. i.

SCHENOBAÏTES, a name which the ancient Greeks gave to their rope-dancers, by the Romans called *Funambuli*. The rope-dancers of the ancients had several ways of shewing their agility. Sometimes they vaulted, or turned round like a wheel upon the rope; sometimes they slid or flew from above, resting on their breasts; sometimes they ran upon a stretched rope backwards and forwards; and sometimes they made surprising leaps or turns upon the rope. The *Shenobatæ* were slaves, whose masters made money of them by showing them to the people.

SCHOOLMEN, those who in the early ages of Christianity studied and taught divinity in monasteries and public schools, where by degrees mixing the subtilties of logic and philosophy with the articles of faith, they occasioned endless disputes. This was chiefly introduced by those heathen philosophers who turned Christians, and especially after the revival of the Peripatetic philosophy by the Mahometans, Moors, and Arabians.

SCIADAPHORÆ, an appellation given to the female strangers residing in Athens; because they were obliged, at the festival *Panatehnæa*, to carry umbrellas to defend the free women from the weather.

SCIERIA, an Arcadian festival in honour of Bacchus, at which the image of the god was carried *ὑπο τῇ σκιάδι*, under an umbrella, whence the name. At this time women were whipped like Spartan boys, with great severity, in obedience to the command of the Delphian oracle.

SCILLONEORTE, the festival of sea onions, at which the Sicilian youth beat one another with sea onions. This was a sort of combat, and the victor was rewarded with a bull.

SCIMPODIUM, among the classical ancients, was a small bed or couch on which one person only could lie down. On this they reclined themselves when weary or indisposed. It was sometimes used, instead of the lectica, to carry men or women, not only through the city but likewise into the country.

SCIOMANCY, a method of divination practised by raising the dead, as was supposed, who were said to appear in airy forms like shades.

SCIRRA, an Athenian festival in honour of Minerva, or, as some suppose, of Pro-

serpine, or Ceres. It was observed on the twelfth day of *Scirrhophorion*. It was famous for the race called *Oscophoria*, in which young men contended with their hands full of vine branches and clusters of grapes.

SCIRRHOPHORION, the last month in the Athenian year, answering to the latter end of May and the beginning of June. Its name is derived from the festival called *Scirra*.

SCORPIO, among the ancients, a small kind of military engine, chiefly used in the defence of walls, for the purpose of casting darts similar to the catapult. Marcellinus describes the scorpion as consisting of two beams bound together by ropes; from the middle of the two rose a third beam, so disposed as to be pulled up and let down at pleasure; and on the top of this were fastened iron hooks, where was hung a sling either of iron or hemp; under the third beam lay a piece of hair-cloth full of chaff tied with cords. To use the engine, a round stone was put into the sling, and four persons on each side loosening the beams bound by the ropes, drew back the erect beam to the hook; when the engineer, standing on an eminence, giving a stroke with a hammer on the cord to which the beam was fastened with it, the hook set it at liberty; so that hitting again the soft hair-cloth, it struck out the stone with a greater force. It had its name scorpion, because when the long beam or tiller was erected, it had a sharp top in manner of a sting; more modern times have given it the name of *Onager*, or wild ass.

SCOT and **LOT**, among the Saxons, a customary contribution laid upon all subjects, according to their ability. — *Spelm.*

SCOTISTS, a name given to those polemical divines that followed the opinions of John Dunn Scotus, the subtle and great opposer of the Thomists.

SCRIBES, officers among the Jews, whose business it was to write and interpret the law and the Scriptures. The Scribes were very numerous, but did not form any distinct sect. They were a profession of men devoted to the ministry, and to the study of sacred literature. Originally they had their name from their employment, which was transcribing the law, and multiplying copies of it; but in process of time they exalted themselves into public ministers and expositors of it. They sat in Moses' seat, and authoritatively determined what doctrines were contained in Scripture, and what were not. They had a place in the sanhedrim, or supreme council of the nation; and were consulted as oracles in difficult

points of doctrine or duty. They were generally of the sect of the Pharisees, and like them were sticklers for traditions, for which they are censured by our Saviour. — Among the Romans, the *Scribæ* were notaries or clerks who wrote out the public accounts, the laws, and all the proceedings of the magistrates. Those who exercised that office were said "*scriptum facere*." They were denominated from the magistrates whom they attended, (as *Scribæ*, *Quæstorii*, *Ædilitii*, *Prætorii*, &c.), and were divided into different *decuriæ*. It was determined by lot what magistrate each of them should attend. This office was more honourable among the Greeks than the Romans. The *Scribæ* at Rome, however, were generally composed of free-born citizens; and they became so respectable that their order is called by Cicero *honestus*. There were also *Actuarii* or *Notarii*, who took down in short-hand what was said or done. These were different from the *Scribæ*, and were commonly slaves or freedmen. The *Scribæ* were also called *Librarii*; but *Librarii* is usually put for those who transcribed books; for which purpose the wealthy Romans, who had a taste for literature, sometimes kept several slaves.

SCROBICULI, a name given to the altars dedicated to the infernal gods, which were in fact nothing more than holes made in the ground, into which they poured the libations, &c.

SCRUPULUS, the least of the weights used by the ancients, which, among the Romans, was the twenty-fourth part of an ounce. It was sometimes written *scrupulum* and *scrupulum*.

SCULPTURE. The origin of sculpture is necessarily involved in obscurity. It doubtless arose from the rude efforts of untutored art to form images or representations of tutelary deities, in wood or stone. Thus the Scriptures mention the idols of Laban stolen by Rachel, and the golden calf made by the Israelites; and we also learn that the father of Abraham was a maker of images. Among the Canaanites, or Phœnicians, sculpture is said to have been a marketable commodity, but all the remains consist only of some Carthaginian coins. Their deities are represented with wings from the hips to the feet. Some ascribe the origin of sculpture, as reduced to the rules of art, to Dibutades, a potter of Sicyon, and others to Ideocus and Theodorus. In the early ages of art, however, their images were generally made of cedar, oak, cypress, yew, or box. (*Plut.*) The smaller ones were said to be of the root of the olive.

They were often made of the wood of those trees which were dedicated to superior gods. Sometimes they were made of common and sometimes of precious stones; and also of gold, brass, ivory, chalk, clay, and other substances.

Of all the remains of ancient sculpture existing in the world, Egypt presents the most perfect specimens, which, as being the least injured by time (considering their great antiquity), are admirably calculated to shew the state of the arts in the early periods of her history. Thus Egyptian sculpture may be divided into three styles, the ancient, the Egyptian Greek, and the Roman Egyptian. The first style probably lasted till the conquest of Egypt by Cambyzes II. Its general character in nudity is the contour formed by right lines, in sitting figures, the feet close together; in those standing, one foot always advanced before the other. Women have only the right arm adhering to the side; the left is folded under the bosom. Some sit cross-legged; others kneel. The arms in general hang down by the sides. Bones and muscles are very faintly indicated. The second, or Egyptian Greek, (says Fosbroke), has the mouth drawn up, and the chin short. The eyes are hollow; the visage approaches to the Greek form; but the tout-ensemble of the figure is badly designed. The hands are more elegant than in the ancient style; but the feet are similar. The position and attitude are those of the old style; arms perpendicular, close to the body. These works, Winckelman consigns to Egyptian masters under the dominion of the Greeks, who introduced their gods into Egypt, as well as their manner of working. These figures are further distinguished by having no hieroglyphics, like most of the ancient statues. The last Egyptian style is the Roman imitation by Greeks, commencing with the reign of Adrian. The greatest distinction of this style is in the face, which has not the eyes level with the head in the Egyptian manner, but deeply sunk in the sockets, after the Greek plan. The statues of the Egyptians, says Madame de Stael, were more like mummies than men; and by their mannerism of silence, stiffness, and servility, they appeared, as far as possible, to have made life resemble death. With the exception of sculptures executed upon their buildings, the Egyptians never made human figures, unless for their gods, kings, princes, or priests. The attitudes of these statues were fixed, and the artist did not dare to deviate from the standard. Not being thus cramped in the figures of

animals, they were of excellent execution. Denon, though duly complimenting the grace and finish of the workmanship in all respects, yet justly rebukes the Egyptians for want of taste, in not disposing them in symmetry and line. We have no account of any colossal figures earlier than those which Sesostris placed in the temple of Vulcan at Memphis, of himself and his wife, thirty cubits high, and of his children twenty. Belzoni and Col. Leake discovered at Ebsambul several enormous statues of this kind, some seated. The sculptures represented on the walls of the Egyptian temples, bear manifest allusions to religious rites or some great national epoch. In the temple of Luxor, says Hamilton, the sculptures display a very animated description of a remarkable event in the campaigns of some Osymandias or Sesostris. The Egyptians appear in full career of victory, and have driven the enemy's troops upon their fortress. In the battle depicted on the great walls of Karnac, the enemy, composed of charioteers and horsemen, are as usual defeated and put to flight. At the Memnonium, the Egyptians appear led by two heroes of equal prowess, whose weapons spread destruction among their robed opponents. At Medinet Habu the victorious monarch is seated on a car. The Egyptians seem equally successful by sea as well as by land; the boats being crowded with prisoners. From these interesting representations, it may be inferred that one great event of Egyptian history is uniformly kept in view.

In Persia, (says Winckelman) sculptors were superior to those of Egypt in the design of their heads; but they were far inferior in their knowledge of bodily proportions. Nudity they avoided, and their figures, almost all dressed in the same fashion in stiff and dry folds, presented no opportunity of improvement. Their figures had very close sleeves, or none at all. The habits of the men were plaited generally in small plaits; great plaits being only deemed fit for women. They had long hair, and the head covered with a fine cloth and cylindrical helmets.

It was in Greece, however, that the art of sculpture arrived at the utmost perfection which it was capable of receiving. There it was liberally encouraged, and cultivated with the utmost success; as is sufficiently attested by the innumerable specimens of the Periclean age,—specimens which, for splendour of design and beauty of execution, present the beautiful of every thing that is sublime in intellect and exquisite in art. In the early history of Greece, the productions of the

sculptor were of a simple and unpretending character; the material being wood, clay, or earth. Among her earliest artists may be noticed Chalcosthenes, an Athenian, who rendered himself and his house celebrated by the great number of earthen figures with which he adorned it; and also Demophilus and Gorsanus, who enriched the temple of Ceres with a great variety of paintings and earthen images. Indeed all the first statues of the heathen deities were either of earth or wood; and it was not so much any frailty of the matter, or unfitness for the purpose, as the riches and luxury of the people, that eventually induced them to make images of marble, and other precious stones. But however valuable the materials they wrought, they still used earth of clay to form their models, as in modern times. It was not, however, till the period of Phideas, of Athens, that the art assumed the beauty and finish for which Greece stands so pre-eminent. This distinguished sculptor surpassed all his predecessors, both in marble, ivory, and metals: and about the same time appeared several others who carried sculpture to the highest perfection, particularly Policletus, at Siccyon; then Migron; Lysippus, who alone was allowed the honour of casting Alexander's image in brass; Praxiteles and Scopas, who made those excellent figures now before the pope's palace at Monte Cavallo; Briacus, Timotheus, and Leothares, who with Scopas wrought the famous tomb of Mausoleus king of Caria; Caphissodotus, Canachus, Dadalus, Bathicus, Niceratus, Euphranor, Theodorus, Xenaretus, Pyromachus, Stratonicus, and Antigonus, who wrote on the subject of this art; the famous authors of Laocoon, viz., Agasander, Polydore, and Athenodorus, and several others. When Marcus Scaurus was ædile, his office obliging him to provide what was requisite towards the public rejoicings, he adorned the stately theatre which he erected with 3000 brass statues; and though L. Mummius and Lucullus brought away a great number out of Asia and Greece, yet there were still above 3000 remaining in Rhodes, as many at Athens, and more at Delphos. But what is more extraordinary, was the wonderful size of the figures which those ancient artists had the courage to undertake: among those Lucullus brought to Rome, there was one of Apollo thirty cubits high; the Colossus of Rhodes, made by Cares of Lyndos, the disciple of Lysippus, far exceeding it; Nero's statue, made by Xenodorus, after that of Mercury, was 110 feet high. Gilpin observes, that in

the early ages men endeavoured to impress that veneration by bulk and magnitude, which in eras of higher civilization they would attempt by beauty and superiority of execution. Stesicrates or Dinocrates offered Alexander to carve Mount Athos into a statue of the hero, which should hold in his hand a city capable of containing ten thousand men. In succeeding ages, the Greeks would have substituted for the size the almost divine perfection of the Belvidere Apollo.

To sum up the history of Grecian sculpture, the art may be divided into four distinct eras, viz., the ancient style, the sublime style, the fine style, and the declining style. 1. The ancient takes date from the commencement of the art to Phidias. It was founded on nature, and is characterized by energetic design, but is harsh, void of grace, and too strong in expression. 2. Improvement of the ancient style taught sculptors to change the hardness and saliency of parts into flowing outlines. This change being only partial, a hardness remains. Such is the character of the sublime style, exemplified in Niobe and her daughters. 3. The fine style commences with Praxiteles, and is of the date of Alexander the Great, and his successors. In this style every thing angular is suppressed, an improvement ascribed to Lysippus. The distinctive character of this style consists in the air, gestures, actions, and movements of body, indicating repose of the soul, without passion. 4. The decline of the art is characterised by pettiness; the design being dull, mean, and poor. (*Winckelman*.) — The most part of the statues which the Greeks have left us are commonly naked. If they made use of any drapery, it concealed only a small part of the figure. They regarded clothes as consequent to human necessities only, and divinities appear naked, because they needed no habiliments. Hence it happens, that upon their gems, as well as other monuments, there are so few figures completely draped. In their bas-reliefs, the Greeks gave very little saliency to their figures; and, to form the field of them, merely excavated the contour. In the finest ages, they hollowed a field with great care, proportioned to the figures; but they always kept the figures low, and detached from one another.

The Romans may be said to have been mere copyists of the Greeks; and if they were never able to equal them in beauty of execution, they certainly surpassed them in the number of their statuary productions. To such an extent indeed did

the Romans carry their admiration of the art, that the city of Rome is said to have contained more statues than living persons. Demaratus, the father of Tarquin, is said to have brought the art into Italy, and, it is added, that Tarquin caused a statue to be made of baked earth, as a frontispiece to the temple of that god. The Etruscans, however, preceded the Romans in the art of statuary, from whom the latter, in the early ages of their history, doubtless borrowed their ideas. But the peculiar characteristics of the Etruscans appear more in their gems than in their other works. Their styles, to judge from existing remains, may be divided into the Ancient, the Middle, and the Greco-Egyptian. The first character of the antique style is design in right lines; attitude of the figures cold; action cramped. The contour does not rise and fall in requisite proportion and undulation, so as to give any idea of flesh or muscle; and hence the figures are lean. There are many small statues of the first Etruscan style, where the arms hang down the sides, the legs are close, the drapery long, (of which the folds appear as if scraped out by an iron comb), the feet straight, the eyes hollow, flatly open, and drawn upwards. The first change in the style commences by denuding the person, except the sexual parts, which are enclosed in a purse, fastened by ribands upon the hips. — The second Etruscan style is distinguished by swelling muscles, and the bones piercing the flesh with such force that the style is of insupportable hardness. — In the third style, Winckelman shows how very difficult it is to distinguish the ancient Greek works from those of the Etruscans, and also the monuments made in Tuscany, in good ages, from those of the enlightened era in which the most skilful Grecian artists flourished. A common test, however, of Etruscan sculpture, in distinction from that of Egypt or Greece, is, that it is lean, bony, and anatomical; the Greeks paying attention to the expression of muscle, the Etruscans to that of bone.

The statues of the refined periods of Rome, as already observed, were imitations of the Greek sculpture; still there is a striking difference between the two. The latter are usually naked, and more exquisitely finished; and the Roman usually appear either armed, or covered with the toga, which was the greatest mark of national honour. — On the fall of the Roman empire the art of sculpture rapidly declined; and in the Middle age presents nothing but the deformed abortions of a barbarized and unlettered people; but,

fortunately, innumerable specimens of the classic ages of Greece and Rome have been preserved, which still continue to ornament the capitals and museums of all the civilized world; and will probably remain, through all succeeding ages, the standard models of perfection, to delight and instruct mankind.

SCUTAGE, (from *scutum* a buckler), in the feudal ages, a tax on those that held lands by knight's service, towards furnishing the king's army. It was a commutation for personal service in foreign wars, paid by military tenants, at first only assessed upon military tenants who were ecclesiastics, 2 Hen. II.; but in 1159, made general. Henry II., for his voyage to the Holy Land, had a tenth granted by the clergy, and scutage, viz., three marks on every knight's fee by the laity; and this was levied by Richard I. and king John. If the military tenant provided a substitute, no scutage was charged. Fines were sometimes paid besides scutages; but the latter were not always accepted by the king in lieu of personal service.

SCUTE, a French gold coin of 3s. 4d. in the reign of Henry V. Catherine, queen of England, had an assurance made her of sundry castles, manors, lands, &c. valued at the sum of 40,000 scutes, every two whereof were worth a noble.—*Rot. Parl.* 1 Hen. VI.

SCUTUM, a Roman buckler made of wood, the parts being joined together with little plates of iron, and the whole covered with a bull's hide. An iron plate surrounded it externally to keep off the blows, and another within to prevent any damage from lying on the ground. In the middle was an *umbo*, or boss of iron, which jutted out, and was useful to glance off stones or darts, and to press upon the foe. The scuta were of two kinds, *ovata* and *imbricata*; the first were plain oval figures; the second were oblong, and bent inwards, like a half cylinder. The scuta, in general, were four feet long, and differed in size from the clypei, which were less, and quite round.

SCYRE-GEMOT, among the Saxons, a court held twice every year by the bishop of the diocese, and by the ealderman in shires that had ealdermen; and by the bishop and sheriff, where the counties were committed to the sheriff, &c., where in both the ecclesiastical and temporal laws were given in charge to the county. (*Seld.*) This court was held three times in the year in the reign of Canute; but Edward the Confessor appointed it to be held monthly. — *Scyra* was a fine imposed on such as neglected to attend the

Scyre-gemot court, which all tenants were bound to do.—*Mon. Ang.*

SCYTALA *LACONICA*, (from *σκυτος* a skin, or parchment,) a method of writing letters much celebrated and practised among the Lacedæmonians, in matters of secrecy. It was thus: the correspondents took each a black stick, or round ruler, exactly equal to one another; and when they had anything of moment to communicate, they cut a long narrow scroll of parchment, and rolling it about their own staff, with one fold close upon another, they wrote their business upon it; then, taking it off, they despatched it to their friend, who applying it to his own staff, the folds fell in one with another, and the writing became legible, which before was confused and unintelligible. This method was practised between the magistrates and the generals or admirals.

SEA-FIGHTS. See **SHIPS**.

SEA-KINGS, a name anciently given to Danish pirates, who swarmed upon the ocean, and plundered every district to which they could approach. These fierce bands of robbers appear to have been kept in amity with each other by studied equality. Their ideas of honour were solely confined to a disregard of danger; and thinking that the intentions of God were to establish the same dependance among men as among animals, they considered force an incontestable title. It was a law, said also to be a custom among the predatory Britons, that the drinking-vessel should pass round the whole crew as they sat, with undistinguished regularity. The soldiers received no pay, but only shared the booty. They used their shields to carry their dead to the grave, for a shelter in bad weather, to swim on in danger, or to lock them one in another for a rampart. Their swords were inscribed with mystical characters, and called by terrific names; and they swore by these or by the shoulder of the horse. Their vessels were always well provided with offensive arms, stones, arrows, cables (with which they overset small vessels), and grappling irons to board them. Never to sleep under a smoky roof, nor to indulge in the cheerful cup over a hearth, were the boasts of these watery sovereigns, who not only flourished in the plunder of the sea and its shores, but who sometimes amassed so much booty, and enlisted so many followers, as to be able to assault provinces for permanent conquest.—*Turner's Anglo-Saxons*.

SEALS, or **SIGILLA**. The use of seals is of very high antiquity, as we learn both from sacred and profane writers. Thus in Scripture we learn that Judah left his

seal with Tamar as a pledge; that Haman sealed the decree against the Jews with the king's seal; and that Cyrus set his seal on the temple, &c. The ancient Hebrews wore their seals or signets in rings on their fingers, or in bracelets on their arms. Sealing-rings, called *annuli signatorii*, *sigillares*, and *chirographi*, are said to have been invented by the Lacedæmonians, who, not content to shut their chests, armories, &c. with keys, added seals to them also. Letters and contracts were sealed thus: First, they were tied up with thread, or a string, then the wax was applied to the knot, and the seal impressed upon that. Rings seem to have been used as seals in almost every country, which were engraved on metals, precious stones, &c. Pliny, however, observes, that seals were scarcely used at the time of the Trojan war; the method of closing letters, &c. being by curious knots; and the invention of these knots seems to have been particularly honoured; hence the Gordian knot. The use of engraved gems for seals was first known to the Egyptians; from whom it passed to the Greeks, Etruscans, and most of the ancient nations. The Greeks and Romans not only used rings for sealing, but had two kinds of copper seals: one was engraved on concave, for impressing wax and other ductile materials; the other in relief, for marking vases, bricks, &c., and affixing names, monograms, and signatures to letters and deeds. The usual figure of these seals was oblong. The orbicular form was the most simple, and most ancient. We are informed by Pliny, that in his time no seals were used but in the Roman empire; but at Rome the testaments were null without the testator's seal, and the seals of seven witnesses. Seals distinct from rings, however, did not appear till about the ninth century, nor privy-seals, generally, till the twelfth. *Sigillum*, in initials, &c. occurs in 972, though the practice is not considered as general till the eleventh century. The capital Latin letters began to degenerate into the Gothic about the twelfth century. — The first sealed charter we have in England, is said to be that of king Edward the Confessor, upon his foundation of Westminster Abbey; but seals were in use in the times of the Saxons, according to Taylor, in his History of Gavelkind. Before the Conquest, the English did not seal with wax, but they usually made a cross of gold on the parchment, and sometimes an impression on a piece of lead, which hung to the deed with a string of silk. Thus it continued till the reign of Henry II., and then

they sealed their deeds with wax, the colour whereof was green, with which the king's grants were sealed, to signify that they were always to be in vigour. The impression on all seals was a man on horseback, with his sword in his hand, till about the year 1218, when they began to engrave coats of arms on their seals, &c. (*Ingulph.*) — The first seal with arms is said to have been one of John earl of Morton, afterwards king John. On the seals after William the First, all the kings are on one side, on horseback, the face turned to the right. Edward IV. first carried the close crown. Edward the Confessor, Henry I. and II., are seated with the sword and dove. Henry VI. was the first king who had a close crown over his arms. After the Conquest, not only the king but the nobility used seals of arms, which was afterwards followed by the gentry; and in the reign of king Edward III., seals with devices became common, "Has donationes et ordinationes confirmarunt et cruce signarunt Henricus rex et Mathildis regina." (*Mon. Ang.*) The signet was for private use, with arms, cut on a block of metal of a smaller shape, and a legend of the name superscribed round the margin. Towers, castles, and gates, to represent jurisdiction, sovereignty, or descent, were common in the twelfth century; and in the thirteenth, young princes had seals, marked with hunting or hawking devices, to denote their diversions and youth. — Seals in Scotland commenced with Duncan in 1094; for the authentication of deeds, probably not before Malcolm III., who began to reign in 1057. — After the commencement of the Crusades, the custom prevailed of describing the arms on long elliptical shields on the reverse of the seals, which arms were placed there instead of the secretum. In the thirteenth century the figure in episcopal seals sometimes carries a cross in one hand. It alludes to preaching the Crusades. Seals with two swords were, says M. Paris, usual in ecclesiastical citations, and implied that the contumacious should be punished. The Papal seals were of three kinds: the *annulus piscatorius* in red wax; the *bullæ* in lead; and the *signum* for consistorial bulls. — The authors who have treated the most diffusely on the subject of seals, are Theod. Hoping, a German lawyer, and Heineccius of Frankfort. Those writers who treat of ancient diplomas, mention five materials, besides metals, wherewith letters and deeds were sealed; namely, cement, paste, bees'-wax, sealing-wax, and sealing-earth. The latter was in use among

the Egyptians at the earliest epoch of their history. When their priests selected cattle for sacrifice, they bound upon their horns a piece of paper, on which they placed some adhesive earth impressed with their seal, to mark the destined victims. This was probably the first substance employed for sealing. Frequent mention of it occurs at a later date in both the Greek and Latin authors; but the particular kind of earth of which it consisted has not been ascertained, and none that we are acquainted with would answer a similar purpose; it therefore seems probable that it was not used in its natural state, but was, perhaps, some coarse species of cement. Bees'-wax, in its natural state, is supposed to have been used in Europe time immemorial for the purpose of sealing: but it is not easy to determine whether yellow or bleached wax was employed for that purpose; for age occasions the former to lose much of its colour, while the latter acquires, with time, a yellow tinge; so that the oldest seals that have been preserved appear to have been of white, and the more modern of yellow wax, although it is probable that the contrary was the fact. In process of time this wax was coloured red, and, at a still later period, green and black. It has been remarked, as a matter of some surprise, that seals of blue wax have never been discovered: but this ought not to excite astonishment, as the art of communicating a blue colour to wax has not yet been invented, nor does it seem probable that it ever will, for the blue vegetable dyes all lose their natural tint, and acquire a greenish hue, on being combined with wax. The invention of sealing-wax, which served the double purpose of security and ornament, is not supposed to have been known in Europe before the beginning of the sixteenth century. The oldest authenticated seal of this kind, that is known to be in existence, is on a letter, dated London, the 3d of August, 1554, to the Rheingrave Phillip Francis Von Dhaun, from his agent in England, Gerhart Hermann. It is of a shining dark-red wax, and bears the initials of G. H. We are also ignorant of the country to which this invention belongs. It may be attributed, with much appearance of probability, to Spain, from its having been originally termed *Spanish-wax*; but this circumstance loses much of the importance that would otherwise attach to it, from the well-known fact, that it was customary in those days to call every thing that was new or curious "*Spanish*."

SEARJANTY. See MILITARY TENURE.

SECESPĪTA, among the Romans, a knife with a round ivory handle, adorned with gold and silver, which the flamens and priests used at sacrifices. Every thing cut off with this knife, as the placenta, &c. was called *sevivum*.

SECTATORES, a name given to such persons as attended a candidate for any high office, in the Roman republic, through the whole of his circuit, in making his canvass.

SECULAR GAMES, or LUDI SECULĀRES; solemn games celebrated by the Romans once in a *seculum*, or period of years deemed the longest extent of human life, or as some affirm 100 years. They were first instituted to arrest the ravages of a plague, and thus originated: The city of Rome being afflicted with a great mortality, in the same year the Tarquins were expelled, Valerius Publicola, then consul, established these games; which were to be regulated by the directions of the Sibylline books, with a design to appease the gods. In the later periods of Rome, the emperor, as high-priest, on these occasions addressed the people in the capitol, and exhorted them to guard against all impurity, and prepare themselves for the solemnity. Then the emperor, from under his canopy of state, delivered fumigations to the people, which was a composition of brimstone and bitumen. With this the people were purified, and the procession was begun, in which the priests of all the fraternities made one part of the show, and the senate and magistracy another. The people were dressed in white, crowned with flowers, and bearing a branch of the palm-tree in their hands. As they went along, they sang verses composed for the occasion, and worshipped the statues of their gods as they passed by their temples, where these pretended deities lay to open view upon beds of state. They met three nights together in the temples to watch, pray, and sacrifice; and to prevent all disorder, the parents of the younger people of both sexes were present, or some other proper guardians; and as this festival was chiefly designed to pacify the gods below, i. e. Pluto, Proserpine, Ceres, the *Parcæ*, &c. they offered only black sacrifices, and that in the night; and particularly they sacrificed a black bull to Pluto, and a cow to Proserpine. The next day they offered sacrifices to Jupiter and Juno of the same species, only white-coloured. The victims were brought to the altar washed, and dressed with garlands of flowers; and when this was done, the crier ordered

profane and unprepared persons to withdraw, and that others should be silent, and mind what was doing. After this the priest, who was the emperor himself, threw a little meal, mixed with salt, upon the head of the beast to be sacrificed, pouring afterwards a little wine, of which he gave a taste to the by-standers; then the slaughter-man knocked down the victim, and his throat being cut, they gave the high-priest some of his blood, who sprinkled it upon the fire of the altar. This being done, the augurs examined, with great nicety, the entrails, from whence the good or ill success they sought after was concluded; then they were burnt as a sacrifice to the god or goddess to whom it was designed, invoking all the other gods at the same time. With the remainder of the victim they made a feast. The sacrifices being ended, the public shows began, which were designed as a worship to Apollo and Diana; for which purposes they acted comedies in the play-house, and foot, horse, and chariot-races in the circus. The *athletæ* or wrestlers also shewed their dexterity in wrestling and other exercises, and the gladiators, or prize-fighters in the amphitheatres, fought sometimes with men, and sometimes with wild beasts. The second night they repeated their prayers to the *Parcæ*, and offered a black sheep and she-goat. The next day, the women who were not slaves, went to the capitol, and other temples, where they prayed to Jupiter, and the gods above-mentioned. The remainder of the day was spent in public rejoicing, like the first. The third night they sacrificed a hog to the Earth, which was one of their chief goddesses, and worshipped under several names. This was done upon the banks of the Tiber, in that part of Mar's field called the Tarentum. The third and last day there were two choirs of music, one of boys, the other of girls, of the best families, whose fathers and mothers were living, who sang hymns composed for the occasion. This day also the priests of Mars performed their mystic dance; and for this day the inimitable "Carmen Seculare" of Horace was composed, on the celebration of the Secular games by Augustus—

Phœbe, silvarumque potens Diana,
 Lucidum cœli decus, ò colendi
 Semper, et culti, date quæ precamur
 Tempore Sacro :

Quo Sibyllini monuere versus,
 Virgines lectas puerosque castos
 Dis, quibus septem placuere colles,
 Dicere carmen, &c.

It has been much disputed whether these games were held every hundred, or every hundred and ten years. Valerius Antius, Varro, and Livy are quoted in support of the former opinion. In favour of the latter may be produced the Quindecimviral registers, the edicts of Augustus, the words of Horace in the Secular poem,

"Cœtus undenos decies per annos ;"

and the Sibylline verses also, as quoted by Zosimus. But after all, according to the ancient accounts we have of the celebration of these games, neither of these periods seems to have been much regarded. The emperors, we may suppose, that they might have the honour of celebrating the Secular games, would not scruple to anticipate the usual time. Augustus, for instance, held them in the year of Rome 736; and Caligula again in the year of Rome 800, and of Christ 38, viz. 64 years after the former; and Domitian, again, in still less time, viz. in the year 87, at which Tacitus assisted in quality of Quindecimvir, as he himself tells us, *Annal. lib. xi.* This was the seventh time that Rome had seen them from their first institution. The emperor Severus exhibited them the eighth time, 110 years after those of Domitian. Zosimus says, these were the last: but he is mistaken; for in the year of Rome 1000, fifty years after those of Severus, the emperor Philip had them celebrated with greater magnificence than had ever been known.—We find the subjects of these games represented on various medals.

SECŪLUM, according to Festus, contained the space of 100 years complete: sometimes it is taken for 110, sometimes for 1000 years; and Servius observes that it is used to signify the space of thirty years. The Secular games were celebrated at the conclusion of each Seculum.

SECŪTOR, (from *sequor* to pursue), a Roman gladiator, so called from pursuing his antagonist, the Retiarius, with whom he was usually matched. He was armed with a helmet, a sword, and shield. His opponent was supplied with a net, for entangling and despatching him; but if he missed his throw he fled, pursued by the Secutor, and endeavoured again to prepare his net before he was overtaken.—*Secutores* was also a name given to such gladiators as took the place of those who were killed in the combat, or fought the conqueror. This post was usually taken by lot.

SEJŪGES, chariots drawn by six horses a-breast, which were not uncommon, especially in Nero's time. The *bigæ* and

and *quadrigæ* were most usual; but that extraordinary man made use of the *decemjugis* at the Olympic games.

SELENÆ, a sort of cakes used in sacrifices, and so called because they were broad and horned like the new moon.

SELEUCIANS, sometimes called *Hermians*, from their leaders Seleucus and Hermias, were heretics that arose in the early ages of the church, and taught that God was corporeal, and that elementary matter was co-eternal with him; that the human soul was formed by angels of fire and air; that Jesus Christ did not sit at the right hand of God, but had quitted that right, and had removed his throne into the sun, &c.

SELEUCIDÆ, ERA of the; a computation of time, commencing from the establishment of the Seleucidæ, a race of Greek kings, who reigned as successors of Alexander the Great in Syria; as the Ptolemies did in Egypt. This era we find expressed in the book of Maccabees, and on a great number of Greek medals struck by the cities of Syria, &c. — The Rabbins and Jews call it the era of contracts, because being then subject to the kings of Syria, they were obliged to follow their method of computing in all contracts. The grand point is to know when Seleucus Nicanor, one of Alexander's captains, and the first of the Seleucidæ, established his throne in Syria. Without detailing the sentiments of various authors, it may suffice to observe, that, according to the best accounts, the first year of this era falls in the year 311 before Christ, and ends at the conquest of Syria by Pompey B. C. 65.

SELLAT, in the Middle age, a helmet or head-piece for foot soldiers.

SEMBELLA, a small silver coin, among the Romans, equal in value and weight to half the libella, and the libella was not worth more than three farthings.

SEMENTINÆ FERÆ, feasts held annually among the Romans, to obtain of the gods a plentiful harvest. They were moveable feasts, observed about seed-time, in the temple of Tellus or the Earth, and sacrifices were offered to the Earth or Ceres.

SEMISSIS, among the Romans, was half of the *as*.

SEMŌNES, deities worshipped by the classical ancients, inferior to the twelve supreme gods, but superior to heroes. Among these were the Satyrs, Fauns, Priapus, Vertumnus, Pan, Silenus, Janus, Flora, Pomona, Hymen, &c.

SEMUNCIA, a small Roman coin of the weight of four drachms, being the twenty-fourth part of the Roman pound.

SENACŪLUM, a place of meeting for the Roman senate. Festus tells us of three *senacula*; two within the city walls for ordinary consultations, and one without the limits of the city, where the senate gave audience to foreign ambassadors, whom they were unwilling to admit into the city. The emperor Heliogabalus built a *senaculum* for the use of women, whither the grave matrons resorted on high days to keep their court.

SENATE OF FIVE HUNDRED, the name of the council or senators of Athens, who were chosen annually by lot, fifty from each tribe of citizens. See **HUNDRED**.

SENATE OF ROME, the supreme council of the state, or a body of magistrates entrusted with the executive power of the commonwealth, who received the appellation of *Senators*, from their age and experience; and of *Patres*, on account of their paternal and political authority. The Senate of Rome was first instituted by Romulus, to be the perpetual council of his newly-formed state, and consisted at first of 100 men, whose age, wisdom, or valour, gave them a natural authority over their fellow-subjects. Under the successors of Romulus, and in the time of the republic, the number of senators was by degrees increased to upwards of 1000; but Augustus reduced them to 600. *Patres Conscripti*, at first, was a name given to those senators who were added to Romulus's number by Tarquinius Priscus, because they were written upon the same list with them; but in process of time, that name became common to the whole body. It is said, however, that the descendants of the first senators, to express the antiquity of their nobility, wore small crescents of silver or ivory on their shoes, instead of buckles. The kings had the sole right of naming senators; but after the subversion of the monarchy they were chosen by the consuls, and at last by the censors. Only patricians were at first capable of being admitted to a seat in this assembly; but that privilege was afterwards extended to the equites and plebeians. The qualifications requisite for those who wished to become members of this illustrious body, were to possess an estate of no less than 9175*l.* sterling, and to be upwards of thirty years of age: besides which, several great offices qualified those who filled them for sitting in the senate, and military services sometimes procured admission; but no one could sit there who had followed a low trade, or whose father had been a slave. — The senate could be held only in a temple, or in a place consecrated by the augurs, and this was usually within

the city; it however met without the walls for the reception of foreign ambassadors, and to give audience to their own generals, who were never permitted to enter the city while in actual command. Its regular days of sitting were three times a month, on the kalends, nones, and ides; but it was oftener called together when the exigencies of the state required. — No decree could be passed before the rising, nor after the setting of the sun, or if there were not a sufficient number of senators present. Before the business of the senate commenced, the consul or presiding magistrate offered a sacrifice; and upon entering the senate-house, the members rose to do him honour: he then proposed the question to them, and asked the opinion of each individually, beginning with the *princeps senatus*, or with the consuls elect. The senators delivered their opinions standing, and it was not lawful for the consuls to interrupt them, although they introduced into their speech many things foreign to the subject: so that when any member wished to hinder the passing of a decree, he protracted his speech till after sunset. As it was not lawful for the consul to interrupt an orator, those who abused this right were sometimes forced to desist from speaking by the noise and clamour of the other senators. When as many as wished to address the senate had concluded, the presiding magistrate made a short report of their several opinions, and then ordered the senate to divide, one party to one side of the house, and the opposite to the other; the number being told, a majority decided the debate. The senate was consulted on every thing pertaining to the administration of the state, except the creation of magistrates, the passing of laws, and the determination of war or peace; all which properly belonged to the Roman people. The magistrate presiding asked the opinion of every member individually, beginning with the *senatus consultum*; but when in cases of little concern, or such as required expedition, a decree was made without any opinions being asked, it was called "*Senatus consultum per discessionem*." A decree could be prevented from passing the senate by the interposition of the tribunes of the commons; it might be done also by a magistrate of equal authority with him who proposed the business, or when the number of senators required by law were not present. The proceedings of the senate were private, till Julius Cæsar appointed that they should be published. When affairs of secrecy were discussed, the clerks and

other attendants were not admitted; but what passed was written by some of the senators. — The chief privilege of the senators was their having a particular place at the public spectacles, called the orchestra; it was next the stage in the theatre, and next the arena, or open space; in the amphitheatre. They had also the sole right of feasting publicly in the capitol, in robes of ceremony, when the magistrates sacrificed to Jupiter. They had also a right to the curule chair. Their distinguishing ornaments were the *laticlave*, and half-boots of a black colour; the patricians wore on their shoes or half-boots an ivory or silver crescent. All the senate, on public festivals, wore the *prætecta* if they had borne any curule office, because the *prætecta* was the gown worn by consuls, prætors, and other curule magistrates, during the year of their magistracy.

SENATE OF SPARTA, the supreme council of the republic, in which were discussed all questions relative to war, peace, alliances, and other high and important affairs of state. It consisted of twenty-eight senators above sixty years of age, who retained their dignity till death. A place in this august assembly was granted only to the citizen who, from his earliest youth, had been distinguished for consummate prudence and eminent virtues. The election of the senators took place in public, before the kings, the senators, the magistrates, and the whole body of the people. Each candidate appeared in the order assigned him by lot, walking through the forum with downcast eyes, and in profound silence. The different candidates did not make the most distant attempt towards moving the affections or exciting the passions of the spectators; every one resting on the opinions entertained of his talents and virtues. As every candidate passed, he was received with shouts of approbation, more or less frequent: these shouts were noted by certain persons stationed in a neighbouring house, who heard everything but saw nothing, and who reported the precise time when the longest and loudest marks of applause were shown. The candidate who had received the most lively and continued marks of approbation, was conducted through every part of the city in a triumphal procession, with a garland round his head, attended by a number of young people of both sexes, celebrating his virtues and the honour he had just obtained. The power of the senators was such, that they were called lords and masters, being superior to the kings. The senate had a chief share in the ad-

ministration of all public affairs, and was not accountable to any superior tribunal.

SENATORS. In the laws of Edward the Confessor, it is said that the Britons called those Senators whom the Saxons afterwards termed Aldermen and Borough-masters; not for their age but their wisdom, as some of them were young men, but well skilled in the laws. Kenulph, king of the Mercians, granted a charter which ran thus, "*Consilio et consensu Episcoporum et Senatorum gentis suae largitus fuit dicto monasterio,*" &c.

SENESCHAL, in the Middle age, the name of an ancient officer of the French crown, that had the care of the king's household, and regulated the expenses thereof both in war and peace. He had also the chief command of the king's household, and carried the royal standard. Under Philip I. it was esteemed the highest place of trust under the French crown, and seems to have been the same as our lord high-steward. The name frequently occurs in our ancient charters, as applied to the steward or bailiff of a feudal lord, who held his courts, and managed his demesne lands. It is sometimes used as being synonymous with *Dapifer*.

SENTINELS. The use of Sentinels, both in civil and military life, to watch the city, or to guard the camp, is of high antiquity. Athens, and other cities of Greece, had sentinels posted in different parts; and Rome had patroles, *Triumviri Nocturni*, who carried bells, which they used in case of an alarm of fire. But these were under military discipline, and their duties appear to have partaken of a military as well as civil nature. In whatever shape it may have existed in the Greek and Roman cities, this institution was lost in the barbarous ages, and appears not to have been revived until a comparatively late period. The French, indeed, so early as the year 595, had a military night-watch, termed the *guet*, which they say is derived from the German *wacht*, the watch; as *bewoac* is from *bewacht*.—In the Middle age, men were posted on the tops of towers to watch the approach of an enemy; and, during the periods of feudal strife, when neighbouring chieftains often made sudden inroads on each other, this precaution became so necessary, that every baronial castle was provided with its warders. We learn from an ancient Welch record, that these were, in that country, provided with horns to sound an alarm; and those in the castles of the German princes, in the 16th century, blew a horn every

morning and evening, on the relieving and setting of the guard. Sentinels of this description were also employed in the towns, where they were lodged in the steeples of the churches; and as their vigilance was required to give the alarm in case of fire, they were retained even when the restoration of tranquillity had removed all apprehension of hostile incursion. Their office was filled by the city musician, a person of importance in those times, whose duty it also was to attend at weddings until nine o'clock at night; at which hour, as we learn from an ordinance of the Berlin police in the sixteenth century, "he was to blow his horn on the steeple, and place the night-watch." These steeple-watchmen, indeed, are mentioned in the annals of some German cities so early as the fourteenth century; and the narrow cell which they occupied is still shown in many of the ancient church-towns. The custom of calling out the hour of the night, seems to have had its rise in the walled towns of Germany from that of publicly announcing the time of opening and shutting the gates, before the invention of clocks; but its antiquity cannot be determined. Montague mentions it in his travels, in 1580, as a singular novelty peculiar to the German cities; and Mabillon makes a similar remark so late as 1683. The watchman's rattle is undoubtedly of German origin; and from it the street-watch is in Holland called the *Ratel-wacht*.—*Beckmann.*

SEPTA, enclosures or rails made of boards in the *Campus Martius*, through which the people went to give their votes in assemblies of the Romans. They were also called *ovilia*.

SEPTEMBER, the seventh month of the ancient Roman year, as established by Romulus, whence its name; but the ninth of Numa's year. The senate of Rome would have named it Tiberius, in honour of that emperor, but he rejected the compliment. Domitian called it Germanicus. It was also called Antoninus, in honour of Antoninus Pius. Commodus named it Hercules, and Tacitus would have called it by his own name; but the name of September, though improper, if we consider its place in the number of the months, has outlived every other occasional or complimentary appellation. This month was under the protection of Vulcan, and among other festivals was famous for the Dionysiaca, or feast of the vintages; the Circensian games, the dedication of the Capitol, &c. The painters represent this month by a man clothed with a purple robe, and a cheerful look, crowned with a coronet of

white and purple grapes, holding in his right hand a cornucopia of pomegranates; and in his left hand a handful of oats.

SEPTEMJÜGES, a name given to the chariots in the public games, when drawn by seven horses a-breast.

SEPTEMVIRI EPULÖNUM, one of the four colleges of priests at Rome, whose duty it was to prepare the sacred feasts at games, processions, and on other solemn occasions. They were assistants to the pontifices, who found it impossible to attend to the numerous sacred entertainments, feasts, &c. decreed to the gods. They were first created A. R. 557, three in number, and were allowed to wear the toga prætexta as the pontifices; but their number was eventually increased to seven, it is supposed by Sylla. See **EPULONES**.

SEPTERION, a Delphic festival in honour of Apollo, celebrated every ninth year. A representation of Python, pursued by the god, was the chief part of the solemnity.

SEPTIMONTIUM, a feast celebrated by the Romans in December on all the seven hills of Rome; hence its name. It was also called *Agonalia*.

SEPTUAGINT, or **LXX**; a name commonly given to the seventy-two translators of the Old Testament into Greek, at the command of Ptolemy Philadelphus, the son of Lagos king of Egypt, about three hundred years before the birth of Christ. They were sent to Ptolemy by the high-priest Eleazer, who chose six out of every tribe of the most learned in the Greek and Hebrew languages. St. Jerome affirms they translated only the Pentateuch; but Justin says they translated the whole. He tells us that seventy of these interpreters were shut up in seventy different cells, in the Isle of Pharos, that they might have no communication with each other while they performed the task; and that they, nevertheless, by inspiration, translated the sacred volume in so uniform a manner, that they used not only the same words, but the same number of words. Different authors, however, relate the matter differently. The Septuagint version differs in many places from the Hebrew text, particularly in Genesis, with respect to the ages of the patriarchs before and after the flood, as far as the building of Babel; so that the world, according to the Greek, is 1466 years older than it is found to be in the Hebrew text. These changes and additions are so numerous, and at the same time so uniform and regular, that they could not be the effect of chance. This

version has always been greatly esteemed by the Jews, as being done by themselves, and by the Christians for its antiquity and correctness, and for its being quoted by Christ himself, and used by the fathers for the first six ages, especially by those who did not understand Hebrew, as a confutation both of the Jews and Gentiles. Many have preferred it to the Hebrew text itself, as being done in a time when the Hebrew was a living language, and the phrases and customs alluded to were much better known and understood than afterwards.

SEPULCHRES. See **TOMBS**.

SEPULTÛRA, a funeral offering made to the priests in the early ages of popery.—*Domesday*.

SEQUELA VILLANÖRUM, in the Middle age, the retinue and appurtenances to the goods and chattels of villains, which were at the absolute disposal of the lord. When any lord sold his villain, it was said "*Dedi B. nativum meum cum totâ sequelâ suâ*," which included all the villain's offspring.—*Kennet*.

SERAPHS, or **SERAPHIM**, (from שרף to inflame or purify), in Scriptural phraseology, angels or spirits of the highest rank, who, from their nearness to the throne of God, were supposed to be the most inflamed with divine love, and to communicate their fervours to the lower orders.

SERAPIES, the name of the household gods of the Egyptians; some of which were put in the pyramids, to watch and preserve the corpse of those who were buried there, and to convey the souls to heaven. The images were covered with hieroglyphical figures, which the Egyptians accounted sacred.

SERAPION, the name of a celebrated temple, erected by Ptolemy Philadelphus at Alexandria, in honour of the god Serapis, the origin of which is thus related. Ptolemy had been induced by a dream to demand the image of the god Serapis, by an embassy, of the king of Sinope, a city of Pontus, where it was kept. It was, however, refused him for the space of two years, till at last the inhabitants of Sinope suffered such extremities from a famine, that they consented to resign this god to Ptolemy for a supply of corn, which he transmitted to them; and the statue was then conveyed to Alexandria, and placed in one of the suburbs, called Rhacotis, where it was adored by the name of Serapis; and the famous temple, called the Serapion, was afterwards erected for it in that place. This structure, according to Ammianus Marcellinus, surpassed in beauty and mag-

nificence, all the temples in the world, except the capitol at Rome. It had also a library, which became famous in all succeeding ages, for the number and value of the books it contained.—The god Serapis had also a magnificent temple at Memphis, and another at Canopus. His worship was introduced at Rome by the emperor Antoninus Pius, A. D. 146, and the mysteries celebrated on the 6th of May, but with so much licentiousness that the senate was soon after obliged to abolish it. The temple and statue of this Serapis were demolished at Alexandria, in the reign of Theodosius the Great, in 380, after a commotion caused by the heathens there, who were enraged, because Theophilus of Alexandria, having begged an old temple, upon examination found under it subterranean caves, which discovered the abominable mysteries of their religion.

SERFS, or SERVI; in the feudal ages, bondmen or slaves, who were subject to vassalage, and at the absolute disposal of the lord of the demesne. Among the Saxons and Normans they were of four kinds, viz. such as sold themselves for a livelihood; debtors that were to be sold for being incapable of paying their debts; captives in war, employed as perfect slaves; and Nativi, or such as were born servants, and by descent belonged to the property of the lord. All these had their persons, their children, and goods, at the disposal of their lords; and were incapable of making any wills, or giving away any thing, &c. (See VILLAINS.) — Among the Franks, the Serfs were rather farmers than slaves, and lived separate from the rest of the nation. The Franks, after they had conquered Gaul, sent them to cultivate the lands which had fallen to them by lot, and which were consequently divided among them. They were called “people of power, men addicted to the glebe;” and it was by these Serfs that France was afterwards peopled. They multiplied fast, and consequently their villages and farms were multiplied in proportion. The spots which they inhabited retained the name of *villa*, the appellation which the Romans had given them. From *villa*, and *villani*, were derived the words *villager* and *villains* which signifies, people who inhabit the country, or people of low extraction. These Serfs were the property of their patrons. To speak in the language of those times, they were deemed men of body; i. e. men of labour. They could not go to settle out of their master's estate; nor could they marry a woman from the estate of another lord, without

paying what was called the right of *formariage*, or of *mémariage*, i. e. of marrying abroad, or of mismarriage. And even the children that sprang from the union of the two slaves who belonged to different masters, were divided; or, instead of the division, one of the masters gave a slave to the other in exchange.

SERPENT WORSHIP. See OPHIOLATRIA.

SERRA, among the Romans, a particular manner of drawing up an army, in which the first companies in front, beginning the engagement, sometimes advanced, and sometimes drew back, so that a lively fancy might find some resemblance between them and the teeth of a saw.

SERVITIA, or SERVICES; in the feudal ages, certain duties which the tenants, on account of their fee, or estate, owed to the lord. Our ancient laws make many divisions of these services; as Personal and Real; Free and Base; Continual or Annual; Casual and Accidental; Intrinsic and Extrinsic, &c. (*Bract.*) — Personal Service was where something was to be done by the person of the tenant, as homage and fealty; and Real was wards and marriages, when in use; Annual and certain Services were rent, suit of court to the lord, &c.; Accidental Services were heriots, reliefs, &c. Some services were only for the lord's benefit; and some *pro bono publico*. — *Servitium Forinsecum* was a service which did not belong to the chief lord, but to the king. It was called *forinsecum* and *foraneum*, because it was done “*Foris, vel extra servitium quod fit domino capitali*.” We find several grants of liberties, with the appurtenances “*Salvo forensi servitio*,” &c. in Mon. Angl. — *Servitium Intrinsecum* was that service which was due to the chief lord alone from his tenants within his manor. (*Bracton. Fleta.*) — *Servitium Liberum* was a service to be done by feudatory tenants, who were called *liberi homines*, and distinguished from vassals, as was their service; for they were not bound to any of the base services of ploughing the lord's land, &c., but were to find a man and a horse, or go with the lord into the army, or to attend his court, &c. — *Servitium Regale* was royal service, or the prerogatives that within a royal manor belonged to the lord of it; which were generally reckoned to be the following, viz., power of judicature in matters of property; and of life and death in felonies and murders; right to waifs and estrays; minting of money; assize of bread and beer; and weights and measures; all which privileges were an-

nexed to some manors by grant from the king.

SERVITUS, among the Romans, a species of punishment in which the criminal was sold, and all his goods exposed in public auction. This seldom happened to citizens, but was usually the fate of captives taken in war.

SESTERTIUS, the small Sesterce, called also simply Nummus, was a small Roman coin, of silver; the fourth part of the denarius. Its value in English money was somewhat above one penny half-penny farthing, or *1d. 3 q. 3*. It originally contained two *as*'s and a half. Sestertius is an abbreviation for semi-sestertius, which signifies two, and a half of a third. Hence the sesterce was denoted by *LLS*; the two *L*'s signifying two *libræ*, or *as*'s, and the *S*, half. The scribes at last put an *H* for the *LL*'s, and marked the sesterce thus *HS*. It was also marked *IIS* and *H-S*. There was also a larger sesterce, called *sestertium*. The sestertium contained a thousand times as much as the sestertius, or *8l. 1s. 1½d.* of our money. In reckoning the sestertia, or greater sesterces, the numeral adjective signifies no more than it naturally stands for; but if the adverbs of number be used, other adverbs of higher value are understood. See **MONEY**.

SETHIANS, a sect of ancient heretics, who were a branch of the Gnostics; thus called, because of their pretending to derive their origin from Seth, son of Adam, whom they called Jesus and Christ; from an opinion that Seth and Jesus were the same person, who came down from heaven two several times. As the Sethians had the same philosophy with the other Gnostics, they had numerous other fables in their system. (See **GNOSTICS**.) They pretended to have several books of the ancient patriarchs; particularly seven of their great master Seth.

SEWERS, at Rome. See **CLOACÆ**.

SEXHINDENI, in the Saxon times, the title of the middle Thanes, valued at 600 shillings. See **HINDENI HOMINES**.

SEXTANS, the sixth part of the Roman *as*, which was divided always into twelve ounces or equal parts, of which the sextans contained two. Sextans was also a measure containing two ounces, or cyathi.

SEXTARIUS, among the Romans, was a measure containing two *cotylæ* or *heminæ*.

SEXTARY, a measure containing about one pint and a half, in use in the Middle age.—*Mon. Ang.*

SEXTERY LANDS, lands given to a church, &c. for the maintenance of the Sexton.—*Baron. Eng.*

SEXTILIS, the sixth month of Romulus's year, but the eighth of the year of Numa. It was under the protection of Ceres, and was called August, in honour of Augustus, which name it still retains.

SEXTUS, in the ancient canon law, a collection of decretals, made by pope Boniface VIII., thus called from the title, *liber sextus*; as if it were a sixth book added to the five books of decretals, collected by Gregory IX. It is a collection of papal constitutions. The persons employed in making it were Will. de Mandegot, archbishop of Ambrun; and Berenger, bishop of Beziers, and Richard of Sienna.

SHEEP-SILVER, a sum of money paid by feudal tenants, as a compromise for the service of washing the lord's sheep.—*Jones's Rep.*

SHEKEL, a Jewish coin, of which some make two sorts, the one called the shekel of the sanctuary, the other the lay or royal shekel. The first weighed four drams, the other two. The distinction of the shekel of the sanctuary, &c. was occasioned by keeping the original or standard weight in the sanctuary, whereby the exactness of all others was tried and regulated. The value in silver was about two shillings and three-pence farthing sterling.

SHERIFF-TOOTH, a tenure by the service of providing entertainment for the sheriff at his county courts. In Derbyshire the king's bailiffs anciently took sixpence of every bovat of land, in the name of Sheriff-tooth. (*Ryl. Plac. Parl.* 653.) It is said to have been a common tax levied for the sheriff's diet.

SHERIFF'S POSTS, in the Middle age, certain pillars carved and painted, which stood before the houses of mayors, sheriffs, &c., for bearing proclamations and public acts, which out of respect were read bareheaded.

SHEW-BREAD, among the ancient Jews, the loaves which the priest of the week put every sabbath-day upon the golden table. They were twelve in number, and each loaf contained two tenths of fine flour, or about three quarts. They served them up hot on the sabbath-day, and took away the stale ones, which were to be eaten by the priests only. This offering was accompanied with frankincense and salt. The rabbins say, that between every two loaves there were two golden pipes, supported by golden forks, whose ends

rested upon the ground, to convey air to the loaves, to hinder them from growing mouldy.

SIBBOLETH, or **SIBBOLETH**; a kind of trial or touchstone among the ancient Jews, to know or distinguish the true persons or things from the false. Those Israelites who dwelt beyond Jordan, under the command of Jephtha, having gained a great victory over the Ammonites, the Ephraimites demanded part of the spoil; this being refused, the Ephraimites quarrelled with them, and called them bastards, affirming that they were not the offspring of Joseph, &c., but only fugitives from the tribes of Ephraim and Manasseh, &c. Upon this the Gileadites being exasperated, quarrelled with the others, and gaining the advantage in a battle, they secured all the passes; so that when an Ephraimite attempted to cross the river, they asked him whether he was of Ephraim? If he said No, they bade him pronounce the word *shibboleth*; and if he pronounced it *sibboleth*, they immediately killed him. Thus in the battle and by the trial, 42,000 men were slain.

SHIELDS. In the early ages of antiquity, and the first dawnings of civilization, the shields were composed of wickers, or light wood, or hides doubled into several folds, and eventually strengthened with plates of metal. At first there was no other mode of carrying and managing the shield, but by a piece of leather, suspended from the neck over the left shoulder; Eustathius says a leathern thong, or a brass plate. This apparatus often appears upon the Etruscan monuments. These handles, says Herodotus, were inventions of the Carians. The arming was independent of two smaller ones, placed upon the edges of the buckler to be laid hold of by the hand. Most part of the ancient bucklers seem to have covered the whole body, but those of Argos were the largest. Sometimes little bells hung upon them, to strike terror into the enemy. The shields of the Egyptians, Assyrians, and Chaldees, were convex; and those of the Græco-Egyptians oblong, with the top rounded, convex, and a hole in the middle. The Persian shields were fiddle-shaped, and the Phrygian ones lunated. The Phœnician shields were round, and the Scythian oval. The shape of the shield had much to do with the mythology of the people, and therefore were circular to represent the sun, crescent-like to imitate the moon, &c. The ivy-leaf was sacred to Bacchus, and it might be from this people that the Greeks

derived the *pelta*, which Xenophon describes as of the same form. Shields were generally ornamented with figures of generous and courageous animals, of the celestial bodies, and all the works of nature. The Carians introduced the ornaments of symbolic or allegorical figures, attesting the antiquity of their origin and the valour of their ancestors. The Peloponnessians engraved their initials upon their shields, in order to distinguish themselves in battle. The Grecian shield was made of wickers woven together, or of light wood covered with hides and fortified with plates of metal. It was usually round, and curiously adorned with figures of birds and beasts, of the celestial bodies, and of the works of nature. The Greeks carried their shield upon either arm, as do some gladiators in Stosch, the paintings of the Villa Albani, and other monuments. The Grecian cavalry of the first æra used long shields, but Philopœmen introduced a round light one, not wider than absolutely necessary to cover the body. The infantry at first used oblong shields, like the Celtic *thureos*, or the Persian *gerra*, but Philopœmen changed them to the Argolic shield. The original Greek shield was, however, the *ἀσπίς*, a perfect circle, made of several folds of leather, covered with plates of metal, laid one over the other, and about three feet in diameter, in order to reach from the neck to the calf of the leg; on which account Homer calls them *ἀμφιβροτάς* and *ποδηνηκείς*, the warriors often, by kneeling down and bending their heads, concealing themselves behind them. The heavy-armed infantry and charioteers used this shield. The cavalry had the *λαίσκιον*, a much lighter and smaller round shield, composed of a hide with the hair on. The light infantry used the *pelta*. The principal parts of the shield were the *ἀντιυῆ*, *ἴτις*, *περιφέρεια*, or *κυκλος*, the circumference or round; the *ὀμφαλος*, or *umbo*, the boss jutting out in the middle, on which was fixed the *ἵπομφαλιον*, of use in repelling weapons, and bearing down the enemy; and, lastly, the *τελαμὼν* or *κανὼν*, which was a thong of leather or rod of metal reaching the buckler, whereby it was hung upon the shoulders. Among the Greeks, soldiers always held it highly disgraceful to lose their shields; hence the Spartan mothers used to give this command to their sons, *ἢ ταν, ἢ ἐπὶ ταν*; "either bring this back, or be brought upon it:" alluding, at the same time, to the custom of carrying dead soldiers from the field of battle upon their shields. — The shields of the Romans were about

four feet long, and two feet and a half broad, usually of an oval shape, but sometimes oblong, and bending inwards like half a cylinder. They were made of wood, strengthened within and without by plates of iron, and the whole covered with a bull's hide. From the middle projected an iron boss, which served to glance off darts and stones, and likewise to press down the ranks of the enemy. Sometimes the shield was round (*clypeus*), and of a smaller shape, and the *Hastati* and *Principes* being heavy infantry, used the *scutum*, as above described. The *Triarii* (and sometimes the *Principes*) used the *clypeus*, and sometimes one of leather, of a square form crimped into undulations. The *Velites* carried the round shield called *parma*, about three feet diameter, made of wood, and covered with leather. — The *ancilia* were sacred shields, as described under that head. — The Gaulish shields are generally represented as long ovals, with the two ends truncated. *Livy* and *Appian* say they were long and flat, but too narrow to cover a man. — The shields of the Anglo-Saxons were uniformly oval, and of different sizes, from a cubit in diameter to a magnitude sufficient to cover the body, with iron bosses terminating in buttons. They were usually embellished with rows of studs in the form of a star. According to *Strutt*, the swordsmen, on account of coming to close action, had the largest kind of shields; the spearmen had a smaller one; and the cavalry none at all. — The shields of the Anglo-Danes were lunated, but rising in the centre of the inner curve. — In the Middle age, the shape of the shield varied according to the caprice of the wearer; but most of them were broad at the top, and gradually diminished downwards to a point, with the armorial bearings of the knight or owner on the outside. See *ARMOUR*.

SHILLING, (*Sax. scilling*). Among the English Saxons, a shilling passed but for five-pence; afterwards it contained sixteen-pence, and often twenty-pence. In the reign of *William I.*, called the Conqueror, a shilling was of the same value as at this day.—*Domesd.*

SHIPS, NAVIES, &c. In the early ages of antiquity, ships with several ranks of oars were unknown: they made use of long ships, in which the rowers, however numerous they were, worked all upon the same line. Such was the fleet which the Greeks sent against *Troy*. It was composed of twelve hundred sail, among which the galleys of *Bœotia* had each a hundred and twenty men, and

those of *Philoctetes* fifty; and this no doubt denotes the greatest and smallest vessels. Their galleys had no decks, but were built like common boats, which is still practised (says *Thucydides*, lib. i.) by the pirates, to prevent their being so soon discovered at a distance.

Herodotus informs us that the *Babylonians* had boats of skins, in which they sailed along the river to *Babylon*. These boats were invented by the *Armenians*, whose country lay north from *Babylonia*. They made them with poles of willow, which they bent and covered with skins; the bare side of the skins they put outwards, and they made them so tight that they resembled boards. The boats had neither prow nor stern, but were of a round form, like a buckler. They put straw on the bottom. Two men, each with an oar, rowed them down the river, laden with different wares, but chiefly with palm wine. Of these boats, some were very large, and some very small. The largest carried the weight of five hundred talents. There was room for an ass in one of their small boats; and they put many into a large one. When they had unloaded, after their arrival in *Babylon*, they sold the poles of their boats, and the straw; and, loading their asses with the skins, returned to *Armenia*: for they could not sail up the river, its current being so rapid. For this reason they made their boats of skins, instead of wood; and on their return to *Armenia* with their asses, they applied the skins to their former use. Such was their navigation.

Similar to these *Babylonish* boats were those described under the head of *CORACLES*, as used by the *Egyptians* and other early nations. *Juvenal* alludes with great contempt to the navigation of the *Egyptians*, in speaking of their *pictæ testæ*, which were nothing more than boats made of clay hardened in the fire, and so constructed as to be air-tight. *Strabo* says that he saw many of them on their passage from *Upper* to *Lower Egypt*. In the sculptured designs which have been lately discovered on the walls of *Medinet Habu*, we have some admirable delineations of *Egyptian* shipping, which gives us a higher notion of the art of ship-building in the age of the *Ptolemies*, than we should infer from the pages of the *Roman satirist*. The vessels are there distinguished by their prows having lions' heads, and their crews are recognised, from the exact fidelity of their head and form and oblong bucklers, by the pages of *Herodotus*. The backs have a ledge elevated, through which the oars are used, and which, as a quarter-deck, would screen the vessels

from the waves. Their sails are delineated, and in every respect these vessels furnish the models of those enormous triremes of three rows of oars of the Greeks in the time of the Ptolemies, described by Athenæus. In one boarding scene, an Egyptian soldier mounted on the most advanced part of the prow of his vessel, his buckler slung on his shoulder, and his right arm wielding a club, seizes with great strength an Indian, whom he drags from the enemy's vessel, and is on the point of destroying.

The Corinthians are said to have been the first who changed the form of ships; and instead of simple galleys made vessels with three ranks, in order to add, by increasing the number of oars, to the swiftness and impetuosity of their motion. After their example, the inhabitants of Coreyra, and the tyrants of Sicily, equipped also many galleys of three benches, a little before the war against the Persians. It was about the same time that the Athenians built ships of the same form, though even then the deck did not reach the whole length of the vessel; and from thenceforth they applied themselves to naval affairs with incredible ardour and success.

The ships of the ancients were of two kinds. The one was rowed with oars, which were ships of war; the other carried sails, and were vessels of burden, intended for commerce and transports. Both of them sometimes made use of oars and sails together, but that very rarely. Winckelman observes, that ships disposed for battle had neither sails nor yards. At first they only used sails with a favourable wind, but afterwards knew how to tack, &c. According to Pliny, they were first placed one above another on the same mast; afterwards at the stern and prow. Those of the stern were called *epidromus*; of the prow, *dolones*; of the top of the mast, *thoracium*; that put at the end of another, *orthiax*; and the sail of the main mast, *artemon*. The materials of sails were linen, hemp, rushes, broom, or leather; but from the time of Homer, of linen; the forms triangular, square, and round; the colour usually white, but sometimes blue, purple, and even party-coloured. The ships of war were often called long ships by authors, and by that name distinguished from vessels of burden. The long ships were further divided into two species: those which were called *actuarie naves*, and were very light vessels, like our brigantines; and those called only long ships. The first were usually termed open ships, because they had no

decks. Of these light vessels there were some larger than ordinary, of which some had twenty, some thirty, and others forty oars, half on one side and half on the other, all on the same line. The long ships, which were used in war, were of two sorts. Some had only one rank of oars on each side; the others two, three, four, five, or a greater number, as far as forty; but these last were rather for show than use. The long ships of one rank of oars were called *aphracti*; that is to say, uncovered, and had no decks: this distinguished them from the *cataphracti*, which had decks. They had only small platforms to stand on, at the head and stern, in the time of action. The ships most commonly used in the battles of the ancients, were those which carried from three to five ranks or benches of oars, and were called *triremes* and *quinqueremes*. The beak of the prow (rostrum) was that part of the vessel of which most use was made in sea-fights. Ariston of Corinth persuaded the Syracusans, when their city was besieged by the Athenians, to make their prows lower and shorter; which advice gained them the victory. The prows of the Athenian vessels being very high and very weak, their beaks struck only the parts above water, and for that reason did little damage to the enemy's ships; whereas those of the Syracusans, whose prows were strong and low, and their beaks level with the water, often sunk, at a single blow, the triremes of the Athenians.—Two sorts of people served on board these galleys. The one was employed in steering and working the ship, who were the rowers, *Remiges*, and the mariners, *Nautæ*. The rest were soldiers intended for the fight, and are denoted in Greek by the word *ισίβαται*. This distinction did not prevail in the early times, when the same persons rowed, fought, and did all the necessary work of the ships. The rowers were distinguished by their several stages. The lower rank were called *Thalamitæ*, the middle *Zugitæ*, and the highest *Thranitæ*. Thucydides remarks that the latter had greater pay than the rest, because they worked with longer and heavier oars than those of the lower benches. It seems that the crew, in order to pull in concert, and with greater regularity, were sometimes guided by the singing of a man, and sometimes by the sound of an instrument; and this grateful harmony served not only to regulate the motion of their oars, but to diminish and sooth their toil. This practice was anciently directed by a person called *Celeustes*, who gave the signal for

the rowers to strike, and encouraged them by his song or cry. The song, called the *celeusma*, was either sung by the rowers, or played upon instruments, or effected by a symphony of many or striking sonorous tones. The commander of the rowers carried a staff, with which he gave the signal, when his voice could not be heard. The Corinthians first introduced the use of many ranks of oars. The method consisted in the rowers sitting obliquely one above another in this manner.

1 1 1
2 2 2
3 3 3

The person who took care of the whole crew, and commanded the vessel, was called Naucleus, and was the principal officer. The second was the pilot, Gubernator; his place was in the poop, where he held the helm in his hand, and steered the vessel. The naval soldiers were armed almost in the same manner with the land-forces. The Athenians, at the battle of Salamis, had a hundred and eighty ships, and on board of each of them were eighteen soldiers, four of whom were archers, and the rest were heavily armed. The officer who commanded the sailors was called Trierarchus; and he who commanded the army of the fleet, Navarchus. We cannot exactly determine the number of those who served on board, comprehending soldiers, sailors, and rowers; but commonly it amounted to about two hundred. This appears in the enumeration which Herodotus makes of the Persian fleet, in the time of Xerxes; and in other passages of that author, where he mentions the Grecian equipment. We speak here of the great ships, of the triremes, for instance, which were the usual rate.

The pay of the naval forces was very different at different times. When the younger Cyrus arrived in Asia, it was but three oboli, which were half a drachm, or four-pence: and it was on this footing when peace was concluded between the Persians and Lacedæmonians: whence we may infer, that the ordinary pay was three oboli. Cyrus, at the request of Lysander, augmented it by a fourth; and it then amounted to about five-pence of our money. It was often raised to the whole drachm, which is equivalent to nearly eight-pence. The pay of the fleet which sailed for Sicily, was a drachm a day. The sum of sixty talents, which the Egyptians advanced to the Athenians, to pay sixty ships per month, shows that the monthly pay of each ship amounted to a talent, and hence we may likewise infer, that in each ship there were

two hundred men, every one of whom received a drachma a day. As the pay of the officers was higher, the surplus was perhaps defrayed by the republic, or taken from the sum appropriated to each ship, a small part being deducted from the pay of every private soldier and sailor.

The chief warlike engines used in the Grecian ships were the *embolon*, the *catastromata*, and the *delphin*. The *embolon* was a beak of wood fortified with brass, which projected from the lower part of the prow, so as to pierce the enemy's ships under water. The *catastromata* were platforms of wood raised on the foremost and hindmost parts of the deck, that the soldiers, standing as it were on an eminence, might discharge their missile weapons with greater force and certainty against their enemies. The *delphin* was a massy piece of iron or lead, in the form of a dolphin, which was hung with cords and pulleys to the sail-yards or mast, and from thence thrown with great violence into the enemies' ships, in order to penetrate them and let in the sea, or to sink them by its weight and force.

In preparing for a naval engagement, the Greeks disburdened their ships of every thing that was not necessary for the action; and when the enemy approached, they took down their sails and lowered their masts, directing the motion of their vessels by oars which they could manage at pleasure. Before the fleets joined battle, each party invoked the assistance of the gods by prayers and sacrifices; and the admirals, going round from ship to ship, exhorted the soldiers to fight valiantly. The signal was given by hanging out from the admiral's galley a gilded shield, or a red banner. The battle usually was commenced by the admiral's ship, and the rest immediately joined, endeavouring with their beaks to shatter and sink each other, while the soldiers annoyed their enemies with darts and slings. On their nearer approach they fastened the ships together with grappling-irons, and fought hand-to-hand with swords and spears. On victory being obtained, the conquerors sailed triumphantly home, filling the sea with their acclamations and hymns, and dragging after them the captive ships; while the admiral, mariners, and soldiers, as well as their ships, were adorned with crowns and garlands. They dedicated the choicest of the spoils in the temples of the gods, and placed the remainder in the porticos and other public places of the city, to preserve the memory of their victory. The

conquerors were honoured with statues, inscriptions, and trophies; the last of which were adorned with arms and broken wrecks of ships.

It is easy to conceive, that there must have been an almost insuperable difficulty in working vessels of extraordinary size; such as those, for instance, of Ptolemy Philopater king of Egypt, and Hiero king of Syracuse. The vessels of Hiero were built by the direction of Archimedes, one of which had twenty ranks of oars, and the other forty. This last was 280 cubits long, 38 broad, and 50 cubits high. The oars of those in the highest rank were 38 cubits in length, though there was only a single man to each oar. Vegetius reckons, among the ships of a reasonable size, and fit for war, only the quinqueremes and those of less rank. The quinqueremes had each 420 men on board; three hundred of whom were rowers, and the rest soldiers. The Roman fleet at Messina consisted of 330 of those ships, and that of the Carthaginians at Lilybæum of 350 of the same size. Each vessel was a hundred and fifty feet long. Thus 130,000 men were contained in the one fleet, and 150,000 in the other; with provisions and the necessary stores of every kind.

The Romans, during the infancy of the republic, paid little attention to naval affairs. They at first had nothing but boats made of thick planks, such as were used on the Tiber, called *naves caudicariæ*; whence Appius Claudius, who first persuaded them to fit out a fleet, A. R. 489, got the surname of *caudex*. They are said to have taken the model of their first ship of war from a vessel of the Carthaginians, which happened to be stranded on their coasts, and to have exercised their men on land to the management of ships. But this can hardly be reconciled with what Polybius says in other places, nor with what we find in Livy, about the equipment and operations of a Roman fleet. The first ships of war were probably built from the model of those of Antium, which, after the reduction of that city, were brought to Rome A. R. 417. It was not, however, till the first Punic war that they made any figure by sea; and then finding, from the continual depredations to which the coast of Italy was subject, that a fleet was necessary for their security, they began building a number of vessels. Their ships of war were variously named from their rows or ranks of oars. Those which had two rows or tiers were called *biremes*; three *triremes*; four *quadriremes*; five, *quinqueremes*, or *penteres*.

The Romans scarcely had any ships of more than five banks of oars; and therefore those of six or seven banks are called by a Greek name, *hexeres*, *hepteres*, and above that by a circumlocution, *naves, octo, novem, decem ordinum, vel versuum*. Thus Livy calls a ship of sixteen rows "*navis ingentis magnitudinis, quam sexdecim versus remorum agebant*," a galley of vast size, which was moved by sixteen tiers of oars. This enormous ship, however, sailed up the Tiber to Rome. The ships of Anthony, (which Florus says resembled floating castles and towns; Virgil, floating islands or mountains,) had only from six to nine banks of oars. Dio says from four to ten rows.—The ships of the Romans may be divided into *onerariæ*, ships of burden; *longæ*, long vessels, or ships of war. The former were vessels which served to carry stores, &c.; they were almost round, very deep, and were driven by sails. The ships of war were for the most part impelled by oars, and those of burden by sails. The rowers were placed one above another, not in a perpendicular line, but obliquely; the oars of the lowest bank were shorter than the rest, which increased in length and proportion to their height above the water; and each oar was tied to a piece of wood by thongs or strings. The Roman ships were guided by a rudder, and sometimes by two, one at each end; so that they might be rowed either way without turning. The ships of burden had only one mast in the centre, which was taken down when they approached the land. The anchors with which they were moored were at first of stone, sometimes of wood filled with lead, but afterwards of iron. Some of the ships of war were entirely covered with a deck; others only at the prow and stern, where those who fought stood. Their prows were armed with a sharp beak, which had three teeth, for the purpose of sinking the ships of their adversaries. When ships were about to engage, they had turrets or towers built on their decks, from whence the enemy was annoyed with stones and missile weapons. The order in which the Romans arranged their ships for battle, was usually in the form of a semicircle or half-moon, with some in the rear for a reserve. Before the engagement commenced, sacrifices and prayers were offered to invoke the assistance of the gods, and the admiral sailed from ship to ship exhorting the men. A red flag was then hoisted from his galley as a signal for battle; the trumpets were sounded from every ship, and a shout of impatience was raised by all the crews.

The ships began the engagement by endeavouring to disable or sink those of their adversaries with their beaks, or to sweep off their oars. They grappled each other with iron hooks, and the combatants fought as on land; while others poured pots full of coals and sulphur, or threw firebrands into the enemy's ship. The ships of the victorious fleet sailed triumphantly home with their prows decked with laurel, and dragging after them the captive vessels. — The Roman vessels, distinct from war service, had various names, of which the following alphabetical summary contains the principal:—*Actuariæ* naves; never less than twenty rowers, long and light; went both with oars and sails—*Annotinæ*, provision vessels—*Caudicariæ*, used on the Tiber, made of thick planks—*Constratæ*, wholly decked—*Cubiculatæ*, with apartments, and the conveniences of a house—*Lentriæ*, only employed upon rivers—*Lembus*, light and undecked, used only on rivers—*Liburna*, light galliots, both for sails and oars, from one rank to five—*Lintres*, real canoes, made out of the trunk of a tree, and capable of carrying three men—*Leves*, undecked, very light—*Longæ*, built to carry a number of men; all with oars—*Lusoriæ*, vessels of observation or pleasure—*Moneres*, modern galley, with only one rank of oars—*Onerariæ*, ships of burthen, with sails and oars—*Orariæ*, *Littorariæ*, and *Trabales*, coasters—*Plicatiles*, built of wood and leather, which they could take to pieces, and carry by land—*Præcursoriæ*, those which preceded the fleets—*Prædatoriæ*, long, and swift, used by pirates—*Solutilis*, which fell to pieces of themselves; such as those in which Nero exposed *Agripina*—*Stationariæ*, those which remained fixed at anchor—*Sutiles*, made of staves and covered with leather—*Trabariæ*, same as *Lintres*. — A Roman ship, sunk during a *Naumachia*, was found in the lake of *Nemi*. The hull was composed of larch, three fingers thick. The outer part was plastered with bitumen, and over this was spread a stuff of a saffron or reddish colour, with sheets of lead, so well fixed down with brazen nails, the heads of which were gilt, and put close together, that no water could enter. The inner part, to prevent fire, was, after a layer of bitumen, covered with an incrustation, made of iron and clay of an equal thickness with the wood within. The seams of the planks were caulked with tow and resinous pitch. The name was inscribed upon a tablet nailed to the prow.

Among our British ancestors, the art of ship-building was of the simplest and

rudest description. Their boats were similar to the Welsh coracles. They were made of basket work covered with hides, and some, of only two hides and a half, were large enough to contain three men with a week's provision. Sometimes they only held an armed man and a rower.

The stern of the Anglo-Saxon ships is sometimes represented as richly ornamented with the head and neck of a horse, and at the stern two oars for steering, instead of a rudder. Over the prow is a projection, perhaps for the convenient fastening of the ship's rigging, or to hold the anchor, perhaps to prevent immersion of the prow. The sail was of very little use except in going before the wind. In the middle, near the mast, is erected the cabin, in form of a house. The keel runs from the stern, still growing broader and broader, to the prow or head, which gradually decreasing up to a point, is the more ready for cutting the water in the ship's course. When the vessel had received its full burthen, she was sunk, at least, to the top of the third nailed board; so that the prow itself was nearly, if not quite, immersed in water. The Anglo-Saxons seem also to have had small pleasure vessels, and they had vessels covered with hides, and ovens, fire-places, and other conveniences in them. Harold sent to *Athelstan* the present of a magnificent ship, with a golden beak and purple sails, surrounded with shields, internally gilt. In *Lye*, mention is made of a *scip-hlædder* (ship-ladder), *scip-hlaford* (ship lord or captain), *scip-rother* (a rudder), the *ceola* (a ship with deck and cabin), the *roge-streng* (cord which bound the sail to the mast), the *mæst-cyst* (the hole where the mast went in), *mæst-rap* (the mast rope), and *fot-rap*, or foot-rope, at the bottom of the sail. (*Strutt's Horda. Turner's Anglo-Sax.*) Ossian mentions the rowing song; and the Anglo-Saxon *batswan*, or *boatswain* as they called him, had also a staff to direct the rower. Mention is made of rowing with the face to the prow, as usual with our ancestors.

The earliest Danish ships, of which we hear, were only a kind of twelve-oared barks, afterwards built of a capacity to contain 100 or 120 men. Some of the Northern kings constructed very large vessels, but they were more for show than defence. One very long, large, and high, had a wooden serpent carved on the poop, and both that and the prow were gilt. It carried thirty-four benches of rowers.

In the Bayeux tapestry, the Norman

ship is represented as a long galley, with a high crook at the stern, topped by a figure, and a similar one at the prow, taller, with a bust above. The rudder is on the side, and there is a single mast, with a top to it, and a square ornamented yard.

In the Middle age, various ships are mentioned by Du Cange, Froissart, and Nisbet : among others, the *alus cava* ; so called from the wood, of which it was made, mentioned by Fridegodus in his life of Wilfrid, and probably used by the Britons for this purpose ; the *busse*, a ship made like a wine-cask ; the *dromones*, long ships first used in rowing matches ; the *gondola*, a Venetian ship, mentioned in 992, and the *gondolier*, in 1195 ; the *lin*, which sailed with all winds without danger ; and the *lymphad*, the old fashioned ship with one mast, common in coats of arms ; the *linto* of the Genoese, and *palandrea* of the Turks ; *radæ*, ships with wooden towers, &c. There also occur, temp. Henry IV. Richard III. and Henry VII. four masts, two foremost, and two hinder masts, to each a sail and a bowsprit. In the 15th century ships of forecastle, as they were called, were the largest in use, and carried about 150 men. A barge carried about 80 ; a *balinger* about 40 ; a *spinne* or *pinnacle* about 25. *Carvels* were ships of middle sizes. The French *huissieres* were long vessels, with two ranks of oars, used to transport horses, &c.

Of the vessels of war, and the sea-fights of the Middle age, Strutt says, that the strongest vessels were placed in the van, and they advanced full sail against the enemy. The ammunition consisted of bolts for cross-bows, cannons, and bars of forged iron, to throw into the enemy, in hopes that, by the help of great stones, they might be sunk. Near their masts were small castles, full of flints and stones, with a soldier to guard them ; and there were also the flag-staves, from whence fluttered the streamers. Between every two smaller ships of archers, were placed a large ship of close-armed men, and another battle of archers entirely on one side, to assist those who might want it. The vessels being drawn together by a large iron cramp, with a strong chain, the men at arms commenced the battle with missiles. Efforts were made to perforate and sink the vessels by galleys with iron beaks, and engines, arrows, and other obvious means.

From the earliest times the Navy of England has presented an imposing spectacle to European nations. The British kings, it is said, commanded their fleets in person ; and king Arthur, so renowned

for his warlike achievements, assumed the dominion of the seas ; compelling ships of all nations to salute our men of war, by lowering the top-sail and striking the flag. King Edgar styled himself sovereign of the narrow seas ; and having fitted out a fleet of four hundred sail of ships in the year 937, sailing about Britain with his navy, and arriving at Chester, was there met by eight kings and princes of foreign nations, who came to do him homage ; who, as an acknowledgment of his sovereignty, rowed this monarch in a boat down the river Dee, himself steering the boat ; a marine triumph which is not to be paralleled in the histories of Europe. Canutus, Edgar's successor, laid the ancient tribute called Danegeld, for the guarding of the seas, and sovereignty of them ; with the following emblem expressed, viz., himself sitting on the shore in his royal chair, while the sea was flowing, speaking, " Tu meæ ditionis es, et terra in qua sedeo est," &c. Egbert, Althred, and Elthred kept up the dominion and sovereignty of their predecessors. Nor did the succeeding princes of the Norman race waive this great advantage, but maintained their right to the four adjacent seas surrounding the British shore. The honour of the flag king John challenged, not barely as a civility, but a right to be paid " cum debita reverentiâ," and the persons refusing he commanded to be assailed, and taken as enemies. The same was ordained not only to be paid to whole fleets, bearing the royal standard, but to those ships of privilege that wore the prince's ensigns or colours of service. This decree was confirmed and bravely asserted by a fleet of five hundred sail, in a royal voyage to Ireland, wherein he made all the vessels which he met with in his way, in the eight circumfluent seas, to pay that duty and acknowledgment, which has been maintained by our kings to this day, and was never contested by any nation, unless by those who attempted the conquest of the entire empire.—The several counties of England were formerly liable to a particular taxation for building ships of war, and fitting out fleets, every one in proportion to their extent and riches ; so that the largest counties were each of them to furnish a first-rate man of war, and the others every one to build one in proportion. King Edw. III. in his wars with France, had a fleet of ships before Calais, so numerous that they amounted to seven hundred sail. King Henry VIII. it is said, was the first that began to build a royal navy in England. He built a

ship called the Great Henry, of one thousand tons, the largest ship that had been then seen in this kingdom. He fitted out a Royal fleet, constituted a Navy Office, &c. In this king's reign, and in the reign of queen Elizabeth, our royal navy was in a most flourishing condition, being mostly commanded by the British nobility; and it is remarkable, that there are lists of the fleets of queen Elizabeth, which make it appear there was but one private gentleman a captain, all the rest being lords and knights; so high was the esteem for service at sea in those days, when our princes ruled with the most consummate glory.

SHIRES, (Sax.) King Alfred first divided this kingdom into shires (or counties), hundreds, and tithings: — *Shireman* was anciently the judge of the shire, by whom trials for land, &c. were determined: — *Shire-mote* was an assembly of the county or shire at the assizes, &c.

SHOES, or COVERING for the FEET. A knowledge of this subject is useful in the arts of sculpture, painting, &c., and in the reading of the classical writers. We have little information respecting the feet-covering of the Orientals; they are usually represented in slippers — not in sandals. The bas-reliefs of Persepolis represent the Persians with a kind of sock. Those of Greece clothe barbarians with the shoe, called by the Romans *aluta laxior*. The Egyptians made their shoes of papyrus or palm leaves. Among the Jews shoes were of leather, linen, rush, or wood; those of soldiers were sometimes of brass or iron. The Hebrews, generally speaking, had their legs as well as feet covered when in the field, and in cities. To put off the shoes from their feet was an act of reverence to the majesty of God; and was also a sign of mourning. To bear their shoes after them, or untie the latches, was the meanest service that could be performed for any one. The shoes of the Jews were tied with thongs under the soles of the feet. Greek monuments, though writers mention various kinds, represent a simple sole tied upon the instep, and reaching to the mid-leg by cross-gartering, which formed the cothurnus of travellers, hunters, heroes, &c. That of the tragic muse and tragedians is distinguished by the thickness of the sole, in order to elevate them. — Among the Greeks, *διαβαθρα* were a kind of shoes worn indifferently by men or women. Sandals, *σανδαλα*, were the shoes of heroines, or of rich and gay women. *βλαυται* were worn only in the house.

Κουμποδες were low and slight like the former. *Περιβαριδες* were worn by ladies of distinction. *Κρηπιδες* belonging to military people. *Αρβυλαι* were large and easy shoes. *Περσικαι* were worn by courtizans, of a white colour. *Λακωνικαι* were red shoes worn by the Lacedæmonians. *Καρβατιναι* were worn by peasants. *Εμβαται* were worn by comedians, answering to the *socci* of the Romans. *Εμβαδες*, called also *cothurni*, were the high shoes or buskins of tragedians. The Grecian shoes in general came up to the middle of the leg. — The shoes of the Romans, like those of the Jews and Greeks, covered half of the leg, were open before, and tied with thongs called *corrigiæ*. They made a point of making the shoe apply closely to the foot, and often made use of wool, &c. for that purpose. Black shoes were worn by the citizens of ordinary rank, and white ones by the women. Red shoes were sometimes worn by the ladies, and purple ones by the coxcombs of the other sex. Red shoes were put on by the chief magistrates of Rome on days of ceremony and triumphs. Slaves wore no shoes; hence they were called *cretati*, from their dusty feet. Phocion also, and Cato Uticensis, went without shoes. The toes of the Roman shoes bent a little backwards, and ended in a point; hence they were called *calcei, restrati, repandi*, &c. The different kinds of shoes among the Romans were the *calcei mullei*, *calcei lunati*, *soleæ*, *sandals*, *cothurni*, *caligæ*, *gallicæ*, *crepidæ*, *socci*, *perones*, *ocrea*, *campagi*, &c. The *calceus* differed from our common shoe in this, that it covered half the leg, was open in the fore-part, and tied with thongs or straps. The *calcei mullei* were red shoes, so called from their resemblance to the mullet in colour; they came up to the middle of the leg, but covered no more of the foot than the sole. They were first worn by the Alban kings, afterwards by the kings of Rome; and when the kingly government was abolished they were appropriated only to those who had borne a curule office. They were used only upon days of ceremony and triumph; but Julius Cæsar, to shew his descent from the Alban kings, wore them on ordinary days. After the emperors had adopted them, the curule magistrates changed them for embroidered shoes. The *calcei lunati* were shoes worn by the patricians, to distinguish them from the vulgar; so called from an ivory crescent with which they were ornamented about the ankle. The general opinion is that it resembled the letter C.; it alluded to

the number of senators which at their first institution was 100, which was signified by the numeral C. The young patricians, before they were of senatorian age, and before they put on the prætexta, were indulged with the crescent. This crescent, it appears, was not always of ivory, but sometimes of gold or silver adorned with diamonds and other precious stones. The *caliga* was a sort of shoe worn by the common soldiers in the Roman army; hence the word *caligatus* signifies a common soldier, and hence was derived the name of Caligula the emperor, who was born in the army and brought up as a common soldier. The *caliga* was made in the sandal fashion; for it covered only the under part of the foot; but it reached to the middle of the leg. The sole was of wood, and stuck full of nails. These nails were so very long in the shoes of sentinels and scouts, that they considerably raised the wearer that he might see much farther. The *campagus* was similar, except in lighter thongs, and forming a net over the leg, and was worn by the emperors and chief officers. The *carbatinæ* were shoes of raw leather, a Carian invention; and Aristotle says, that similar shoes were sometimes put upon camels, to prevent their wounding the feet. The *crepida*, *gallica*, *sandalium*, and *solea*, were mere sandals; but how they differed is not known, except that the *crepida* had only a slight variation from the *solea*, and merely covered the foot at intervals. The women used all these sandals in town and country. Cicero mentions a wooden *solea*, very heavy, to prevent the escape of criminals. The common people wore a sort of boots called *perones*, rudely formed of raw hides, and reaching to the middle of the leg; but they sometimes wore wooden shoes. The *phæcasiuum* was of a white and pliant kind, fit for delicate feet, and worn by the priests of Athens and Alexandria in sacred offices. The *sicyonia* was a very elegant light shoe, worn only by women. Slaves had wooden shoes or *sabots*, the *sculponeæ*.—Among our early Saxon ancestors shoes appear to have been very common, even among the lowest class. They were usually painted black, and sometimes fastened round the instep, without the appearance of any aperture further than was barely necessary for the insertion of the foot. In general they were divided in the middle. Sandals, but of no particular form, occur, though very rarely, and appear to have been disused among the latter Saxons.

SIBYLLE, or SIBYLS (from *σιος* a god, and *βουλη* council,) certain virgin pro-

phetesses, supposed to be divinely inspired; and who, in the height of their enthusiasm, gave oracles, and foretold things to come. Authors do not agree about the number of the Sibyls; Capella reckons but two, viz., Erophyle of Troy, called Sibylla Phrygia; and Sinuachia of Erythræa, called Sibylla Erythræa. Solinus mentions three, viz. Cumæa, Delphica, and Erythræa. Ælian makes their number four: and Varro increases it to ten, denominating them from the places of their birth; the Persian, Libyan, Delphic, Cumæan, Erythræan, Samian, Cumane, Hellespontic or Trojan, Phrygian, and Tiburtin. Of these, the most celebrated were the Erythræan, Delphic, and Cumæan Sibyls. — The Sibylline oracles were held in great veneration by the more credulous among the ancients; but were much suspected by many of the more intelligent. To the Sibyls were attributed certain Greek verses divided into eight books, which contained predictions of our Saviour, and taught the doctrine of the resurrection, the last judgment, and hell torments. They are supposed to be the work of some Christian, and clouded with the heathen and Jewish superstitions, on purpose to disguise the true intent of the author.

SIBYLLINE BOOKS, three sacred volumes, which were supposed to contain the fate of the Roman empire. They were kept in a stone chest under the capitol, and were at first committed to the care of two men, Duumviri; afterwards to fifteen, called Quindecimviri. Their origin is attributed to the following occurrence: a woman in strange attire is said to have come to the king, Tarquinius Superbus, offering for sale nine books of sibylline or prophetic oracles. But upon Tarquin's refusal to give the price which she asked, she went away and burnt three of them. Returning soon after, she asked the same price for the six remaining; but being ridiculed by the king as an impostor, she departed, and burning three more, returned, still demanding the same price as at first. Tarquin, surprised at the strange conduct of the woman, consulted the augurs what to do. They blamed him for not buying the nine, and commanded him to take the three remaining at whatever price they were to be had. The woman, after having delivered the three prophetic volumes, and desired them to be carefully kept, and special attention paid to the contents, disappeared from before him, and was never seen afterwards. The Romans kept these books with infinite care, and consulted them on great occasions with

the utmost credulity. Tarquin committed them to the custody of priests, appointed for that very purpose out of the patricians. These books were kept in a stone chest, below ground, in the temple of Jupiter Capitolinus; but the capitol being burnt in the Marsic war, the Sibylline books were destroyed together with it, A.R. 670. Whereupon ambassadors were sent everywhere to collect the oracles of the Sibyls. The chief was the Sibyl of Cumæ, whom Æneas is supposed to have consulted; called by Virgil Deiphobe, from her age, *longæva vivax*, and the Sibyl of Erythræ, a city of Ionia, who used to utter her oracles with such ambiguity, that whatever happened she might seem to have predicted it, as the priestess of Apollo at Delphi. The verses, however, were so contrived, that the first letters of them joined together made some sense; hence called *acrostichis*, or in the plural *acrostichides*. From the various Sibylline verses thus collected, the Quindecimviri made out new books, which Augustus (after having burnt all other prophetic books, both Greek and Latin, above 2000,) deposited in two gilt cases, under the base of the statue of Apollo, in the temple of that god on the Palatine hill, to which Virgil alludes, *Æn. vi. 69, &c.*, having first caused the priests to write over with their own hands a new copy of them, because the former books were fading with age.

SICERA, an inebriating liquor among the Jews, supposed by many to be palm wine.

SICLUS, a small coin current among our Saxon ancestors of the value of 2d. It is noticed in Egbert's "Dialogue de Ecclesiastica Institutione."

SIDEROMANCY, a species of divination performed by burning straws, &c. on red-hot iron, in which operation conjectures were formed from the manner of their burning, &c.

SIEGES. In the history of ancient warfare, Sieges form a most prominent and important feature; and the protracted ones of Troy, Tyre, Alexandria, Numantium, Jerusalem, &c., are celebrated in the pages of history.—Among the early Asiatics, the first method of attacking a place was by blockade. They invested the town with a wall built quite round it, and in which at proper distances, were made redoubts and places of arms; or else they thought it sufficient to surround it completely by a deep trench, which they strongly fenced with palisadoes, to hinder the besieged from making a sally, as well as to prevent

succours or provisions from being brought in. In this manner they waited till famine did what they could not effect by force or art. From hence proceeded the length of the sieges related in ancient history; as that of Troy, which lasted ten years; that of Azotus by Psammetichus, which lasted twenty-nine; that of Nineveh, where king Sardanapalus defended himself for the space of seven years; and Cyrus might have lain a long time before Babylon, where they had laid in a stock of provisions of twenty years, if he had not used a different method for taking it. As they found blockades extremely tedious, from their duration, they invented the method of scaling, which was done by raising a vast number of ladders against the walls, by means whereof a great many files of soldiers might climb up together, and force their way in. To render this method of scaling impracticable, or at least ineffectual, they made the walls of their city extremely high, and the towers, wherewith they were flanked, still considerably higher, that the ladders of the besiegers might not be able to reach the top of them. This obliged them to find out some other way of getting to the top of the ramparts; and this was by building moving towers of wood, still higher than the walls, and by approaching them with those wooden towers. On the top of these towers, which formed a kind of platform, was placed a competent number of soldiers, who, with darts and arrows, and the assistance of their ballistæ and catapultæ, scoured the ramparts, and cleared them of the defenders; and then from a lower stage of the tower, they let down a kind of drawbridge, which rested upon the wall, and gave the soldiers admittance. A third method, which extremely shortened the length of their sieges, was that of the battering-ram, by which they made breaches in the walls, and opened themselves a passage into the places besieged. This battering-ram was a vast beam of timber, with a strong head of iron or brass at the end of it; which was pushed with the utmost force against the walls. Of these there were several kinds. They had still a fourth method of attacking places, which was that of sapping and undermining; and this was done two different ways; that is, either by carrying on a subterranean path quite under the walls, into the heart of the city, and so opening themselves a passage into it; or else, after they had sapped the foundation of the wall, and put supporters under it, by filling the space with all sorts of combustible matter, and then

setting that matter on fire, in order to burn down the supporters, calcine the materials of the wall, and throw down part of it. (For the manner of defending places, see FORTIFICATIONS.)

The Greeks always preferred taking a place by storm, if practicable; but when they intended to lay close siege to a place, they threw up works of circumvallation, or a double wall of turf. The inner was to defend them from the sudden sallies of the besieged; and the outer was to secure them from foreign enemies, who might come to the relief of the town. The principal engines used by the Greeks were, the *chelone*, or tortoise; the *choma*, or mount; the *pyrgi*, or moveable towers of wood; the *krius*, or ram; and the *catapulta*. The *chelone*, or tortoise, was formed by the soldiers placing their shields over their heads, sloping like the tiles of a house. In order to form this engine, the first rank stood erect; the second sloped a little; the third still more; till the last rank kneeled. This invention was used in field-battles, but more frequently in surprising cities, as it served to protect the besiegers in the approach to the walls. The *choma* was a mount of earth, timber, stones, &c. raised so high as to equal, if not exceed, the top of the besieged walls. The *pyrgi*, or moveable towers of wood, were used in scaling the walls, being driven forward upon wheels, and divided into stories capable not only of carrying soldiers, but several sorts of engines. The *krius*, or ram, was a powerful engine, with an iron head, employed in battering down the walls of cities. It was usually hung with ropes to a beam, by the help of which the soldiers swung it forwards with greater force. The *catapultæ* were different sorts of engines for casting large darts, arrows, or stones. They were very formidable, as the ancients had no artillery. Some of them were so powerful as to discharge stones of a size not less than mill-stones, with such violence as to dash whole houses to pieces at a blow. The walls of the besieged towns were guarded with soldiers, who assaulted the invaders with engines, stones, and other missile weapons; they also undermined the mounts, and burned their towers and engines with fire-balls.

The Romans were averse to protracted sieges, as consuming too much time, and therefore generally preferred the shorter but more hazardous method of taking towns by storm. Thus they frequently carried very considerable places by a sudden and violent attack. Having surrounded the walls with their troops, they

endeavoured by their missile weapons to drive off the enemy, and then, joining their shields over their heads, in the form of a testudo, or tortoise, to defend themselves from the darts of the enemy, they came up to the gates and tried to scale them, or, if that were ineffectual, they battered them down. When this failed, or circumstances rendered it necessary to begin a regular siege, they first invited the tutelary deities of the place to forsake it, and come over on their side, esteeming it a most heinous act of impiety to make war against the gods. Two lines of entrenchments were then thrown up around the place, called the lines of contravallation and circumvallation, the former to protect them from any sudden sallies of the besieged, and the latter to guard them against attacks from without. These lines consisted each of a rampart and a ditch, strengthened with other works, and flanked with towers at proper distances. The army of the besiegers was disposed between the lines in a convenient situation to communicate with the towers. The inventions and machines which the Romans made use of in their sieges, were very numerous; the chief of them were the *agger* or raised mount, the *turres mobiles* or moveable towers, the *testudines*, the *musculus*, the *vineæ*, the *plutei*, all for defence; the *aries* or battering ram, the *ballista*, the *catapulta*, and the *scorpio*. The *testudo* was a very low shed, long and very sharp roofed. It was used to advance to the wall, and overturn it by sap. The *pluteus* was, according to Vegetius, a machine covered with osier work and hides, running upon three wheels, one in the middle and two at the extremities. The *ballista* threw great stones with a force almost equal to that of our cannon; the *catapulta* threw a great number of very large spears and darts with astonishing force and velocity; while the *scorpion* discharged those of a smaller. Besides these machines the Romans made use of other means to overcome the resistance of the besieged. They intercepted the springs of water, or drove a mine under the wall into the very heart of the town. Sometimes they laid wooden platforms from their towers to the top of the ramparts, and thus fought hand to hand with the enemy. In the mean time the besieged, on their part, were not idle. In order to frustrate the attempts of the besiegers, they frequently met their mines with countermines, and fought dreadful battles underground; they overturned their works by means of similar mines, or destroyed them with fire-balls. They put the most nau-

seous combustibles into barrels, and having set them on fire, rolled them among the enemy; so that the stench might oblige them to quit their stations; and behind the place where they conceived a breach would be made, they erected new walls, with a deep ditch before them.

In the Middle age, the usual attack of castles was by mining, and assailants working below in the ditch upon the walls by pick-axes, under the protection of others, covering the operators with shields, and archers shooting at the besieged upon the walls. The assailants threw up mounts, and made large ramparts and palisades. They also placed covering hurdles, and erected sheds; and filled the ditches with straw and wood, in order to approach the walls. Moveable towers, with stories of rooms, full of archers, and a drawbridge to let down upon the ramparts, were rolled up to the walls; and the men at arms mounted ladders with their targets to fight hand to hand with the garrison, while the archers were constantly shooting at the palisades, if any, and ramparts. The barons sent in their banners, and attacked in detached parties; some hammering at the gate with mallets, others undermining the walls with pickaxes and iron-crows. As the ram moved on, it was guarded against by sand bags, baskets of earth, &c. The machines shot large bars of hot copper, putrid carcases, &c. To resist the attacks of the besiegers, the gates were stopped up with casks filled with earth. Archers, mixed with cross-bow men and men-at-arms, were posted upon the gates and ramparts. Even women sometimes mounted the battlements, and ladies carried stones to the ramparts, which they threw down upon their enemies, as well as pots of quick lime; even hives full of bees. (*Du Cange.*) The defence was first made from the *antemuralia* (palisades), &c.; and upon defeat retreat to the walls. All the horses were sent away, the dogs killed, the women and children lodged in the church, and in later times the houses near the walls were pulled down and covered with earth, to guard against the cannon. When the place was taken, the standards were hoisted on the walls.—*Froissart.*

SIGÆAN MONUMENT, a celebrated stone found in the vicinity of Sigæum, a town of Troas, near which the greatest part of the battles between the Greeks and Trojans were fought, during the siege of Troy. This monument was erected about 1000 years B. C.; and is now deposited in

the British Museum. It is of beautiful white marble, two feet broad and eight inches thick; and the inscription thereon recorded is the most ancient specimen of the Boustrophedon manner of writing; according to which the lines follow each other in the same direction as the ox passes from one furrow to another in ploughing. It appears, by an excavation in the top and the tenor of the inscription, that it supported a bust or statue of Hermocrates, whose name it bears. This tablet may be considered to include a specimen of writing, or rather of letters engraved on stone, near 3000 years old. It has been the custom of most eastern nations to write from the right side towards the left; but it will be seen by the inscription here given of the Sigæan fragment, that the early Greeks had then deviated from the mode of the oriental writers in this particular. The inscription begins on the left side of the face of the tablet, proceeding on to the right; and the following line commences at the right hand side of the tablet, and runs towards the left: and thus it continues to go on, each alternate line beginning at the same side on which the preceding line finishes; a mode of writing peculiar to the period when the Sigæan monument was executed; and which, it is presumed, continued in vogue no great length of time: for the inscription on the pedestal of the Colossus at Delos, nearly contemporary with the Sigæan, as well as Amphitryon's on one of the tripods at Thebes, reads on from left to right only: The following is a copy of the Sigæan inscription in modern Greek.

Φανοδικου ειμι του
-οκορπ νοτ ευσταρχομρ'Ε'
νησιον' και εγω κρατηρα
-θη ιαν νοτατσιπακ
μον ες πρυτανειον ε-
-ιερ'ις αμνημ ακωδ
ευσι' εαν δε τι πασχ-
ω νιενιαδελεμ ω
Σιγεμεις και μ' εποι-
ιαν ερωσι Α ο νωση
οι αδελφοι.

To which the following translation may be annexed: "I am Hermocrates, the son of Phanodiceus, of this promontory; and I presented, in the prytaneum, a cup with a stand and wine-strainer, as a memento for the Sigæans. If, then, I suffer injury, it is for you, Sigæans, to repair me. Æsopus and my brethren have erected this to my memory."

SIGILLARIA, feasts in honour of Saturn, celebrated after the Saturnalia. At this festival, little statues of gold, silver, &c. were sacrificed to the god, instead of men, which had been the usual victims, till Hercules changed the cruel custom.

SIGNALS have been in use in all ages, for conveying intelligence from place to place, or communicating ideas to one another, by signs mutually agreed upon. The signals were either vocal or visible. Vocal signals were the *tessera*, sounding shells, trumpets, pipes, &c. Visible signals were made by moving the head, clapping the hands, pointing their pikes in the field of battle, &c. Fires and flambeaux were used in the night. Signals of fire are mentioned by Homer. There were eight from Troy to Argos, and seven intervals. Polybius describes these signals. According to his plan, all the letters of the alphabet were inscribed on four and five columns, and torches elevated according to the communication opposite each letter. The position of the torch distinguished the letter, as the columns assimilated each other. In the Agamemnon of Æschylus, that prince, at his departure for Troy, promises Clytemnestra, that the very day the city should be taken, he would apprise her of his victory by fires lighted express. He keeps his word, and tidings are brought the princess, that Troy is taken, and that Agamemnon's signals are seen. Q. Curtius observes, that fires were very frequent among the Asiatics, in the time of Alexander. Livy and Cæsar both mention it as used among the Romans. Frontinus observes, that fires were in use among the Arabs; and Bonaventura Vulcanius, in his Scholia on Aristotle's book *de Mundo*, adds, that while the Moors were masters of the greatest part of Spain, they built on the tops of the mountains an infinity of turrets, or watch-houses, called in the Arabic, *atalayas*, a word the Spaniards still retain; whence, by fires, they could immediately alarm the whole kingdom. — The elevation of the standard was a signal for battle among the Greeks, and the depression of it was the signal to desist. The signal for battle among the Romans was a purple coat of arms stuck on the general's pavilion. Polydore Vergil shews that signals by fire were of great antiquity in England; and Boethius adds, that in several places there are the remains of huge poles that have served for this purpose. — In the Middle age, the *crantara* was the signal of distress in the northern nations. Ossian makes it a fire burning at the top of the palace, i. e., a sort of beacon or cresset. In a siege, a pennon

thrust out of the wall was signal for parley, similar to our hanging out a flag of truce.

SIGNET RINGS. The introduction of sculptured animals upon the signets of the Romans (says Dr. Clarke), was derived from the sacred symbols of the Egyptians. Hence the origin of the sphinx for the signet of Augustus. When the practice of deifying princes and venerating heroes became general, portraits of men supplied the place of more ancient types. This custom gave birth to the cameo; not, perhaps, introduced before the Roman power, and rarely found in Greece.

SIGNS OF INNS, &c. The adoption of signs, as indicative of rank, profession, or trade, is of remote antiquity. Alexander the Great, according to Pliny, first decorated the White Hart with a gold chain; and this sign is the cognizance of Richard II.; the White Swan, ducally gorged, of Henry IV.; and the Blue Boar of Richard III. The Sun and Moon Dr. Browne thinks of pagan origin, and originally implying Apollo and Diana; but they are also armorial bearings. The Bull, Bear, Angel, Red Lion, &c. are evidently heraldic, as supporters or arms, taken from respect to some great lord or master, and founded upon the ancient custom of dependants and servants wearing badges of their lord's arms. Coryatt mentions the Ave Maria, with verses, as the sign of an alehouse abroad, and a street where all the signs on one side were of birds. The Belle Savage is a strange corruption of the queen of Sheba; and the Puritans, after the Reformation, changed the Angel and our Lady into the Soldier and Citizen, and the Catherine Wheel into the Cat and Wheel. The Chequer, which occurs at Pompeii, Brand thinks a house where tables were kept for playing; but Le Chequer, the ancient sign among us, seems rather to imply the red or painted lattice at the doors and windows, which was the external denotement of an alehouse even so late as 1700. M. Paris says, foresters were noted for setting up alehouses, hence the Green Man, &c. &c.

SILICERNIUM, among the Romans, a feast of a private nature, provided for the dead some time after the funeral. It consisted of beans, lettuces, bread, eggs, &c. These were laid upon the tomb, and they foolishly believed the dead would come out for the repast. What was left was generally burnt on the stone. The word *silicernium* is derived from *silex* and *cæna*, i. e. a supper upon a stone. Eating what had thus been pro-

vided for the dead, was esteemed a mark of the most miserable poverty. A similar entertainment was made by the Greeks at the tombs of the deceased; but it was usual among them to treat the ghosts with the fragments from the feast of the living.

SILK. This elegant material was first worn at Rome by Heliogabalus, who had an imperial robe made entirely of silk, which was then called *holoserica*, because silk came from Seres, now called Cathay. Silk in those times was sold for its weight in gold. In Aurelian's reign the price was not much diminished. He would not suffer his wife to wear a robe of silk dyed in purple. Silk is said to have been first brought from Persia into Greece 323 B. C., and from thence, or from India, into Rome during the time of the emperors. In the reign of Tiberius, however, a law was made by the senate, forbidding men to debase themselves by wearing silk, which was accounted fit only for women. It was in those days supposed to grow, like cotton, upon trees. In the year 555, two monks brought from Cerinda, in the East Indies, to Constantinople, the eggs of some silk-worms, which having hatched in a manure heap, they fed the young insects with mulberry-leaves, and by this management they soon multiplied to such a degree, that manufactories of silk were erected at Constantinople, at Athens, at Thebes, and at Corinth. In the year 1130, Roger, king of Sicily, brought manufacturers of silk from Greece, and settled them at Palermo, where they taught the Sicilians the art of breeding the silk-worms, and of spinning and weaving the silk. From Sicily, the art was carried into Italy, and thence to Spain; and a little before the time of Francis the First, it was brought to the south of France. Henry the Fourth of France was at great pains to introduce manufactories of silk into his kingdom, contrary to the advice of his favourite minister the duke of Sully; and by his perseverance at last brought them to tolerable perfection. In the year 1286, the ladies of some noblemen first appeared in silk mantles in England, at a ball at Kenilworth-castle, in Warwickshire. In 1620, the art of weaving silk was first introduced into England; and in 1719, Lombe's great machine for throwing silk was erected at Derby. It contained twenty-six thousand five hundred and eighty-six wheels, the whole of which received their motion from one wheel, that was turned by water. The ground which it stood upon was equal to the

eightth part of a mile; and in twenty-four hours the machine worked 318 millions of yards of silk-thread. A model of this wonderful machine is preserved in the Tower of London, where it is shown with the other curiosities; and is a piece of mechanism which well deserves attention. Henry the Second of France was the first who in Europe wore silk stockings. In the reign of Henry the Eighth of England, no silk stockings had ever appeared in this country; Edward the Sixth, his son and successor, was presented by Sir Thomas Gresham, the founder of the Royal Exchange, with the first pair that ever were worn here; and the present was at that time much talked of as valuable and uncommon. Queen Elizabeth was also presented with a pair of black silk stockings by her silk-woman, and was so fond of them, that she never wore any other kind afterwards.

SIMONIANS, a sect of heretics, who sprang up in the first ages of Christianity; so called from their founder, Simon Magus, the philosopher and magician. St. Epiphanius says expressly, that the first heresy was set on foot by Simon the magician, born in a little city of Samaria, who pretended to be the great virtue and power of God, sent from heaven to earth. Among the Samaritans he made himself pass for God the Father; and among the Jews, for the Son. He patched up a kind of medley system, out of the philosophy of Plato, the religious fables of the heathens, and Christianity; particularly from the Platonists he borrowed abundance of things relating to the worship of angels, which he perverted to magical uses; pretending there was no salvation, but by the invocation of angels, who were, as he taught, the mediators between God and man.

SIMPLUDARIA, among the Romans, a kind of funeral honours paid to the deceased at their obsequies, consisting chiefly of dancing, leaping, vaulting, &c.

SIMPULUM, a Roman vessel like a cruet, made with a long handle, and used at sacrifices and libations for taking a very little wine at a time.

SISTRUM, an Egyptian musical instrument, used by the priests of Isis, who is said to have been the inventress. It was a plate of sounding metal, of an oval figure, or a dilated semi-circle, in the shape of a shoulder-belt, with brass wires across, which played in holes, wherein they were stopped by their flat heads, &c. In the lower part was a handle, by which it was held. The Greeks marked the rhythm by it in the execution of noted music. Count Caylus describes a small bronze

sistrum well preserved, whose whole height is only seven inches. It is crowned by a cat feeding two kittens. In sacrifices it was shaken to show that all was in motion in the universe.

SITHCUNDMAN, among the Saxons, the leading officer of a town or parish. Dugdale says, that in Warwickshire the hundreds were formerly called *sithesoca*, and that Sithsocundman or Sithcundman was the chief officer within such a division, i. e. the High Constable of the Hundred.

SITICINES, among the Romans, were certain musicians who attended funerals. Some of them sounded the trumpet, and others the flute or pipe.

SITONE, Athenian officers appointed to lay in corn for the use of the city. The money for the occasion was furnished by the *ταμις της διοικησεως*, or the public treasurer.

SITOPHYLAX, an Athenian magistrate, whose business it was to take care that none of the burghers bought any more corn than the law allowed. Attica not being over productive in corn, the Athenians were obliged to be careful about this commodity; therefore they made a law, that no Athenian merchant or master of a ship should import corn to any port but Athens; and that the town might be well furnished they sent nine men of war yearly to convoy the merchant-men that sailed to the Hellespont to trade for corn, which ships, at their return, had two thirds of their lading carried into the city, and the remainder into Piræus; and to prevent engrossing and forestalling, they were forbidden to buy above fifty phorms or measures; and if the Sitophylaxes, of which there were fifteen, were negligent or guilty of corruption, they were punished capitally. They also regulated the price of meal, and appointed the assize of bread.

SIXAIN, in the Middle age, an order of battle, wherein six battalions being ranged in one line, the second and fifth were made to advance, to form the van-guard; the first and sixth to retire, to form the rear-guard; the third and the fourth remaining on the spot, to form the corps or body of the battle.

SIXHINDI, among the Saxons, servants who were bound to attend their lord wherever he went; but they were accounted also as freemen, because they had lands in fee, subject only to such tenure. See **HINDENI**.

SLAVES. Slavery has existed from the earliest periods of authenticated history; and doubtless originated in war, or

the subjugation of one nation to another; for we find frequent mention of it, as existing in Assyria, Chaldea, Persia, Phœnicia, Judæa, Lacedæmon, &c.; and we know for certainty that it generally prevailed in the time of Abraham among the nations of the East.

Among the Egyptians, we do not hear of that kind of hereditary bondage which prevailed among other nations of antiquity; but we learn that those who had been convicted of crimes were often doomed to perpetual slavery, and sentenced to labour unremittingly at the public works; and doubtless the pyramids and other great structures (at least the laborious portion of the operations) were the work of their hands. Between Egypt, Ethiopia, and Arabia, were some celebrated mines, from which Egypt at one time derived considerable revenues; and to these the king often sent, in the capacity of slaves, those who had been convicted of crimes, with their whole families; also prisoners of war, and those who had incurred his resentment, or who had sunk under accusations true or false; in a word, all those who had been condemned to prison. Thus their punishment yielded him a great revenue. These unhappy men, who were very numerous, were all chained by the foot, and condemned to the severest labour, from which they could entertain no hopes of escaping; for they were guarded by foreign soldiers, who spoke a language different from theirs, and whom, therefore, they could not move by entreaties. When the earth which contained the gold was found extremely hard, they softened it with fire; and then broke it up with repeated strokes of the pick-axe, and with other instruments. An overseer, who knew how the veins of metals lay, conducted their work. The most robust of the labourers broke the stones with great hammers. As the veins of the metals ran in many flexures, and as the labourers were to dig in lines collateral with those flexures, they had lamps tied to their foreheads to enlighten them in the dreary regions of darkness. Thus they made their way through hard and obstinate substances, often obliged to change one painful posture for another. They wrought both night and day, forced by the menaces and blows of their guards. The children went into the openings which the labourers had made in the rocks, and brought small pieces of them to the entrance of the mine. The men of about thirty years of age took those small pieces, and beat them in mortars with an iron pestle, till they

were as small as millet-seed. The women and the old men received those particles, and put them under stones which were placed in order, to bray them. Then, two or three to a stone, they beat the measure which was given them, to a dust as fine as flour. These miserable slaves were objects of extreme compassion: they could take no proper care of their bodies, nor had they wherewithal to cover their nakedness. For no indulgence was shewn to old men, or women, to the sick, or to the maimed. They were all obliged to labour with all their strength; till exhausted with cruelty and fatigue, they dropped down dead. The unhappy people had no hope but in death; their horrible situation made them dread a long life.

Slaves, among the early Hebrews, were of two sorts, those taken in war, or purchased, which might be kept, exchanged, sold, or disposed of by their masters as their own proper goods; and those who through poverty sold themselves, or were sold to pay their debts, or were delivered up by their parents for slaves in cases of necessity. The slavery of this second sort only continued till the year of Jubilee, unless they chose to continue in the capacity of slaves, in which case they had their ears bored with an awl against their master's door-posts. Hebrew slaves were also entitled to their liberty in the Sabbatical Year, if they chose to accept it.

The lands of the ancient Cretans were cultivated by slaves, who were obliged to pay them a certain tribute every year. They were called *Periaci*; probably because they were taken from the neighbouring people, whom Minos had subdued. An ancient custom of Crete, which was adopted by the Romans, gives us reason to believe, that these slaves were treated with mildness and humanity. At the feast of Mercury, the masters served their slaves at table, and rendered them all the offices which they themselves received from them during the rest of the year. This custom seems to have been instituted, and preserved, to remind masters that they are upon a level with their servants in the genealogy of nature; and that to treat them with haughtiness and cruelty, is to renounce humanity.

In Greece, especially in Attica, slaves were very numerous. Indeed they constituted the great majority of the inhabitants. Slaves were the most numerous part of the inhabitants of Attica, and were distinguished into two sorts. The first were those who, being free-born

citizens, through poverty were forced to serve for wages; and who could either change their masters, or release themselves from servitude when able to subsist. The second sort of slaves were such as were wholly at the disposal of their master, without hope of recovering their freedom, or of procuring it for their posterity. Slaves in Athens had no share in the commonwealth; and, by a general practice of the country, they were not allowed to imitate freemen in their dress and behaviour; they were not allowed to plead for themselves, or to be witnesses in any cause. They could not wear arms, except in dangerous emergencies of the state; and, finally, they were subject to the caprices and severe punishments of their masters. Slaves were driven by cruelty to desert, or to seek an asylum in the temple of Theseus, from which it was sacrilege to force them; and if their complaint was just, the master was obliged to sell his slave. Some of them obtained their freedom by fighting for the republic, or purchased it by means of their savings. The Athenian slaves cultivated the lands, conducted the manufactures, worked the mines, laboured at the quarries, and performed all the domestic offices in private houses. The manner in which the slaves were educated, differed as much from that of the free-born children, as their subsequent treatment differed; the former were brought up in ignorance of everything that had a tendency to exalt the human character, and tutored in the occupations for which they were destined by stripes and cruelty. Yet there were in this class some, who being happily under the dominion of milder and more considerate masters, and being endowed with superior talents, gave the most unequivocal proofs, that wisdom and true nobility of mind are not confined to either rank or fortune. Of this number were *Æsop*, the author of the fables; and *Epictetus*, the famous moralist of Rome. The Athenians held this condition of life in such sovereign contempt, that they thought it a degradation of the free-born citizens to allow a slave to be called by any name in use among freemen; but if any presumed to name a slave after the name of persons of honour and quality, it was deemed a signal affront; and *Domitian* is said to have punished *Metius Pomposianus* for having called two of his slaves by the illustrious names of *Hannibal* and *Magi*. And the Athenians enacted a law, that no man should presume to call any of his servants by the names of *Harmodious* and *Aristogiton*,

two famous patriots, that with courage and resolution opposed the tyranny of the sons of Pisistratus. At the same place, there was a law, whereby the Athenians were restrained from calling any of their slaves by the names derived from the solemn games. Yet there have been exceptions to this general rule; for Nemæa the minstrel, derived his name from the Nemæan games. According to the information we receive from Strabo, slaves were chiefly named after their native countries. The most common names in Attica were Geta and Davus, from the Gêtes and Daci. The names of slaves also seldom consisted of more than two syllables; the reason assigned for this was, that such names were readily pronounced; and on this account Oppian advises to give dogs short names. Hence it was common for slaves, who had obtained their freedom, to change their servile names for others, which had more syllables. Above all things, especial care was taken that slaves should not bear arms, which, as their number was many times as great as that of the citizens, might have been attended with danger to the public. The costume of Greek slaves was the head shorn, though not universally so; and the *diphthera*, *exomis*, and *eteromascala*. — The slaves in Lacedæmon were far more numerous than the freemen; and this state contained more than any other in Greece. (See HELOTS.)

Among the Romans, slaves were distinguished into three sorts; those who had been taken in war, who were usually sold by auction; those bought of dealers, who trafficked for them in the markets; and those who were born of other slaves in their master's house. To these may be added such as being free voluntarily sold themselves, or became slaves to their creditors. The slaves who were exposed to sale in the public market sometimes wore a garland on their heads, to signify that they were to be sold; sometimes a hat or cap, which implied that the seller would warrant them; and sometimes they had a label hanging at their necks, specifying their good and bad properties, health and infirmities. Such slaves as were brought from beyond sea to be sold, had their feet rubbed with chalk, hence they were called *cretati*. The slaves were once entirely subjected to their master's will, so that they were liable to be killed, or put to the most exquisite tortures; and, in case of sickness, to be abandoned, and sent to the island of Æsculapius, which is in the river Tiber. But the emperor Adrian made it death to kill a slave with-

out sufficient cause; and the emperor Claudius decreed, that if any slave was by his master abandoned in sickness, he should be declared free in case of recovery. Slaves had four bushels of corn per month allowed them for subsistence, and whatever they spared out of this became their own property under the name of *Peculium*. Whatever they could earn, after finishing the work prescribed by their masters, became theirs also under the same name. It was death for Roman slaves to enter into military service, though, in cases of urgent necessity, this was allowed. The common punishment of slaves was whipping, during which they were tied by the arm-pits, and a weight fastened to their feet to prevent them from kicking those that scourged them. To prevent revolts, they were prohibited from holding assemblies, or having feasts among themselves. If a master was killed by one of his slaves, not only they who were actually in the house were to be executed; but such also as were made free by his will, if in the house at the time of the murder, suffered the same fate. Slaves were oftentimes skilled in arts and sciences, and were employed in different ways according to their qualifications; some, for instance, instructed their master's children, others performed the office of amanuensis, &c. But the greatest number was employed in the cultivation of lands and country business. Slaves sometimes rented their master's land, and kept the overplus that remained, after satisfying the owner. There were also public slaves belonging to the state, who were employed in public works. Slaves obtained their liberty by will, or in gratitude for good offices, or by purchase. In times of scarcity, avaricious masters made their slaves free, that they might through them partake more largely in the monthly distributions of corn, &c. Some gave freedom to their slaves by will, with a vain intention of augmenting their funeral pomp, because at funerals the freedmen constantly attended. The ceremony used in the emancipation of slaves, called *manumission*, was as follows: The master took the slave by the hand to the prætor or consul, and, laying his hand upon the head of the slave, said "I desire that this man be free, after the manner of the Romans;" then the prætor, putting a rod on the head of the slave, said, "I pronounce him to be free, after the manner of the Romans;" upon which the master, turning him round in a circle, gave him a blow on the cheek, signifying that leave was granted him to go where he pleased;

he then received a cap in token of liberty, and his name was enrolled among the freemen. Slaves who had been made free, were called *liberti* and *libertini*. Roman slaves wore a tunic, and had the head shorn. The females were dressed like other citizens, in having one or two tunics. In the fourth century the Roman slaves wore tunics, striped and stuffed with flowers. Over the tunic they wore mantles, as short as the tunic, made of thick nappy stuffs of dark colours, called *lacræ*, *pænula*, and *birrhi*, commonly furnished with hoods.

Slaves exposed to sale among the Gauls carried a branch on their heads. Stature was very much regarded, and they were valued like horses, by the number of hands high. Goldast says, "Let him give another slave, *undecim manuum longum*, eleven hands tall." They were given and received in pawn. Blue, says Pliny, was the colour in which the Gauls clothed their slaves.

Among the Anglo-Saxons, slaves were one of the principal articles of commerce, and Andrews and Henry have shown that slavery prevailed for several succeeding centuries. The Anglo-Saxons made all they conquered slaves. Even queens and princesses were exposed in public markets. A king was sold for a garment, and a collection of boys exchanged for a fine girl. Slavery was conducted in the most detestable manner; parents used to sell their children, and relatives their kindred; who, if they were females, were, after prostitution and pregnancy, deported to Ireland for sale; the youth of both sexes being taken to the ships in droves, tied by ropes. Mr. Warner, from the Histories of England, has given a general account of our domestic, predial, and other slaves. The tunic open on the sides appears to have been, among the early Anglo-Saxons at least, the distinguishing badge of slavery; but the decisive mark was a collar of iron, constantly worn round the neck of all bondsmen. See *SERFS*, *VILLAINS*, &c.

SLINGERS. Among the ancients, slings were generally used as implements of war for casting missiles, which were thrown with great force and effect. Pliny ascribes the invention to the Phenicians; and Vegetius to the inhabitants of the Balearic Isles. The latter were the most expert and formidable in this species of warfare. According to Florus and Strabo, as well as their own authority, the Balearians had practised the art with great assiduity from the time when the Phenicians invaded and conquered their is-

lands. Round their heads were tied three slings of rushes; but, as most authors say, they had one sling round their head, another round their middle, and a third in their hand. Their slings were of three sorts; one was long (termed *macrocolon*), to carry far; another was short, to hit at a small distance, called *brachycolon*; and the third sort was of a middling length, to carry a moderate way. In military expeditions they flung great stones, and with more force than they were launched from machines. When they besieged a place, they easily hit those who fought on the walls; and in pitched battles they broke to pieces the shields, helmets, and all the other defensive arms of the enemy. They were so dexterous that they very seldom missed their aim. These islanders were trained to the use of the sling from their infancy. They did not allow their children to taste bread in a morning till they had hit a mark. We are even told that their mothers fastened their breakfast to the top of a tree, or of a pole, and that they were obliged to bring it down with their slings. So formidable did their art render them, that when Metellus was approaching the Balearian islands, he ordered skins to be spread over his ships, to ward off the stones from their slings.—The Jewish slingers are said to have been so expert, that some hundreds of them in one army could sling stones to a hair's breadth, and not miss,—a circumstance which explains the adroitness of David.—The *σφειδον*, or sling, says Dr. Meyrick, was especially the weapon of the Acarnanians, the Ætolians, and the Achæans, who inhabited Ægium, Dyma, and Patræ; but the last of these greatly excelled. It was sometimes made of wood, and sometimes of leather, and is described by Dionysius, as having its cup hemispherical, decreasing to two thongs at its ends. Out of it were cast stones or plummets. The Greeks had *ἀκροβαλισται*, or mounted slingers. At a later period they had a method of casting from their slings *πυροβολοι λίθαι*, or fire balls, and from their machines *σκιναλία*, made of some combustibles, fitted to an iron head, which, being armed with a pike, stuck fast into its object, that it might be more sorely inflamed.—The Funditores or Slingers of the Roman armies were generally from the Balearic Isles, Majorca, Minorca, &c., or Achæans.—The Anglo-Saxons were very skilful in slinging. Both the ends were held in the hand. When the sling was fastened to a staff, it was used with both hands, and charged with a stone of great size. Slings were

used in sieges and sea-fights; and some of the attendants upon Anglo-Saxon bishops were armed with slings. — Froissart says, that in the Middle age they used slings; and that in sieges they grievously galled the troops on the ramparts, and in the field broke the armour in pieces.

SMOKE-SILVER, in the feudal ages, a kind of tribute by which lands were held in some places by the payment of the sum of 6d. yearly to the sheriff. Smoke-silver and Smoke-penny were to be paid to the ministers of divers parishes, as a modus in lieu of tithe wood. In some manors, formerly belonging to religious houses, there is still paid, as appendant to the said manors, the ancient Peter-pence by name of Smoke-money. The bishop of Lincoln, anno 1444, issued out his commission "ad levandum le smoke farthings," &c.

SOCAGE, in the Saxon and Norman times, a tenure by which tenants held their lands, to plough the land of their lords with their own ploughs, and do other inferior services of husbandry at their own charge. This slavish tenure was afterwards, by the mutual agreement of lord and tenant, turned into the payment of a sum of money yearly, and from thence it was called *liberum socagium*; whereas the other was termed *villanum socagium*. (*Bract.*) Free socage was a tenure of freehold by a certain rent for all services, and to pay upon the death of the ancestor a double rent for a relief, and to be free from wardship, &c. Socage was a tenure of so large an extent, that Littleton tells us all the lands in England, which were not held in knight's service, were held in socage. It seems the land was divided between these two tenures; and as they were of different natures, so the descent of these lands was in a different manner; for the lands held in knight's service descended to the eldest son; but those held in villano socagio, equally among all the sons; and if there was but one messuage, the eldest son was to have it, paying the rest of the value, &c. (*Litt.* 117.) — *Socmen* or *Sokemen* were such tenants as held their lands and tenements in socage; but the tenants in ancient demesne seem most properly to be called Socmans. After the Conquest, the Socmanni or Sokemanni, often mentioned in Domesday, were tenants who held by no servile tenure, but commonly paid their rent to the lord as a soke or sign of freedom; though they were sometimes obliged to customary duties for their service and honour of their lord. — *Spelm.*

Soccus, among the Romans, was a high shoe worn by actors in the ancient

drama, in representing comic characters. It is used in opposition to cothurnus, the tragedian's buskin; and sometimes stands for comedy itself, as cathurnus does for tragedy. The soccus reached above the ancle, but not so high as the cothurnus, which may be considered as intimating that comedy must talk in a humbler style than tragedy; the sock being lower than the buskin. — Soccus and Soccus were also a sort of shoes worn by the Roman ladies, and by those of Greece also. The Romans also wore swaths or bands to cover the leg down to the soccus. These bands they called *soccelli*. — The Anglo-Saxons had socks, distinguished both from stockings and shoes. They usually rose a little above the ancle, and turned down towards the shoe. They are said to have been made of woollen, and there were different kinds ornamented with fringes or borders. We find them, too, made of felt. — *Du Cange.*

SOCIAL WAR, a celebrated contest between the Socii of Italy and the city of Rome, which took place soon after the assassination of Drusus, the tribune. (See SOCI.) The Italians being frustrated in their aims of gaining the freedom of Rome by the death of Drusus, resolved upon obtaining by force what the senate seemed to refuse them as a favour. This gave rise to the Social war, in which most of the states of Italy entered into a confederacy against Rome, in order to obtain a redress of this and all the rest of their grievances. Messengers and hostages were privately sent and interchanged amongst them; and, upon having their claims rejected by the senate, they soon broke into open rebellion. The state now saw a hundred thousand of its own soldiers converted against itself, led on by excellent commanders, and disciplined in the Roman manner. To oppose these, an equal body was raised by the senate, and the conduct of the war committed to the consuls, together with Marius, Sylla, and the most experienced generals of the time. The war commenced with great animosity on both sides; but the Romans seemed to have the worst of it in the beginning. Rutilius the consul fell into an ambuscade, and was slain. After a lapse of two years, this war having continued to rage with doubtful success, the senate began to reflect, that whether conquered or conquerors, the power of Rome was in danger of being totally destroyed. In order, therefore, to soften them to their compliance by degrees, they began by giving the freedom of the city to such of the Italian states as had not revolted. They then offered it to such as would

soonest lay down their arms. This unexpected bounty had the desired effect; the allies, with mutual distrust, offered each a separate treaty; the senate took them one by one into favour; but gave the freedom of the city in such a manner, that not being empowered to vote, until all the other tribes had given their suffrages, they had very little weight in the constitution. In this manner they were made free, all but the Samnites and Lucanians; who seemed excluded from the general compromise, as if to leave Sylla, who commanded against them, the glory of putting an end to the war; this he performed with great conduct, storming their camps, overthrowing them in several battles, and obliging them to submit to such terms as the senate were pleased to impose. This destructive war was thus concluded, which, as Paterculus says, consumed about three hundred thousand of the flower of Italy.

SOCII, among the Romans, were such states as were in alliance with the commonwealth of Rome. In the time of Polybius, all Italy was subject to the Romans; yet no state or people in it had been reduced into the form of a province, but retained in general their own laws and governors, and were termed Socii or confederates. The confederate troops were raised at the same time the levies were made in Rome, on the consul's giving notice of the number of forces they should have occasion for to the cities of the allies, together with the time and place of rendezvous. The states accordingly convened their men, chose their number, and gave the oath, appointing a commander-in-chief and a paymaster-general. The Socii received no consideration for their service, but a distribution of corn. The Auxilia differed from the Socii, as being borrowed at a certain pay from foreign princes and states. The name of Socii in time ceased, all the natives of Italy being accounted Romans, and honoured with the *jus civitatis*.

SODALES, among the Romans, members of any collegiate body, particularly free tradesmen of the several companies. But those who challenged that name by way of eminence, were religious officers instituted to take care of the festivals and annual honours of great men deceased. Thus we meet with Sodales Titii, Sodales Augustales, Sodales Antoniani, Helviani, and Alexandrini.

SODALITIA, among the Romans, sometimes signified an unlawful making of parties at elections, which was interpreted as a sort of violence offered to the freedom of the people. Against this practice the

Lex Licinia de Sodalitiis was enacted in the year of the city 692, by M. Licinius Crassus, when he was consul with Cn. Pompey. This law enacted a severe penalty.

SOLARIUM, among the Romans, a piece of ground in some elevated situation, exposed to the sun, and made very level, where they used to walk for the sake of air and exercise. Such walks they usually had on the tops of their houses.

SOLDIERS. Among the ancient Egyptians the profession of arms was highly honourable. After the sacerdotal families, the most illustrious were those devoted to military life. They were not only distinguished by honours, but by ample liberalities. Every soldier was allowed twelve arouræ; that is a piece of arable land very nearly answering to half an acre, exempt from all tax and tribute. Besides this privilege, each soldier received a daily allowance of five pounds of bread, two of flesh, and a quart of wine. This allowance was sufficient to support part of their family. Four hundred thousand soldiers were kept in continual pay, all natives of Egypt, and trained up in the exactest discipline. They were inured to the fatigues of war, by severe and rigorous education. This art was well known to the ancients, and especially to the Egyptians. Foot, horse, and chariot-races were performed in Egypt with wonderful agility, and the world could not show better horsemen than the Egyptians. Military laws were easily preserved in Egypt, because sons received them from their fathers; the profession of war, like all others, being transmitted from father to son. Those who fled in battle, or discovered any signs of cowardice, were only distinguished by some particular mark of ignominy; it being thought more advisable to restrain them by motives of honour than by the terrors of punishment. (*Diod.*)

Among the Jews, all that were capable (that is, all who had attained the age of twenty,) bore arms; so that the army did not constitute a distinct class, but resembled the militia in the nations of modern Europe. The Jews at first used only infantry; they afterwards introduced into their armies horses and chariots. They afterwards used the sword and bow, the spear, javelin, and sling. For defence the Jews used shields, helmets, and armour to cover the different parts of the body.

The Persians were trained up to the military service from their tender years, by passing through different exercises.

Generally speaking, they served in the armies from the age of twenty to fifty years; and whether in peace or war, they always wore swords, as our gentlemen formerly did, which was never practised among the Greeks or Romans. They were obliged to enlist themselves at the time appointed; and it was esteemed a crime to desire to be dispensed with in that respect. (*Strab. l. xv.*) See WAR.

Among the Carthaginians, the military force consisted in their alliance with certain kings, in nations who were tributary to them, and who supplied them with men and money, in some troops which they had formed from their own citizens; and in mercenary forces which they hired from the neighbouring states, without being obliged either to levy or to train them; for when they engaged them, they were already well disciplined and formed. From Numidia they had a swift, hardy, indefatigable cavalry, which made the principal strength of their armies. The Balearian islands supplied them with the best slingers in the universe. From Spain they had an invincible infantry; from the coasts of Genoa, and from Gaul, troops of approved valour; and Greece itself sent them soldiers equally expert in all the operations of war; equally disciplined to serve in camp or in garrison; to besiege, or to endure a siege. Thus was Carthage able to raise in a very short time a numerous army; composed of the choicest troops in the world, without depopulating her fields or her towns by her levies, without disturbing the peaceful labours of her artisans, and suspending her manufactures; without interrupting her commerce, and weakening her maritime power. By the venality of mankind, she acquired provinces and kingdoms; and made other nations the instruments of her greatness and glory, while she contributed to her military elevation only by money; and even that she drew from others by her commerce. In a great reverse of fortune, however, the kings who were in alliance with the Carthaginians might be easily detached from their interest, either by the jealousy which the exorbitant greatness of a neighbour naturally causes, or by the hope of gaining more considerable advantages from a new than from an old friend; or, finally, by the fear of being involved in the misfortunes of an ancient ally. Mercenary troops, accustomed to measure their fidelity by the greatness and duration of their pay, were always ready, on having taken the least offence, or on the slightest promise of more money, to desert to the enemy, against whom, perhaps, they had

just been fighting; and to turn their arms against those who had called them to their assistance. Thus the grandeur of Carthage, which was only supported by these external aids, tottered to its very foundations, when they were removed. And if likewise its commerce, which was its great resource, happened to be interrupted by the loss of a naval battle, it then began to fear that it was on the brink of ruin, and gave itself up to dejection and despair. This was its situation at the end of the first Punic war. Carthage had likewise a body of troops composed wholly of her own citizens; but it was not numerous. This military body was a school where the principal nobility, and those who felt in themselves an elevation of talents, and an ambition for the first dignities, served their apprenticeship of war. From this corps were chosen the general officers who commanded the different regiments, and who had the chief authority in their armies. The Carthaginians were too jealous a people to trust the command of their forces to foreign captains. But Carthage was not so diffident as Athens and Rome of her citizens, to whom she delegated very great power; nor did she use the rigid precautions of those republics, to prevent them from oppressing their country by an abuse of their power. The command of armies was not annual, nor fixed to a limited time, as in the two other commonwealths. Many generals kept their command for a long course of years; to the end of the war, or of their life; though they were always accountable to the republic for their actions, and subject to be recalled for a real misdemeanor, for a misfortune, or by the too powerful interest of an adverse party.

The armies of the different states of Greece consisted, for the most part, of citizens whom the laws of their country obliged, at a certain age, to appear in arms at the summons of the magistrate. Farmers of the public revenue, priests, public dancers, and all slaves, were exempted from this law; and never served as soldiers, except in cases of extreme danger, when there remained no other means of saving the commonwealth. The age for entering the army varied in different states: the Athenians began their military career at 18; but they were not sent to foreign wars before 20; nor the Spartans seldom till 30. Every citizen, who was capable of serving, was entered in a public roll; and soldiers were chosen from it by lot, every family furnishing a certain number, who served at their own expense. Defaulters were deprived of the

rights of citizens, and excluded the public temples. At Athens, ten commanders of equal power were elected in the assembly of the people, one from each tribe; they were invested with absolute command, which they enjoyed by turns, and appointed the inferior officers. The supreme command of their armies was vested in the king; but he was attended by two Ephori who watched over his conduct, and assisted him with their advice. — The main body of the Grecian army was composed of infantry; and the rest rode in chariots, upon horseback, or upon elephants. The Grecian infantry were of three descriptions: 1. Those who wore heavy armour, and who fought with broad shields and long spears. 2. Light-armed soldiers, who annoyed the enemy with arrows and darts, or stones and slings. 3. A middle sort of men, who carried shields and spears, but of inferior size and weight to those of the heavy-armed men. The Grecian cavalry was not very numerous in battle, consisting only of those citizens who possessed property, and were capable of maintaining horses. — The principal defensive weapons of the Greek soldiers were the coat of mail, helmet, and buckler. They also wore a breast-plate of brass, and lined with wool, next their skin, under the coat of mail; from the bottom of their coat of mail to the knees they wore a piece of armour called *zoma*, while the legs were defended by greaves of brass, copper, or other metals. The chief offensive weapon of the Greeks was the spear or pike, of which there were two sorts; the one was used in close fight, and the other discharged at the enemy from a distance. The Greeks also used the sword, which hung suspended by a belt over the shoulders; the dagger which supplied on all occasions the want of a knife; the pole-axe, and a club of wood or iron. The Grecian bows were made of wood, but anciently of horn; they were frequently beautified with gold or silver; the bowstring was made of horsehair. The arrows had an iron head, which was hooked, and sometimes besmeared with poison: they were usually winged with feathers, to increase their speed and force. The sling was very common among the Greeks, who cast from it stones and plummets with astonishing force and precision; in slinging they whirled it twice or thrice about the head, and then cast the bullet. — As rewards of valour, the private soldiers of Greece were invested with office, and the subordinate officers honoured with higher command; those who signalized themselves also received

large gifts from the general, or crowns on which were inscribed their name and actions. They who lost any of their limbs in war were maintained at the public charge, and the children of those who valiantly sacrificed their lives for their country, were educated at the public charge till they were of age. The Greeks had no fixed mode of correcting their soldiers, but left that to the discretion of their commanders; only in a few cases the laws made provisions. Deserters suffered death. Such as refused to serve in war, and cowards, were obliged to sit three days in the public forum, in women's apparel; they were also fined, and were not permitted to wear garlands, nor to enter the public temples. They who lost their bucklers were branded with extreme cowardice; but, among the Lacedæmonians, whose laws obliged them either to conquer or die, they who quitted their bucklers were visited with the severest punishments.

The greatness of Rome having arisen from her military prowess and enterprise, the character of a soldier was highly esteemed; as they possessed considerable advantages in the state. They were not only entitled to their share of the plunder of cities, but conquered countries were often divided amongst them: farms and houses in provinces were also given them; none could touch their goods while they were absent in the camp; legacies were often left them by the emperors; donatives were not infrequent; and every brave man might expect promotion without the distinction of birth. The Romans, during the existence of their republic, were nearly always engaged in wars; first with the different states of Italy for near 500 years, and then for about 200 years more in subduing the various countries which composed that immense empire. Thus every Roman citizen, from the age of seventeen to forty-six, was obliged to become a soldier, whenever the situation of public affairs required his services. The only causes of exemption were age, sickness, infirmity, or a release by public authority. Refusal to appear was usually punished by fine, imprisonment, or corporal punishment; and sometimes the delinquents were sold as slaves. On the appointed day, the consul, seated in his curule chair, selected soldiers out of each century of the people; being assisted in so doing by the military tribunes, who had tables by them, in which the name, age, and property of every person were exactly described. Every foot soldier was obliged to serve twenty campaigns, and every horseman ten; but they were

left at liberty to enlist again at the expiration of that time. The Roman cavalry were called *Equites*, and their order the Equestrian order; because they were supplied with horses, and money for their support, at the public expense. No one was admitted into this order who had not a competency. The troops of the Roman army were divided into legions, each consisting of six thousand men. The legion was divided into ten cohorts, each of which was composed of three maniples; and each maniple consisted of two centuries, or bodies of 100 men. The cavalry attached to each legion was usually 300, divided into ten *turme*, or troops; and again, every turma into three *decuriæ*, or bodies of ten men. The principal military officers were the Imperator or commander-in-chief, the Legati or generals, the Tribunes, and the Centurions. The centurions commanded the companies; the tribunes decided controversies in the army, gave the word to the watch, took care of the works and camp, &c.; the legati commanded in the absence of the imperator, to whom was confided the entire management of the war. The Roman legion, or body of 6,000 men, was composed of different kinds of foot-soldiers; the Hastati consisted of young men in the flower of life, and formed the first line of battle; the Principes were men of middle age in the vigour of life, that occupied the second line; the Triarii were old soldiers of approved valour, who formed the third line; the Velites, young and inexperienced soldiers, fought in scattered parties before the lines. The arms of the foot-soldiers consisted of the sword, the pilum or anchor, the galea or helmet, the lorica or coat of mail, and the shield, to which the reader is referred. The Roman soldiers during 350 years received no pay; and when it was granted it was no more than $2\frac{1}{2}d.$ per day: but this was, by degrees, increased to $7\frac{1}{2}d.$, besides being furnished with clothes, and receiving about four bushels of corn a month. The foot-soldiers were obliged to serve twenty years, and the horse ten; after which time they received an honourable discharge. The Roman soldiers, after a battle, were assembled, and those who had pre-eminently distinguished themselves, received from their general proportionate rewards. The highest and most honourable reward was the *corona civica*, or civic crown, composed of oaken boughs, given to him who had saved the life of a citizen; to the person who first mounted the rampart, or entered the camp of the enemy, was given, by the general, a golden crown called *corona val-*

laris, or *castrensis*, which are fully explained under *Coronæ*, &c. These honours were conferred by the general in an assembly of the whole army; and those to whom they were awarded, after having been publicly praised, were placed next him. They ever afterwards kept them with the greatest care, and transmitted them to their children as their most valuable inheritances.—The military punishments in use with the Romans were, beating with rods, or bastinading with clubs. This latter was usually fatal, as the delinquent was obliged to run between the soldiers, drawn up in two ranks, who had liberty to dispatch him if they could. This punishment was incurred for stealing any thing out of the camp, giving false evidence, abandoning their post in battle, losing their weapons, or by pretending falsely to have done some great exploit in hopes of a reward. When a whole maniple, or legion, had been guilty of mutiny, desertion of their standards, or the like, every tenth man was chosen by lot, and put to death, without reprieve. In later ages, sometimes only the twentieth man, or the hundredth, was punished. The inferior punishments were, degradation of rank, an allowance of barley instead of wheat, forfeiture of their spears or belts, public shame, by being made to stand before the prætorium in a loose jacket, and some others.

Among the Celtic nations, the male population were early inured to the use of arms. All the ancient authors agree that the Gauls were brave and warlike. The Romans thought them invincible; and indeed they were more intrepid and hardy than those conquerors of the world. They were so formidable to the Romans, that on the first news of their march, they made extraordinary levies of troops, ordered public supplications to the gods, offered sacrifices, and, in the alarming instance of their approaching war with the Gauls, they excepted the law which granted an immunity from military service to priests and old men. Cæsar, who was well acquainted with the valour of the Gauls, against whom he had so often fought, does them justice. He gives their courage all the praise it deserved; and the only observation he makes to their disadvantage, is, that they were as pusillanimous in bearing calamities, as they were adventurous in making war. Polybius, where he describes a battle in which the Gauls fought courageously, and did not quit their post though they were covered with wounds, observes, that the Romans were superior to them

only because they were better armed. In fact, the bucklers of the Gauls were too small to defend them. Their swords were ill tempered, they had no points, and only did execution in smiting with their edge. They bent with the least oblique violence; and the soldier straightened them with his foot. Hence the reader will infer that the Gauls would have been invincible if they had fought with equal arms. The cavalry of the Gauls was better than their infantry. In battle they used chariots with two horses. They attacked the enemy with arrows, termed *saunia*; and then rushed upon them with their swords. Some of them were so intrepid as to fight naked, having only a girdle round their body. They took with them to war servants of free condition, who were the charioteers and guards in battle. Cæsar calls those guards *Solduri*, and Athenæus, *Soliduri*. The Gauls had brazen figures on their bucklers, embossed with excellent workmanship. Their helmets, which were likewise of brass, were adorned with large crests, to make them look more majestic and terrible. Some wore the horns of animals for crests; others the heads of birds, or of quadrupeds. They had iron breast-plates; and wore long broad swords, which hung at their right thigh, by chains of iron or of brass. They likewise used a sort of pikes, or lances, the iron of which was a cubit long, and two palms broad.—The Gauls were always the resource of weak princes. The Oriental monarchs engaged them in their service whenever they made war. If the sceptre was wrenched out of their hands, they immediately had recourse to the Gauls, the very name of whom struck such terror, that kings purchased peace of them even before they were attacked by them. The Gauls hired themselves to any state that offered them pay; so that they often fought against and shed the blood of one another.

The Franks, who on the fall of the Roman empire over-ran Gaul, were all soldiers by profession, and they were always armed for battle. War was their only profession; and even after they embraced Christianity they were never without their arms but when they went to church, as we learn from the capitularies of Charlemagne. They could not, however, take their arms, for the first time, from their own inclination. They were to receive them from their prince, from their general, or from some famous captain; which custom was probably the origin of our ancient chivalry. After this military ceremony, which raised a Frank to the

honourable degree of a soldier, he incurred infamy if he quitted his buckler in a defeat; the reproach was grievous, and could only be expiated by bloody combats, or by considerable fines, imposed by the Salic laws. It was equally ignominious in a soldier to abandon his peer or comrade in battle. The infantry of the Franks was more numerous and formidable, and had a greater reputation, than their cavalry. We find that the Salians, who served in the Roman armies, were commanded by the general of the infantry; and Sidonius Apollinaris informs us, that those same Salians, who, according to the authority of the Abbé d'Ursperg, were deemed the bravest and noblest men of the nation, had the appellation of Salians given them, from their great agility and swiftness; but Gregory of Tours, speaking of a review which Clovis made of his troops, gives the Salians no other title than those of phalanx, or infantry.

The Britons were trained to the use of arms from their earliest childhood, and were always ready to appear when called by their leaders into actual service. Their very diversions and amusements were of a martial and manly cast, greatly contributing to increase their agility and courage. Thus their kings and chieftains were surrounded by a chosen band of brave and noble youths, who passed their time in hunting and martial sports, and were ready, at a moment's warning, to embark in any military expedition. The armies were not divided into distinct corps, with officers of different ranks, but all the warriors of each particular clan or tribe formed a distinct band, commanded by its Pencenedyl. The troops which composed the armies were infantry, cavalry, and those who fought from chariots. The infantry was by far the most numerous.

In the Middle age, nearly all the soldiers of Europe were subject to the laws of the feudal system. (See KNIGHTS, and MILITARY TENURE). Thus in our own country the Norman troops consisted of the feudal tenants, and the *posse comitatus*, or all freemen between the ages of fifteen and sixty. The latter could not be called out, except under invasion or internal commotion, and could not be marched out of the kingdom; whereas the feudal troops were subject to foreign service. Many, however, of the freemen were impressed, after the whole had been mustered and sent abroad, archers in particular.—In later times, when the kings of England required soldiers for carrying on their wars, a knight or esquire

who had revenues, and farmers and tenants, would covenant with the king, by indenture enrolled in the Exchequer, to furnish him with a certain number of military men; and those men were to serve under him. But we have had many statutes which have altered this method of recruiting the army, by introducing the enlisting of soldiers, and retaining them by virtue of money paid and advanced, &c. The statute 25 Eliz. III. enacted, that none should be constrained to find soldiers but by tenure of land, or grant in parliament. — The *Militia*, for the internal defence of the country, were first raised in England in 1422.

For farther illustration of the preceding article, see *ARMS, MACHINES, SIEGES, WAR, &c.*

SOLDURI, among the ancient Gauls, a kind of military clients, or retainers to great men, particularly in Aquitania, as mentioned by Cæsar. The Solduri were people who shared all the good and ill fortune of their patrons; to whom, if any disaster happened, they either underwent the very same, or killed themselves. Cæsar assures us, that no one had ever been known to refuse the alternative, (lib. iii. de Bel. Gal.) Vigenere considers them to have been more than common soldiers; and even gentlemen in pension or appointment.

SOLEÆ, among the Greeks and Romans, a sort of sandals without upper leathers, covering only the soles of the feet, and fastened above with straps and buckles. The soleæ were the ordinary wear of the women, and therefore held scandalous in men, except on occasions of mirth and jollity, as at entertainments, public shows, &c. At the feasts of the Romans, the soleæ were always pulled off the feet of the guests by the slaves before they lay down upon the table couches. The Greek women used no other shoe, and fastened it with bandelets or buckles. The rich covered it with gold.

SOLITAURILIA, feasts instituted at Rome in honour of Mars, to whom was offered a bull, a ram, and a boar, after they had been led thrice round the army that was then ranged in battle array, in order to purify them by these sacrifices. They were also used upon private occasions, and led round the ground, fields, &c. to preserve them from storms, tempests, &c.

SOOTHSAVERS. See **AUGURS**.

SOPHISTÆ, or **SOPHISTS**, from σοφός wise, or rather from σοφιστής a deceiver,) among the Greeks, certain professors of philosophy, eloquence, &c., who had

great influence and authority in the early periods of Greek literature. Such, it is said, were Lucian, Athenæus, Libanius, &c. Solon, however, is the first who appears to have borne the appellation, which is given him by Isocrates. But in course of time the term was applied almost indiscriminately to all who were presumed to excel in any art or science, or who professed to teach philosophy, oratory, grammar, or other polite accomplishments. In the time of Plato and Socrates, however, the sophists began to sink into great disrepute, on account of Protagoras, Gorgias, and others, making a sordid traffic of their eloquence. Plato, in his *Apolog.* observes that these men, instead of being infinitely remote from all avarice and ambition, like Pittacus, Bias, Thales, and others, who made the study of wisdom their principal occupation, were ambitious and covetous, entered into the intrigues and affairs of the world, and made a trade of their pretended knowledge. They wandered from city to city, and caused themselves to be cried up as oracles, and walked about attended by crowds of their disciples, who, through a kind of enchantment, abandoned the embraces of their parents to follow these proud teachers, whom they paid a great price for their instruction. There was nothing these masters did not profess, — theology, physics, ethics, arithmetic, astronomy, grammar, music, poetry, rhetoric, and history. They knew every thing, and could teach every thing. Their greatest supposed skill lay in philosophy and eloquence. Most of them, like Gorgias, valued themselves upon giving immediate answers to all questions that could be proposed to them. Their young disciples acquired nothing from their precepts but a silly esteem for themselves, and an universal contempt for every body else; so that not a scholar quitted these schools, but was more impertinent than when he first entered them. Socrates undertook to expose the shallow reasoning of these pretenders, which perhaps, in consequence of the odium his exposures excited, ultimately led to his destruction. He employed the artifices and address of irony, which he knew how to apply with wonderful art and delicacy, and chose to conceal, under the appearance of simplicity and the affectation of ignorance, all the beauty and great force of his genius. Nature, which had given him so fine a soul, seemed to have formed his outside expressly for supporting the ironic character. When he happened to fall into the company of some one of these so-

phists, he proposed his doubts with a diffident and modest air, asked simple questions in a plain manner, and, as if he had been incapable of expressing himself otherwise, made use of trivial comparisons, and allusions taken from the meanest employments. The sophist heard him with a scornful attention, and instead of giving him a precise answer, had recourse to his common-place phrases, and talked a great deal without saying any thing to the purpose. Socrates, after having praised (in order not to enrage) his adversary, entreated him to adapt himself to his weakness, and to descend as low as him, by satisfying his questions in a few words; because neither his wit nor memory were capable of comprehending or retaining so many fine and exalted notions, and all his knowledge was confined to question and answer. This passed in a numerous assembly, and the teacher could not recede. When Socrates had once got him out of his intrenchment, by obliging him to answer his questions succinctly, he carried him on from one to another, to the most absurd consequences; and after having reduced him either to contradict himself, or be silent, he complained that the learned man would not vouchsafe to instruct him. The young people, however, perceived the incapacity of their master, and changed their admiration for him into contempt. Thus the name of sophist became odious and ridiculous.—Cicero says, that the title *Sophista* was given to such as professed philosophy with too much ostentation, in order to make a trade of it, by running from town to town, to retail their deceitful science. A sophist, therefore, was then a rhetor, or logician, who made it his business to ensnare and perplex people, by frivolous distinctions, vain reasonings, and captious discourses.—In the Middle age, nothing conduced more to the increasing of the number of sophists, than the contentious school philosophy of the day. People were taught to puzzle and obscure the truth, by barbarous, unintelligible terms; as anti-predicaments, great and little logicals, quiddities, &c. The title, however, was in great credit in the 13th century.

SOPHONISTÆ, a particular sort of magistrates among the Athenians, somewhat resembling the censors of Rome, but not endowed with so much power, though much more numerous. Their chief business was to inspect into the manners, carriage, and behaviour of the youth of that city.

SORBON, the most considerable college of the university of Paris, founded in the

reign of St. Louis by Robert Sorbon, from whom sometimes the whole university is named, which was founded by Charlemagne at the instance of the learned Alcuinus, who was one of the first professors there; since which time it has been very famous, particularly for maintaining the rights of the crown, and the privileges of the Gallican church, against the encroachments of the church of Rome.

SORTES, amongst the Jews, Greeks, and Romans, were instruments made use of to see what the decision of fortune should be. The *Sortes* were of many different kinds; sometimes arrows were made use of, sometimes dice, and various other things. The Old Testament contains certain commands for the regulation of the *Sortes*, or lots; and the Scripture informs us that the lot fell upon Matthias, in the choice of an Apostle. The *Sortes Prænestinæ* were famous among the Greeks. The method was to put a great number of letters, or even words, in an urn, shake them together, then throw them out, and the arrangement of the letters, &c. composed the answer of this oracle. The *Sortes Homericae*, *Sortes Virgilinae*, &c. succeeded the *Sortes Prænestinæ*. In consulting Homer or Virgil, as oracles, the books were opened, and whatever first presented itself to the eye, was taken for the ordinance of heaven. The *Sortes Virgilianæ*, according to various specimens in Museums, are, as used in the time of the emperors, commonly thin plates of brass. The more early lots, religiously preserved in the sacred chests, are small wooden tablets, one inch wide and eight long. The letters inscribed are the ancient characters, used by the Latins of the first ages, and evidently half Greek. These tablets are of oak, and contain only a few words, e.g. “*de vero falsa ne fiant, iudice falso.*” Most of these sentences appear to have conveyed moral instruction. The *Sortes Convivales* were mere lottery tickets, drawn at festivals.—The custom of trying to dive into futurity passed to the early Christians, who took their *Sortes* out of the books of the Old and New Testament. The first passage that presented itself, upon opening a book of Scripture, was esteemed the answer of God himself. If the first passage did not happen to be any thing to the purpose for which the *Sortes* were consulted, another book was opened; till a passage was met with, that might be taken for an answer. This was called *Sortes Sanctorum*. Gregory of Tours says, that the custom was, first to lay the

Bible on the altar, and to pray to the Lord, that he would discover by it what was to come to pass. The *Sortes Sanctorum*, however, were condemned by the council of Agda in 506, at the time they were beginning to take footing in France, &c. Notwithstanding this prohibition, instances of the use of the *Sortes Sanctorum* are very frequent in history. Heraclius, M. Fleury tells us, in his war against Cosroes, to learn where he should take up his winter quarters, purified his army for three days, and then opened his gospels, and found that the place appointed for his winter quarters was in Albania. Gilbert of Nogent informs us, that in his time, that is about the beginning of the twelfth century, the custom was, at the consecration of bishops, to consult the *Sortes Sanctorum*, to learn the success, fate, &c. of their episcopate.

SOTERIA, days among the classical ancients for offering thanksgivings and sacrifices for deliverance from danger. There were also sacrifices offered to the gods, in gratitude for the recovery of health. Poetical pieces, composed with the same intention, had also the same name.

SOVEREIGN, a piece of gold coin, current at 22s. in 1 Hen. VIII., when by indenture of the Mint, a pound weight of gold, of the old standard, was to be coined into twenty-four sovereigns. In 34 Hen. VIII. sovereigns were coined at 20s. a-piece, and half-sovereigns at 10s. But anno 4 Edw. VI. the sovereign of gold passed for 24s., and in 6 Edw. VI. at 30s.

SPARTH, a battle-axe, similar to what the Norwegians carried into Ireland.

SPATHALIUM, a description of bracelet and collar worn by the Roman women. It was made of a fruit which was red on the tree but black after being cut.—*Plin.* xiii.

SPEARS. Pliny ascribes the invention of the spear to the Etolians. The spear of the Greeks was generally of ash, with a leaf-shaped head of metal, and furnished with a pointed ferrule at the butt, with which it was stuck in the ground, a method used, according to Homer, when the troops rested on their arms, or slept upon their shield. The Romans, before they knew sculpture, worshipped Mars under the form of a spear; a custom derived from the Sabines, among whom the spear was the symbol of war. The cross spear-heads of the Britons were all pyramidal, narrowing at the base; but those in bronze had the shaft, in which the wood entered, running up the middle of the blade to the point, in order to confer

strength. Iron spear-heads, of a similar pyramidal form, but without the shaft mentioned, have been also found in barrows. The heads of the Anglo-Saxon spears were exceedingly long, and sometimes dreadfully barbed.

SPECULARIA, a sort of window case-ments, made of transparent stone, called *specularis lapis*, in use before glass was introduced among the Romans.

SPHÆCULÆ, tickets of wood, according to which the Roman emperors distributed their presents to people of both sexes, in the theatre, circus, &c.

SPHERISTERIUM, the seventh part of the ancient gymnasium, where the young men practised tennis-playing. It was also the name of a small gravel court or green attached to a house, and hired by Greek philosophers and poets for disputations, &c. The Romans copied this Greek practice; and Tacitus, Juvenal, and Pliny mention a poet's borrowing a house, building an auditory, hiring forms, and dispersing prospectuses. Giraldus Cambrensis did the same, in the Middle age, for making his own works known.

SPHEROMACHIA, a particular kind of boxing, wherein the combatants had balls of lead or stone in their hands, called *σφαίρας*. This kind of boxing was practised sometimes among the Greeks.

SPHINX, the name of a fabulous monster, half human, half quadruped, peculiar to the sculptures and paintings of Egypt. It is described by the poets as having the face of a virgin, the body of a dog, the paws of a lion, and the tail of a dragon; and to have been originally sent by Juno as a punishment to the city of Thebes, in Bœotia, against which she had been incensed. This sphinx used to propose riddles to those it met with, and destroyed those who could not answer them. Upon this they went to consult the oracle, to know what should be done. It answered, that they could not be delivered until they could solve this riddle, "What creature is that which has four feet in the morning, two at noon, and three towards night?" (Edipus answered by affirming that it was a man, who, in his infancy, crawled on all fours till he was grown sufficiently strong to walk, then went on two legs, until old age obliged him to use a staff to help and support him. Upon this the monster is said to have dashed out its brains against a rock. The figure of this creature is still to be seen near the pyramids of Egypt, about four miles from Cairo, whose vast size has made it disputed, whether it was cut out of a rock there growing, or whether it was brought

thither from other parts. Many fabulous stories are related of this figure, as that it uttered oracles, &c. Count Caylus thinks that the sphinx was not known in Greece but by the story of *Ædipus*; and then it appears in the same manner as when it proposed the enigma. The Egyptian sphinx, says Winckelman, has two sexes, the *andro-sphinxis* of Herodotus, with the head of a female, and male sexual parts. They are found with human hands, armed with crooked nails, and beards; the Persia plant upon the chin; horses' tails and legs; veiled, the sistrum, &c. In Stosch, it holds in the mouth a mouse by the tail; has a serpent before her; a caduceus, with the foot upon a scull, or upon an ox's head; throwing a man down who could not explain the enigma; and devouring another, held between the paws. The ancients were wont to put the figure of a sphinx at the entrance of their temples, to shew or intimate that the knowledge of divine mysteries was hard to penetrate.—Some time ago, Belzoni and Mr. Salt, the British consul at Cairo, uncovered the front of the colossal sphinx, near the great pyramids of Gizeh, and numerous pieces of antiquity, as unexpected as they were extraordinary, were developed. Among other things, a miniature temple was discovered between the legs, having within it a sculptured lion and a small sphinx. In one of the paws of the great sphinx was another temple, with a sculptured lion standing on an altar. In front were the remains of buildings, apparently temples; and in these were several granite slabs, with inscriptions cut on them. One was by the Roman emperor Claudius Cæsar, recording his visits to the pyramids; and another by Antoninus Pius. Both the inscriptions, with the two lions, have been sent to the British Museum. Several paint-pots were also found near the sphinx, with paint of different colours in them.

SPHRAGISTÆ, an order of Egyptian priests, whose office was to stamp the sacred seal on the bullock previous to sacrifice. Their impress was, a man on his knees with his hands tied behind him, and a sword pointed at his throat.—*Plutarch's Isis and Osiris*.

SPIKENARD, among the ancients a kind of precious ointment, frequently mentioned by classical authors; so called from *spica nardi*, a vegetable ear, or spicy shrub, growing in India, Syria, &c. Much difference of opinion has existed among the learned as to what this valuable ointment was composed of. The late Sir William Jones was of opinion, that it was

procured from the root of the *Valeriana Jatamansi*, which is found growing only in India. Mr. Lambert tells us also, in his illustration of the genus *Cinchona*, that the *Valeriana Jatamansi* is identical with the *Spikenard* of the ancients; while Mr. Phillips, in his work on vegetables, positively asserts that it was made from lavender, which he says was called *nardus* in Greek, from Naarda, a city of Syria, near the Euphrates, and that it was also called *spica*, because among all the verticillated plants this alone bears a spike. Mr. Phillips, in his *History of Lavender*, says "it is a native of Languedoc, some parts of Spain, Hungary, and Austria; but the most odoriferous lavender grew anciently about the city Eporrhedia, and was so much esteemed at the time when our Saviour was upon earth, that it was sought after with the greatest avidity, and brought a revenue to that city equal to a mine of the most precious metal. Mr. Phillips adds, that "Pliny, who flourished a little after this period, has described the lavender plant under the name of *Nardus*;" and that "he notices the blossom as forming a spike, and mentions that the most costly and precious ointment was made from the aromatic leaves of this *nardus*, and that the spikes (blossoms) sold for 100 Roman denarii (3*l.* 2*s.* 6*d.*) per pound." The Romans, says this naturalist, esteem the leaves of the *nardus* that is brought from Syria as the best; next to that, the Gallic lavender, or *nardus*, is in estimation. What especially confirms the opinion that lavender was the *nardus* of the ancients, says Mr. Phillips, is, that Pliny, after having described the same ointment mentioned by the Evangelists, which he directs to be kept in vessels of alabaster, observes, that the flowers or spikes of the plant being laid in wardrobes gives a most agreeable perfume to the garments. In speaking of the *Valeriana* of Nepaul, Mr. Phillips says, it seems highly improbable that this should be the *Spikenard* of the ancients, as the scent of this root differs very widely from our ideas of agreeable perfumes; and we may presume, that the opinions of the Romans, at the commencement of the Christian era, with respect to odours, were similar to our own; as we find, besides the *Spikenard*, they extracted their favourite odours from roses, myrtle, violets, marjorams, lilies, orris-root, and jonquils, &c.; to which they often added sweet spices and aromatic gums.

SPINET, in the Middle age, the name of a musical instrument, somewhat simi-

lar to the harpsichord. The word was derived from *spineta*, in allusion to the points of the quills used; but the term was applied to the *clavi-cymbalum* and harpsichord. The ancient spinnet, or *clavi-citharium*, was a parallelogram, the triangular spinnet being more modern; the harpsichord was an improvement upon the triangular spinnet; and the *clavichord*, or *clarichord*, used by nuns in convents, was an oblong spinnet, like a piano.

SPINTRIATI, tickets for Roman baths, sometimes containing ludicrous caricatures or representations. On the reverse a laurel crown usually appears. They were of a size between second and third brass; and may be known by the above obverses, and on the reverse a numeral within a laurel crown.—*Pinkerton*.

SPIRES, as attached to the churches of the early Christians, were coeval with the introduction of bells. They first originated in the mere elongated roof of a tower. In the eighth century, a small low spire occurs, roofed with shingles; in the eleventh, they appear in the form of cones, or pyramids of carpentry, covered with shingles or tiles; in the twelfth, they began to gain height; in the thirteenth, as Bentham observes, they assume the tall modern form; and, in the Miracles of St. Bertin, one built of a height equal to the roof of the church, is called the new fashion. See **CHURCHES**.

SPLINTS, in the Middle age, a sort of inferior greaves, or armour for the legs. These were in like manner used for the arms. It constituted part of the suit called an *almayne ryvett*.—*Grose*.

SPOILIA OPIMA, the armour of commanders-in-chief of the enemy; but they were never called by this name unless the Roman general had killed the commander with his own hand. In this case the spoils were hung up with much ceremony in the temple of Jupiter Feretrius. The first who performed this ceremony was Romulus, when he had slain Acron; the second Cornelius Cossus, when he had slain Tolumnius; the third and last was M. Marcellus, when he had slain Viridomarus. The *Spolia Opima*, in the triumphal pomp, were carried before the victor, hanging on the stock of an oak, and thus composing a trophy.

SPONDAULA, among the Romans, a person who played on the flute or other wind instrument, while the priest offered sacrifice, to prevent him from hearing any sounds of ill omen, &c., which might disturb the ceremony or divert his attention.

SPONDYLII, pellets of brass, used by the ancients in giving sentence, before the beans came into use.

SPORTULA, among the Romans, a small present of money, which, with bread and wine, was distributed at certain festivals, or other solemn occasions. This bounty or dole was frequently given in silver medals; but the emperors and other great men gave gold ones. The consuls gave also small pocket-books of silver or ivory, along with these sportulæ, in which were written their names; and these were called *fasti*. The word sportula signifies a small basket, and is applied to such presents, because they were sent in baskets made of broom. — Sportula signifies also a small piece of coin, in value 1s. 6½d., which rich men gave their clients, after they had waited upon them in public, in lieu of the dole of victuals formerly given at the door. Juvenal alludes to these public doles, which even the patricians, in the time of the emperors, were in the habit of accepting :

“Nunc sportula primo
Limine parva sedet, turbæ rapienda toga-
gatæ.” i. 95.

SQUARES. The Romans had several squares for public business; as that built by Augustus, where they met to consult about war or peace, and to adjust the solemnity of a triumph, the generals bringing thither the standards they had taken from the enemy. Here Mars had a temple, and here they sometimes had chariot-racing and other public diversions.

STADIUM, the place where the athlete, at the Grecian games, exercised themselves in running. It was so called from being the eighth part of a mile. Under this name was not only included the space in which the athlete ran, but also that which contained the spectators of the gymnastic games. It was likewise the course or place intended for the running of men and horses. (See **RACES**.) At the two extremities were two posts called *carcer* and *meta*; and the whole was usually built like an amphitheatre, to accommodate the spectators. Indeed the substitute among the Greeks for the amphitheatre was the stadium. It was situated below the theatre, and was a narrow piece of ground, mostly placed in hollows between hills, and of the shape of a staple, round at one end, which at Olympia was called the barrier. (*Gell's Argolis*.) At the end of the course, there was a boundary, which they were obliged to go round, and the skill was to clear it as near as possible, in order to gain ground by the smallest circuit in turning. On both sides the course, for the whole length, were places for spectators, the chief for the judges and principal persons. The chariots entered from the barrier,

separated, as now, from the course, by a cord. This was let down by a mechanical process, which has been described by Pausanias. The stadium at Athens has been much admired; but that at Delphi is more entire; for the marble seats yet remain at the curved or upper extremity; and they are hewn in the natural rock. The length was about two hundred yards. (*Clarke*, vii.) The stadium of Olympia, being intended for chariot-races, was much larger than others, though of similar outline. There were several stadia at Rome, the most magnificent of which, according to Suetonius, was that built by Domitian. — The stadium was a measure of distance among the Greeks, and was, according to Herodotus, (lib. ii. c. 149) six hundred feet in length. Pliny says, (lib. ii. c. 23) that it was six hundred and twenty-five. Those two authors may be reconciled by considering the difference between the Greek and Roman foot; besides which, the length of the stadium varies, according to the difference of times and places.

STAGE. See THEATRES, &c.

STALLAGE, in the feudal ages, the liberty or right of erecting stalls in fairs or markets; or the money paid for the same. (*Kennet*.) — *Stallarius* is mentioned by our historians as the same officer which we now call Master of the Horse, "Eadnothus qui fuit Haroldi regis Stallarius," &c. (*Spelm.*) Sometimes it was used for him who had a stall in a market.

STAMIN, a kind of under woollen garb, or inner tunic, worn by the Benedictines, instead of the penitentiary shirt.

STANDARDS. All nations, from the earliest ages of antiquity, have been distinguished by some peculiar standards or banners, usually characteristic of divine, regal, or military attributes, which have been intended as rallying points in war, or the insignia of distinction in peace. Their earliest and most certain adoption may be attributed to the Egyptians, where every district, and almost every city, had its peculiar banner characteristic of the god or hero by whose auspices they were supposed to be protected; as we have indisputably shewn under the article GODS, in treating of the origin of the Egyptian worship of animals and vegetables, which formed the principal insignia of all their banners. The kings of Egypt, who succeeded Menes, in order to reduce the people to obedience, and form a rallying point, invented a kind of standard, which was the figure of some animal, fixed to the head of a spear.

With this the combatants were rallied; and it was often the means of gaining a victory. To this they owed such repeated success, that without it they never marched to battle. The common people, who were generally fond of making miracles the causes of events, believed that the protection or hatred of that animal, the figure of which they used for their ensign, always decided their success. Thus an eagle stripped of its feathers, as the presumed emblem of the Nile, was adopted by them; but their eagle is always distinguished from the Roman by being without feathers, and of a water colour. At Heliopolis they took for a symbol the head of a white eagle, with the breast stripped of feathers and wings, which was the common symbol of Jupiter and of the Lagides. (See *HIEROGLYPHICS*, and *GODS*.) Marius rejected the various animals which served for standards, and confining them only to the cohorts, assigned the eagle to the legions. It was a small eagle of gold or silver laid upon a pole, the wings displayed, and a thunderbolt in one of the talons; but among the Greco-Egyptians the standards either resembled, at top, a round-headed table-knife, or an expanded semi-circular fan.

The standard of Persia was a silver or golden eagle at the end of a pike, with its wings stretched out. The latter was adopted by Cyrus, and ever afterwards held by the kings of Persia.

Standards or ensigns among the Greeks were of different kinds; some had the representation of different animals, bearing some relation to the cities they belonged to. Among the earlier Greeks, the standard was a piece of armour at the end of a spear; though Agammemnon, in Homer, uses a purple veil to rally his men, &c. Afterwards the Athenians bore the olive and owl; the Thebans, a sphinx; the other nations the effigies of their tutelary gods, or their particular symbols at the end of a spear. The Corinthians carried a pegasus; the Messenians their initial M, and the Lacedæmonians Λ. But the most frequent ensign among the Greeks was a purple coat upon the top of a spear. The flag or standard elevated, was a signal to begin the battle; and the standard depressed, was a signal to desist.

The standards among the Romans were of various kinds. In the rude ages of Rome a manipulus, or wisp of straw, was the ensign; this was afterwards changed to a hand, or a spear, with a transverse piece at the top like a cross; and below the transverse part was sometimes an orbicu-

lar shield, containing images of the gods. In later ages, some had an image of the emperor, in which case the standard-bearers were called *Imaginiferi*. Others had a hand stretched out, the bearers of which were called *Signiferi*. Some had a silver eagle, and then the ensign-bearers were called *Aquiliferi*. Others had a dragon, with a head of silver, and a body of taffety, which moved with the wind like a real dragon; the bearers of this ensign were called *Draconarii*. The emperor's ensign was called *labarum*, and the bearers of it *Labariferi*. This was of a purple colour, beset with gold fringe, adorned with gems, and only carried when the emperor went in person to the field. Augustus used a globe to imply the conquest of the world. The ensign of the horse was not solid like those of the foot soldiers, but a cloth, like our colours, spread on a staff, on which were commonly the names of the emperors in golden or purple letters. The common ensign of the whole legion was an eagle of gold or silver, with a thunderbolt in its talons. All the ensigns were mounted upon a spear, sharp at the end, that it might be fixed in the ground with more ease. The standards of the different divisions had certain letters inscribed on them, to distinguish the one from the other. The standard of a legion, according to Dio, was a silver eagle with expanded wings on the top of a spear, sometimes holding a thunder-bolt in its claws; hence the word *aquila* was used to signify a legion. The place for this standard was near the general, almost in the centre. Before the time of Marius figures of other animals were used, and it was then carried in front of the first manipule of the *Triarii*. The *vexillum*, or flag of the cavalry, was, according to Livy, a square piece of cloth, fixed to a cross bar on the end of a spear. The standards of the horse were like our colours, but of cloth, on which were commonly inscribed the names of the emperors in golden or purple letters. — The Romans held their ensigns in the greatest veneration, and guarded them with the most religious care. To lose the standard was sometimes esteemed a capital crime, and always stamped the corps with infamy. Hence it was common, in a dubious engagement, for the general to snatch the standard out of the bearer's hand, and throw it among the enemy, knowing that their men would encounter the extremest danger to recover it. The dragon, which served for an ensign to barbarous nations, was adopted by the Romans, probably from the mixture of auxiliaries with the legions. At first the dragon, as the ge-

neral ensign of the barbarians, was used as a trophy by the Romans after Trajan's conquest of the Dacians. From the Romans (says Du Cange) it came to the Western Empire, and was long in England the chief standard of our kings, and of the dukes of Normandy.

The standard of the ancient Gauls was an animal, chiefly a bull, lion, or bear. The Franks bore the tiger, wolf, &c., but soon adopted the eagle from the Romans. In the second race they used the cross, images of saints, &c. The fleur-de-lis was the distinctive attribute of the king.

The anglo-Saxon ensign was very splendid. It had on it the white horse, as the Danish was distinguished by the raven. They were, however, differently formed from the modern, being parallelograms, fringed, and borne, sometimes at least, upon a stand with four wheels.

In the Middle age, the ensigns of the army (says Grose) were the *banderols*, banners, guidons, pencils, and pennons. The *banderols* were the colours formerly given to every company, and were like the Roman *cantabra*, or ensigns of divers stuffs, used under the successors of Constantine, resembling our camp-colours. *Bannerols* of different colours were used to distinguish ships, made of silk, and gilt. Froissart mentions streamers fluttering from the flag-staves. In sea-fights *banners* were small and square, borne before bannerets, and charged with their arms. *Guidons* were generally of damask, fringed, and usually three feet broad near the staff, lessening gradually towards the bottom, where it was divided by a slit into two peaks. It was the first colour which any commander of horse could display in the field, and might be charged with the owner's arms. *Pencil* was a small streamer, adorned with the arms of the esquire who was thus pointed out. *Pennons* were like banners, but with the addition of a triangular point, charged with arms, and borne before knights-bachelors. With respect to the standards of royalty and nobility (the insignia or emblazonings of which are given under *ARMORIES*), a Mediæval author thus writes: "The great standarde to be sett before the king's pavilion or tent, not to be borne in battle, to be of the length of eleven yarges: the king's standarde to be borne, to be slitte at the end, & vij yarges long: the erle's standarde vj yarges long: the baron's standarde v yarges long: the bannerette's standarde iiij yarges and the haulfe long: the knight's standarde iv yarges longe. Every standarde and guydhomme to have in the chiefe the crosse of St. George, to be slitte at the

end, and to contayne the creast or supporter wyth the posy, word, and devise of the owner. A streamer shall stand in the toppe of a shippe, or in the forecastell, and therein be putte no armes but a man's concept or devise, and may be of the length of 20, 30, 40, or 60 yarges. And it is stille as well as a guidhomme or standarde, and that may a gentleman or any other have or beare." On the standards of Edward I. were the arms of England, St. George, St. Edmond, and St. Edward. The banners in the hands of princes, upon seals, indicates sovereignty; and in the 12th and 13th centuries was assumed by many territorial lords and nobles.

We shall conclude this article with some remarks on the "Sacred Standard" of Mahomet, which, during the Middle age, bore so conspicuous a part in the early victories of the Mussulman arms, and which was always calculated to infuse the same spirit of enthusiasm into its followers, as the hieratic banners of the Egyptians of old, or the sacred standard of the cross, which inspired the warriors of christian Europe, and the crusaders in particular, with all those military energies for which that period of our history is so pre-eminently distinguished. This grand palladium of the Mussulman faith is called *sandschaki-shefif*, or "standard of green silk," and is still preserved with religious care, to be unfolded only in times of imminent danger. It is an article of faith with the Turks, to believe that the *sandschaki-shefif* was borne by the victorious hands of Mahomet himself, by the caliphs, his first successors, who transmitted it to the dynasty of the Ommiades, at Damas, in the 661st year of the Hegira, and afterwards to the Abbases at Bagdad and Cairo, in the 750th year of the same era. When Selim I. conquered Egypt in 1517, and overturned the caliphate, this standard went into the possession of the line of the Osmanlis, since which time it has been considered an ark of safety to the state. At first the *sandschaki* was placed under the care of the pashaw of Damas, as being chief conductor of the caravan of pilgrims who went every year to Mecca. In 1595, it was carried to Europe under the responsibility of the grand vizier, Sinan Pasha, and displayed in the war of Hungary, as the talisman destined to revive the courage of the Mussulmans, and restore to their ranks the discipline which had been entirely destroyed. Mahomet III. confided this holy banner to the custody of three hundred emirs; and it remained under their care from 1505 to 1603, under the superintendence of the chief

Naki-hol-Escrof. In 1648, at the accession of Mahomet IV. to the throne, the grand vizier had only to plant the *sandschaki* to attract to his interest the corps of janissaries. Recently, in 1826, the late sultan Mahmoud displayed it to destroy that formidable corps. In 1769, when Achmet III. declared war against Russia, and displayed the *sandschaki-shefif*, the Austrian internuncio at Constantinople hired an apartment from a Mollah at a high rate, in order to view the ceremony; but finding another apartment that suited him better, he removed to it. To be avenged of him, the Mollah informed the emirs and janissaries of the ambassador's curiosity. The latter hastened with a fanatic rage to the house, where the imprudent diplomatist and his family were concealed behind thick Venetian window-blinds. They broke open the door; and though they did not venture to lay hands on the person of the minister who represented the emperor Joseph II., their brutality did not respect rank, age, or sex. They cruelly maltreated the wife and daughters of the internuncio, M. de Brognart, and they massacred in the streets a great number of Christians entirely innocent of this act of indiscretion. — At present this sacred standard is enveloped in four coverings of green taffeta, and is enclosed in a case of green cloth, which also contains a small Koran (the book of the law,) written by the hand of the caliph Omar himself, and the silver keys of the Kaaba, which Selim I. received from the shefif of Mecca. The standard is twelve feet high, and the golden ornament (a closed hand) which surmounts it contains another copy of the Koran, written by the caliph Osman III., the successor of Mahomet. In time of peace this precious standard is guarded in the hall of the "Noble Vestment," as the dress worn by the prophet is styled. In the same hall in which this tunic hangs are also preserved the other venerated relics of the empire; the sacred teeth, the holy beard, the sacred stirrup, the sabre and the bow of Mahomet, and the arms and standards of the first caliphs.

STARS, (*Heb.*) All the deeds, obligations, &c. of the Jews, were anciently called Stars, and writ for the most part in Hebrew alone, or in Hebrew or Latin; one of which yet remains in the treasury of the Exchequer written in Hebrew, without points; the substance whereof is expressed in Latin, just under it, like an English condition under a Latin obligation. This bears date in the reign of

king John; and many Stars, as well of grant and release, as obligatory, and by way of mortgage, are pleaded and recited at large in the Plea-rolls.

STATĒRA, a kind of balance, commonly called the Roman balance, much the same with our steel-yard. Those found at Herculaneum are of brass. Upon the lever of one is, "Ti. Claud. exact. cura ædil." These steel-yards at Herculaneum, as most of the Roman, according to Vitruvius, have commonly a basin (not a hook, as ours), which hangs by three or four chains, well wrought, and passed into a round plate, which contracted them at option. The most strict conformity to the public standard was compelled; and the Memmii Rufi, father and son, were the persons at Herculaneum who made the standard, which the ædiles enforced. The levers were graduated, the highest number on one side, the lowest on the other. They proceed upwards by fives, either of pounds or ounces. The weight is generally the bust of a deity, often of Mercury, as the god of scales and weights. In one set, at Portici, the weight is the head of Africa, such as occurs upon coins. Montfaucon confounds the *statera* with the *trutina* or scales, and makes them synonymous; but afterwards describes the former under the name of *campana*. By a passage in Cicero, it should seem that the former was chiefly used by goldsmiths for weighing jewels and things of value; and that of the latter for the common purposes of life; though it is rather surprising that this should have been the case, as the steel-yard is extremely liable to error, and far less to be depended on than the scales.

STATHMI, among the classical ancients, places accommodated with all requisites for travellers of every description. Here the soldiers refreshed, and changed horses, carriages, &c.; but though the *stathmi* became at last considerable, they were at first only *diversoria* or inns, on which there was the sign of the *ansa*, the handle or ear of a pitcher, and by this name the station itself was afterwards so called. By these *stathmi* the ancients regulated the stages of their journeys.

STATIŌNES, a name given by the Romans to the guard which was kept in the day-time at the gates of the camps, and at the entrenchments. To desert their posts, or abandon their corps of guard, was an unpardonable offence. The *Statio agraria* was an advanced post, to prevent surprise, ensure the safety of provisions, &c. The chief use was to

keep the military ways secure from hostile incursions, whence we find them at the concurrence of roads. The word is also extensively applied to the old military stations of the Romans, where encampments or towers existed. No place, however, should be regarded as a Roman station, unless Roman roads have been found at or near it; or a Roman road is observed leading either to or from it. A number of roads pointing on all sides to one place, is also characteristic of a station.—The *stativa castra* were encampments for a short time; the *æstiva castra* were the same, but might be occupied only for one night; but the *hyberna castra*, or winter-camps, were elaborately fortified, even with stone walls, houses within, &c.; so that many towns grew out of them.—The term *stationes* also implied the imperial inns on the high road where the couriers, &c. changed horses, and which were, in cities, resorts for the idle. These *stationes* appear to have been great halls, with arched roofs, which stood opened at all hours for the reception of persons who had no appropriate dwelling. In the centre of these rooms was a fire provided at the public expense, with benches round it, where the people sat to warm themselves and converse by day, and where also they slept by night.

STATIVĒ FERIÆ, immoveable holidays, marked in the Roman calendar, which always of course fell upon the same days. The chief of them were the Agonalia, Carmentalia, and Lupercalia.

STATUES, pieces of sculpture in full relief, representing the human figure, or the supposed figure of a god, formed of stone, marble, metal, or other materials. Statues at first were mere shapeless stones; but Dædalus is said to have separated the feet and other parts, so as to give them the attitudes of walking and acting. Statues, with respect to their size, were of four sorts: 1. Those less than the life, of which sort there were several statues of men, of kings, and even of gods: 2. Those that equalled the life, in honour of men of learning or extraordinary merit, erected at the public charge: 3. Those that surpassed the life once and a half, for kings and emperors; or those that surpassed the life twice, erected in honour of heroes: 4. Those that exceeded the life twice, thrice, or even more, and were called *colossi*, which were made only for the gods. Colossal figures were mostly confined to Apollo and Jupiter, though Lysippus formed one in bronze of Hercules; and a few instances may be added of other deities. — The origin of the art of casting

statues in brass is so remote as even to elude the researches of Pliny. All we can learn is, that it was practised in all its perfection, first, among the Greeks, and afterwards among the Romans; and that the number of statues consecrated surpassed all belief. The cities of Athens, Delphos, Rhodes, &c., had each 3,000 statues; and Marcus Staurus, the only ædile, adorned the circus with no less than three thousand statues of brass, for the time of the Circensian games. This taste for statues was carried to such a pitch, that it became a proverb that in Rome the people of brass were not less numerous than the Roman people. The earliest authenticated adoption of statues in bronze is referred to the 63d Olympiad; and these statues consisted of parts so well compacted by nails as to form a solid whole. They were known at Latium before the age of Romulus; and Pausanias confirms this, by saying that Italy had them long before Greece. He alludes to the Etruscans, whose bronzes have two distinct characters: 1, being cast massive: 2, having the feet pierced, for fixing the figures. Winckelmann lays it down that the bronze was a mixture of copper and tin; and that the moulds consisted of pieces which took apart, and were not broken; that heads, legs, trunks, &c. were cast in separate pieces; and that pieces were soldered on, as curls of hair, &c.—The statues of the Greeks were always naked; but the Romans, except in athleteæ and slaves at the baths, always clothed their figures, and distinguished them by their dresses: the imperial, with the *paludamentum*, were called *paludatæ*; of equites and generals in cuirasses, *thoracatæ*; of soldiers, *loricatæ*; of senators and augurs, *trabeatæ*; of magistrates in long togas, *togatæ*; of the people with a simple tunic, *tunicatæ*; of women clothed in *stolæ*, or long robes, *stolatæ*. Equestrian statues were placed in the fora and public places. It being usual upon many occasions to put other heads upon statues, Cæsar took off that of the Alexander of Lysippus, and substituted his own. This was commonly done with regard to deposed emperors. The curule statues, i. e. on foot, horseback, or in a car, were placed upon triumphal arches, because the triumphers thus passed under them.—On the decline of the Roman empire, the art of casting statues in bronze was lost; but in the 17th century an artist at Dresden revived the ancient method, and cast in many pieces an equestrian statue as large as life.

STEEL-YARDS. See STATEBA.

STELÆ, (from *στῆλη* a column), among

the classical ancients, a pillar or stone on which was engraven an account of those who had offended against the laws, or been guilty of any gross impropriety. The persons thus exposed to the laughter and reproaches of the passers-by were called *Stelitæ*.—The Steles were also square stones placed on the tops of monuments, to bear inscriptions to the memory of deceased persons. Sometimes they were carved to represent heads, a lock of hair being twisted towards the front, which was quite flat. It appears that when one of a family died, a stele to his memory was added to the tomb. They were bought in the shops of the lapidarii, ready prepared to receive the likeness of any one for whom a monument was required. A piece of this sort remains in the Vatican. The heads are in block.

STERLING, in the Middle age, the epithet for silver money current within this kingdom, which took its name from this. There was a pure coin stamped first in England by the Easterlings or merchants of East Germany, by the command of king John; and Hoveden writes it *Esterling*.

STEWs, places for incontinence, tolerated among the Jews, Greeks, and Romans; but the women residing in those of the Jews were generally strangers; hence strange women and prostitutes became synonymous terms. They were once permitted in England, but were suppressed by Hen. VIII. about the year 1546.

STIBADIUM, among the Romans, was one large couch made use of at entertainments to hold all the guests. It was in the shape of a half-moon or Grecian sigma, and by this name it was sometimes distinguished. The stibadia were introduced after the round citron tables came into fashion, instead of the three beds which had before that period been made use of. The stibadia were differently denominated, according to the different numbers of guests they contained. When they held six they were called *hexaclina*; when seven, *heptaclina*; and so on.

STICA, a brass coin among the Saxons of the value of half a farthing; four of them made a *helfing*.—*Jacob's Dict.*

STICHOMANCY, a species of divination performed by putting verses into an urn, shaking them up, and drawing them out. The verse drawn first was the oracle. This was frequently practised upon the Sibylline verses dispersed in Greece, Italy, and the whole Roman empire. The *Sortes Virgilianæ*, *Homericæ*, &c. were sometimes distinguished by the name of *stichomancy* or *rhapsodomancy*.

STIGMATA, letters or other marks burnt into the forehead, or other parts of the body, with a hot iron, and afterwards smeared with ink, to make the impression fair and durable. Stigmatizing was frequently practised upon slaves, either as a punishment or as a mark to know them by. In some nations it was a badge of honour, and a token of nobility. Grecian soldiers, when enlisted, had stigmata impressed upon the left shoulder or the hand.

STILITES, an order of men so called by the Greeks of the lower empire because they stood upon the top of pillars expressly raised for the exercise of their patience. They were called Sancti Columnares, or Pillar Saints, by the Latins; and arose in the East in the fifth century. The inventor of this strange discipline was Simeon, a Syrian, who passed 37 years of his life in this manner. In the sixth century there was a second Simeon, who remained upon his pillar 68 years.

STILYARD, or **STYLEHOUSE**; in the Middle age, a place in the parish of Alhallow, London, assigned to the merchants of the Hanse and Almaine, or Easterling merchants, to have their abode in for ever, with other tenements, rendering to the mayor of London a certain yearly rent. (Stat. 14 Edw. IV.) In some records it is called "Guildhalda Teutonicorum;" and it was at first denominated Stilyard, from a broad place or court where steel was sold, upon which that house was founded.

STOE, or **Στοι**, were certain porticos at Athens, full of *exedrae* and side-buildings, furnished with seats to accommodate such as came thither for study or discourse. In these places philosophers and their disciples used to meet.

STOC, or **STUIC**; in the Middle age, a brazen tube formed like a cow's horn, used as a speaking trumpet on the tops of the round towers, or cloghads, to assemble congregations, or proclaim new moons, quarters, and other festivals. Dr. Molyneux has given the figure of one having two rings near the small end for suspension. The Marquess of Drogheda has one with four small brass pikes or pins within the mouth, or greatest end.

STOCK, or **STOCKE**, (*Sax.*) Names of places with these terminations, denote a woody situation; as *Woodstock*, &c.

STOCKS, or **CIPPI**, among the Romans, were a sort of wooden fetters, with which they punished criminals and slaves; and *nervus* was a frame of wood with five holes, two each for the arms and legs, and the other for the neck. — Stocks were found at Pompeii so contrived that ten prisoners might be chained by the

leg, each leg separately, by the sliding of a bar. Stocks were anciently moveable, and kept in castles, being an appendage to the inner gate, even for the detention of prisoners, till they could be conveniently taken to prison. The Barnacles of the Middle age were of the same kind as stocks, but extended the legs, by distances of the holes, according to the offence.

STOICS, a celebrated sect of Greek philosophers, who took their name from *στοα* a porch, because they used to meet in the school of Zeno, the reputed founder of this sect, which was in a porch at Athens. They taught that man's supreme happiness consisted in living according and agreeable to nature and reason, and that God was the soul of the world. This school of philosophy was tinged with a shade of melancholy and austerity, from the disposition and habits of its founder. Zeno was educated in the principles of Platonism. His character was gloomy and almost unamiable; he looked down with contempt upon the pleasures of the world, and wished to extirpate all sensibility from the mind of man. The Stoic was taught to view with indifference health or sickness, riches or poverty, pain or pleasure, and to suffer no external circumstances to disturb the serenity of his mind. The Stoics even denied pain to be an evil, and maintained that the wise man may be happy in the midst of torture, because virtue itself is happiness. There was a great similarity, in some points, between the Stoics and the Indian Gymnosophists; both evinced much fortitude and intrepidity, and the strongest disgust for every species of amusement; and certainly no Stoic would have thought the death of Calanus a discredit to their sect.

STOLA, a long robe, with sleeves, worn by the Roman ladies, and by the Greeks called *καλασπις*. Over this robe they wore a large mantle or cloak, called *palla*, and sometimes *pallium*, when they wore their habits of ceremony. The stola was their ordinary dress within doors, and the pallium was put on when they went abroad. All the eastern nations wore the stola, as appears by the ruins of Persepolis, the coins of Abgarus of Edessa, the Paris of the Villa Altampi, and Pentheseilea coming to assist Priam, at the Villa Borghese. Semiramis, for better concealing her disguise as a man, rendered it common to that sex. From the Assyrians the stola passed to the Medes; and Cyrus, finding that it concealed the defects and adorned the person, introduced it among the Persians. Among the Greeks, the stola was com-

mon to both sexes. The Grecian *peplum*, under the name of palla, was worn over the stole; and this palla, but not the stole, was permitted to courtizans.—In the Middle age, the stola was a garment worn by priests, like unto those which we now call hoods; and sometimes it is taken for the archiepiscopal pall. (*Eadmer.*) The stola was distinguished from the *orarium*, and was the proper garment of deacons. They, and sub-deacons, wore it upon the left shoulder. To be deprived of the stole and ring was a method of deposing abbots. The *stola sumpta* was a form in the greater excommunication.—*Dugd. Monast.*

STONE CIRCLES, ancient remains existing in different parts of Great Britain, as well as on the Continent, supposed to be of Celtic or Druidical origin. They may be described as a small area, with a slight vallum and ditch, probably of civil or religious use. The ditch inside the vallum, and entrance from the east, in general distinguish these circles from fortresses. Stonehenge, in Wilts, is a remarkable specimen. It is supposed to be of different eras; the original circle being ascribed to the Celtic tribes, and the grand circle of trilithons to the Belgæ, after they had driven away the Celts. At Marden and Abury the fosse is very deep, and within the vallum; at Stonehenge the vallum is very slight, and, as in works raised for defence, has the fosse on the outside. The ditch inside the vallum, as distinguishing these works from fortifications, the idea of Aubrey, has a reasonable foundation. The trilithons occur at Mycenæ, Telmessus, and among the Goths.

STONE, ROSETTA; a monumental stone found near Rosetta in Egypt, and now deposited in the British Museum. It has been considered of great value in assisting to elucidate the Egyptian hieroglyphics. (See *HIEROGLYPHICS.*) It contains three inscriptions, one in hieroglyphics, another in the ancient vernacular language of Egypt, and a third in the Greek language. These inscriptions record the services which Ptolemy the Fifth had rendered his country, and were engraved by order of the high-priests, when they were assembled at Memphis, for the purpose of investing him with the royal prerogative.

STONEHENGE, a celebrated monument of Celtic antiquity, situated on Salisbury Plain, in Wilts, upon the side of the river Avon. It stands in the middle of a flat area near the summit of a hill, six miles distant from Salisbury. It is enclosed by a double circular bank and ditch, nearly

thirty feet broad, after crossing which an ascent of thirty yards leads to the work. The whole fabric was originally composed of two circles and two ovals. The outer circle is about 108 feet in diameter, consisting, when entire, of sixty stones, thirty uprights, and thirty imposts, of which there are now remaining twenty-four uprights only, seventeen standing, and seven down, three feet and a half asunder, and eight imposts. Eleven uprights have their five imposts on them by the grand entrance: these stones are from thirteen to twenty feet high. The smaller circle is somewhat more than eight feet from the inside of the outer one, and consisted of forty smaller stones, the highest measuring about six feet, nineteen only of which now remain, and only eleven standing. The walk between these two circles is 300 feet in circumference. The *adytum*, or cell, is an oval formed of ten stones, from sixteen to twenty-two feet high, in pairs, and with imposts above thirty feet high, rising in height as they go round, and each pair separate, and not connected as the outer pair: the highest eight feet. Within these are nineteen other smaller single stones, of which six only are standing. At the upper end of the *adytum* is the altar, a large slab of blue coarse marble, twenty inches thick, sixteen feet long, and four broad: it is pressed down by the weight of the vast stones which have fallen upon it. The whole number of stones, uprights and imposts, comprehending the altar, is 140. The stones, which have by some been considered as artificial, were most probably brought from those called the *grey weathers* on Marlborough Downs, distant fifteen or sixteen miles; and if tried with a tool appear of the same hardness, grain, and colour, generally reddish. The heads of oxen, deer, and other beasts, have been found in digging in and about Stonehenge; and in the circumjacent barrows human bones. From the plain to this structure there are three entrances, the most considerable of which is from the north-east; and at each of them were raised, on the outside of the trench, two huge stones, with two smaller parallel ones within. Geoffroy of Monmouth, in his history of the Britons, written in the reign of king Stephen, represents this monument as having been erected at the command of Aurelius Ambrosius, the last British king, in memory of 460 Britons who were murdered by Hengist the Saxon. Polydore Vergil says that it was erected by the Britons as the sepulchral monument of Aurelius Ambro-

sus; and other writers considered it to have been that of the famous British queen Boadicea. Inigo Jones is of opinion that it was a Roman temple; and this conclusion he draws from a stone sixteen feet in length, and four in breadth, placed in an exact position to the eastward, altar-fashion. By Charlton it is ascribed to the Danes, who were two years master of Wiltshire; a tin tablet, on which were some unknown characters having been dug up in the vicinity, in the reign of Henry VIII. This tablet, which is lost, might have given some information respecting its founders. Its common name, Stonehenge, is Saxon, and signifies a "stone gallows," to which these stones, having transverse impost, bear some resemblance. It is also called in Welch, *choir gour*, or the giant's dance. Mr. Grose is of opinion that Dr. Stukely has completely proved this structure to have been a British temple, in which the Druids officiated. He supposes it to have been the metropolitan temple of Great Britain, and translates the words *choir gour* "the great choir or temple." It was customary with the Druids to place one large stone on another for a religious memorial; and these they often placed so equably, that even a breath of wind would sometimes make them vibrate. Of such stones one remains at this day in the pile of Stonehenge. The ancients distinguished stones erected with a religious view by the name of *ambrosia petra*, *amber stones*, the word *amber* implying whatever is solar and divine. According to Bryant, Stonehenge is composed of these amber stones; and hence the next town is denominated Ambresbury.

Stow, (*Sax.*), signifies *a place*, and was frequently joined to other words, in giving names to towns or villages; as *Godstow*, a place dedicated to God, &c.

STRAGŪLA, the coverings of the couches of the ancients, on which they reclined at entertainments. These were formerly of rude materials, such as the skins of sheep or goats, but were afterwards changed to coverlets of a richer kind. They were sometimes called *toralia*.

STRANGERS. See TESSERA HOSPITALIS.

STRATĒGUS, among the Athenians, was the commander-in-chief of the army. The Strategi were ten in number, one from each tribe. They were all equal in authority, but when sent out together they took the command alternately, each of them for a day. An eleventh Strategus was at last added, with the title of

Polemarchus. This officer, in a council of war, had the casting vote. About the time of the decline of the Roman empire, the chief magistrate of Athens was called Strategus.

STREAMERS. See STANDARDS.

STRENĒ, among the Romans, gifts or presents made on New-Year's day, as tokens of respect or friendship. The origin of this custom is attributed to the reign of Romulus, and of Tatius king of the Sabines, who governed jointly in Rome, in the seventh year of the city. It is said that Tatius, having been presented, on the first of January, with some boughs out of the forest of the goddess Strenia, in token of good fortune, began this custom, and called the presents *strenæ*. The Romans made this a holiday, and consecrated it to the honour of Janus, offering sacrifices to him; and the people went in throngs to Mount Tarpeia, where Janus had an altar, clothed with new clothes, and chose to begin their respective employs or works on this day. They wished one another prosperity, and were very careful not to speak any thing ill-natured or quarrelsome. The common presents among the meaner sort were dates, figs, and honey, which were usually covered with leaf-gold, and those who were under the protection of great men used to add a piece of money. In the reign of Augustus, the populace, gentry, and senators used to send him new-year's gifts; and if he was not in town, they carried them to the capitol. From the Romans this custom went to the Greeks, and from the heathens to the Christians, who very early came into the practice of making presents to the magistrates. Some of the Fathers wrote very strenuously against the practice, on account of the immoralities committed under that cover and protection; but since the governments of the several nations in Europe have become Christians, the custom is still retained as a token of friendship, love, and respect.

STREETS. The most celebrated streets of antiquity were those of Babylon. From the twenty-five gates on each side of the great square went twenty-five streets, in straight lines to the gates, which were directly over against them, in the opposite side; so that the whole number of the streets was fifty, each fifteen miles long, whereof twenty-five went one way, and twenty-five the other, directly crossing each other at right angles. Besides these, there were also four half streets, which had houses only on one side, and the wall on the other; these went round the four sides of the city

next the walls, and were each of them two hundred feet broad; the rest were about a hundred and fifty. By these streets thus crossing each other, the whole city was cut out into six hundred and seventy-six squares, each of which was four furlongs and a half on every side, that is, two miles and a quarter in circumference. Round these squares, on every side towards the street, stood the houses (which were not contiguous, but had void spaces between them), all built three or four stories high, and beautified with all manner of ornaments towards the streets. The space within, in the middle of each square, was likewise all void ground, employed for yards, gardens, and other such uses. — We find that the Greeks and Romans paid particular attention to the construction of their roads; but it is somewhat singular, that they were at the same time indifferent as to the state of their streets; and although one might imagine that men would be more desirous of a good pavement in front of their houses, where they daily trod, than on highways which they could seldom have occasion to use, it is nevertheless certain, that the streets of ancient Rome were only very partially paved during its most brilliant era, and are described by authors of that period as being filled with dirt. Pompeii and Herculaneum, both provincial towns, were indeed not only paved, but had trottoirs for the foot passengers; yet the centre pavement only allowed of the passage of one carriage at a time. Although the most minute accounts have been transmitted of the buildings in many of the Grecian cities, yet we hear nothing of the pavement of any of them; except, indeed, that the streets of Thebes were under the inspection of certain officers, whose duty it was to keep them in repair; from which some persons have inferred that they were paved. As to the interior, Athens itself was, according to Dicaearchus, not very unlike Constantinople; the streets irregular, the houses poor and mean, the lanes obscure and dark, and the shops small and unglazed. In short, Greek streets were unpaved, narrow, winding, and dirty. The streets of Athens were neither very uniform nor beautiful; though, from a passage in Homer, some seem to have been tolerably spacious. The number of them was great, but the names of most of them are lost. Few, except the following, are to be found in ancient authors. The way which led to Eleusis: the street of Theseus, betwixt the long walls leading to the Piræus, which seems also to

have been called the Piræan street; and two or three more of less consequence: the Tripodian street, a way near the Prytanæum, wherein were places largely stocked with tripods of brass, curiously wrought, amongst which was the famous satyr, said to have been a masterpiece of Praxiteles; concerning these, Heliodorus is reported to have written an entire treatise. — The streets of the Romans were straight; but on account of keeping off the sun, says Tacitus, were so narrow, that Pompeii was called a city of lanes. Of the streets of Rome, the most celebrated was the Via Sacra, where a treaty of peace and alliance was made between Romulus and Tatius. It led from the amphitheatre to the capitol, by the temple of the goddess of Peace and the temple of Cæsar. The triumphal processions passed through it to go to the capitol. (*Hor. Sat. ix.*) Antinœe, built by Adrian, is a perfect model of a Roman city. Two long and broad streets crossing in the middle, went from one end of the city to the other. These streets were forty-five feet broad, and led to the four grand gates. Besides these great streets, which divided the city into four equal parts, there were several other cross streets, not so broad, but of the same length, all formed exactly straight upon a line, and built so as that the doors of the houses should be commodiously situated. These two large streets, and the others crossing them, had on each side of the way piazzas five or six feet broad, and the whole length of the street. By means of these piazzas they might go from one end of the city to the other, uncommoded by the burning heat of the sun, or other injuries of weather. These piazzas had vaulted roofs, supported on one side with Corinthian stone pillars of curious workmanship. Of a construction similar to the Roman city just described, was the Roman part of Lincoln (*Lin-dum*), Gloucester (*Glewum*), Dunstable (*Magiovinium*), Alchester (*Alia Castra*), Aldburgh (*Isurium Brigantum*), and Chester (*Deva*). — The lighting up of streets was unknown to the Greeks and Romans; who, when returning from their nocturnal revels, had torches or lanterns carried before them by their slaves. Public illuminations, on particular festivals, are however very ancient: Egypt and Greece had them; Rome was lighted up on the occasion of some games exhibited under Caligula; the Jews illuminated the holy city for eight days, at the feast of the dedication of the temple; and Constantinople was hung with festal lamps on Easter-eve. — It would appear,

from some passages in the Fathers of the Greek church, that Antioch was permanently lighted in the fourth century; for, in an account there given of an altercation that took place in public, between a schismatic and a true believer, it is related, "that they disputed until the streets were lighted, when they spat in each other's face and departed; and in another passage it is mentioned, "that some riotous soldiers cut the ropes from which were suspended the lamps that gave light to the city in the night time." From similar authority we also learn that the streets of Edessa, in Syria, were lighted in the year 505. — In the Middle age, it is difficult to determine which city was the first to adopt the improvement in the lighting of streets. The citizens of London, as we are informed by Maitland, were ordered to hang out lanterns to light the streets, so early as the year 1414; and, according to Stowe, Sir Henry Barton, during his mayoralty, in 1417, "ordained lanthornes with lights to bee hanged out on the winter evenings betwixte Hallontide and Candlemasse." If this account be correct, it would follow that London must have set the example in this respect to the other cities of Europe. Paris seems to have been first lighted in 1524; when a mandate was issued requiring the inhabitants to keep lights burning from nine in the evening, in those windows which fronted the street, in order to guard against incendiaries and robbers. This order was renewed in 1553; but, in 1558, large vases, called *falots*, filled with pitch, resin, and other combustibles, were placed at each corner of every street; and, as Paris then contained 912 streets, the number of these must have been considerable. They were however changed, in the same year, for lanterns; but of what description is not clear, as the order respecting them merely calls them "lanternes ardentes et allumantes." — The oldest pavement, of which we have any account in the Middle age, was that of Cordova, in Spain, which was paved with stones so early as the middle of the ninth century, while under the dominion of the Moors, in the thirteenth year of the reign of the caliph Abdulrahman II.; who also caused water to be conveyed into the city in leaden pipes. Paris was the next to adopt this improvement; but it did not take place there until the year 1184, on which occasion Rigord, the historian of Philip II., says, "that the name of the city was changed from Lutetia, by which it had been previously called on account of its filthiness, to that of Paris the son of Priam. Two

centuries after the first paving of Paris, a mandate was issued that every citizen should repair and clean the streets before his own house; but they were, nevertheless, filled with dirt in spite of repeated laws inflicting severe penalties. In some places the shopkeepers joined and kept a cart at their own expense for the purpose of its removal; but the nobility and clergy pleaded their privileges of exemption. To clean the market places and the squares was no one's business, and consequently these became the common receptacles of filth brought thither by night from all parts of the town. We may guess the state of the Parisian streets, from the circumstance of the first privy being known in that city in 1513; and from its being the custom at that time for the inhabitants to throw all offensive matter out of the windows; which they were permitted to do on giving notice by calling out, three times, *Gare l'eau!* — The streets of London were not paved in the eleventh century; nor is it certain at what time this improvement was first introduced. In 1090, Cheapside was of such soft earth, that when the roof of Bow Church was blown off by a violent gale of wind, four of the beams, each twenty-six feet long, were so deeply buried in the street, that little more than four feet remained above the surface. The first toll that we know of in England, for repairing the highways, was imposed in the fourteenth century, during the reign of Edward III., for mending the road between St. Giles's and Temple-Bar. It was not until 1417 that Holborn was paved, though it was often impassable from its depth of mud. Even during the reign of Henry VIII., many of the streets are represented as "very foul, and full of pits and sloughs, very perilous and noxious, as well for all the king's subjects on horseback as on foot, and with carriage;" and Smithfield was without pavement until 1614.

STRIGIL, an instrument used by the classical ancients in their baths, and at some of the gymnastic exercises, to wipe off the perspiration or other sordes from the body. The strigils were of the shape of a gardener's knife, and made of different materials, as ivory, horn, gold, silver, iron, brass, and the like. In after times, the word was applied to a piece of sponge or linen cloth, when used for the same purpose.

STROLULUS, a conical bonnet, worn by the Romans in a straight point; and also by the Barbarians in many spiral circumvolutions.

STROPHE, among the Greeks and Ro-

mans, a stanza, or certain number of verses, including a complete sense. The word is formed from *στροφω*, to turn; because at the end of the strophe the same measures returned again; or because the chorus, at the first coming in, turned to the left, and, that measure ended, turned again to the right. The stanza succeeding the strophe was called *antistrophe*.

STROPHIUM, a short swath or band worn by the young women, among the Romans, to keep down the swelling of their breasts, which might be necessary for them, as they wore no stays. It also signifies two or three garlands tied together. It also denotes the part of the girdle where they placed their jewels. Malliot says, that the strophium was the substitute for the subsequent boddice, stays, or corset, to prevent corpulency, and preserve the shape. Winckelman observes that, to keep the bosom always handsome and firm, the women wore this band or strophium under the tunic. Venus has the strophium above the famous cestus.

STRUPPI, among the Romans, garlands or wreaths of vervain put upon the heads of the statues of the gods.

STUCCO-RELIEFS, a kind of ornamental sculpture among the classical ancients, by which figures sculpted in very flat relief, upon blue sky, were covered with minium. Indeed most low reliefs, not excepting those done under the eye of Phidias, in the acropolis of Athens, were so finished, if not formed for that express purpose. It was used to give effect to those paintings which were intended to be left open to the air. The tombs in Asia Minor were thus embellished.

STYLITES, an appellation given to a kind of solitaires, who spent their life seated on the tops of columns, to be the better disposed for meditation, &c. Of these, we find several mentioned in ancient writers, and even as low as the eleventh century. The founder of the order was St. Simeon Stylites, a famous anachoret in the fifth century, who first took up his abode on a column six cubits high; then on a second of twelve cubits; a third of twenty-two; and at last on another of thirty-six, where he lived several years. The extremities of these columns were only three feet in diameter, with a kind of rail or ledge about, that reached almost to the girdle, somewhat resembling a pulpit. There was no lying down in it.—The Faquirs, or devout people of the East, imitate this extraordinary kind of life to this day.

STYLUS, a sort of bodkin used by

the Romans, in writing upon plates of lead, or tablets covered with wax. The stylus was pointed at one end for writing, and flatted at the other, like a spatula, for erasures. From this instrument the particular manner of writing, as to the turns of language, or peculiarity of sentiment, is called a style. "*Vertere stylum*" signifies to make corrections. The styli, we may suppose, would be made of different materials, as steel, silver, and gold. The waxen tablets on which they wrote with the stylus were called *pugillares*. The stylus was prohibited at certain periods, as a penknife is in modern Italy, on account of its affording a ready means of revenge to an angry possessor. It was also called graphium. With a stylus Cassius struck Caesar. Suetonius says also that Caligula caused an obnoxious senator to be massacred with one; and that, in the reign of Claudius, women and pueri prætextati had been searched for styles in their graphiariæ thecæ, or pen-cases.

SUBARMÆLE, a coarse cassock or tunic, worn by the Roman soldiers under their armour, to prevent them from being hurt by the weight. Upon monuments it appears at the bottom of the cuirass, covering the legs. It is sometimes furnished with transverse bands, probably of purple, which served by their number or breadth to distinguish the officers.

SUBSÛLE, little images of men and women, which the Salii are supposed to have carried about with them when they performed their ceremonious dance.

SUCCENTURIÔNES, among the Romans, a sort of deputies or lieutenants chosen by the centurions. They were also called *optiones*. Each centurion had the power of appointing two of these officers.

SUCCOTH, among the ancient Jews, Samaritans, and Assyrians, a term signifying a tent, or the city or place of tents. In this sense it was applied to the place where the Israelites encamped on fleeing from Egypt; but it was more usually applicable to the places called *Succoth Benoth*, or Tents of the Young Women, so called from an Assyrian deity, worshipped by the Babylonians, who were brought into Samaria by Shalmeneser, or Esarhaddon king of Assyria. At these places all young women once in their lives prostituted themselves to strangers, in honour of their goddess Milytta or Venus. Those that were rich presented themselves before the temple in covered chariots, attended by a great number of domestics: these only went and presented themselves at the temple out of ceremony; but those of the common sort stood be-

fore the temple, having crowns upon their heads, being separated from one another by small cords, within which strangers went and chose those they liked best, and throwing money into their laps said, I invoke the goddess Milytta for you. The women were not to refuse the money, were it ever so small a sum, because it was appointed to such uses as they called sacred; nor could they refuse those persons who offered.

SUFFETES, Carthaginian magistrates, chosen annually, whose authority corresponded with that of the consuls at Rome. By ancient authors they are frequently called kings, dictators, and consuls, because they exercised the functions of all three. History does not inform us of the manner of their election. They were empowered to assemble the senate, in which they presided, proposed subjects for deliberation, and collected the votes; and they likewise presided in all debates on matters of importance. (*Liv.* l. xxx.) Their authority was not limited to the city, nor confined to civil affairs: they sometimes had the command of the armies. We find, that when their employment as Suffetes expired, they were made prætors, which was a considerable office, since, besides conferring upon them the privilege of presiding in some causes, it also empowered them to propose and enact new laws, and call to account the receivers of the public revenues. These Suffetes had the power of life and death without appeal over the whole commonwealth. Their office was for life; but their power grew so great and corrupt, that the fortunes, lives, and reputations of the subjects were in a manner at their absolute disposal. To correct the inconveniences that arose from this, Hannibal had a law passed to have them elected yearly.

SUGGRUNDARIUM, among the Romans, a burial place for infants not exceeding forty days old; it being unlawful to burn them.

SUMMER-HUS-SILVER, in the Middle age, a payment to the lords of the woods in the Wealds of Kent, who used to visit those places in summer time, when their under-tenants were bound to prepare little summer-houses for their reception, or else pay a composition in money.

SUN. The great luminary of day has been an object of almost universal adoration, among the nations of the East, from the earliest periods of antiquity. The Assyrians, Phœnicians, and (at one time) the Israelites, worshipped him under the name of Baal; the Moabites of Chemosh;

and the Ammonites of Moloch and of the host of heaven, who sometimes joined him along with Astarte or the moon, offering up their religious adoration upon high places, in groves, and the tops of houses. The early Persians, like the Babylonians, adored the sun with the profoundest veneration. He was known under the name of Mithra; and to him they dedicated a magnificent chariot, with horses of the greatest value and beauty. From this worship of the sun originated that of his presumed type on earth, the element of fire; for which the Persians had a peculiar veneration; and hence sprang the doctrines of the Magi, or worshippers of fire, founded by Zoroaster.—The ancients represented the sun, when it was expressed hieroglyphically, as sitting upon a lion with rays¹ of light upon his head, and a bundle of ripe ears of corn in his hand; and sometimes by a young man neatly trimmed or ornamented, standing half naked in a ship well fitted.

SUN-DIALS. See **DIALS**.

SUOVETAURILIA, an expiatory sacrifice, consisting of a hog, a sheep, and a bull, whence its name is derived. It was offered by the censor in the name of all the Roman people every fifth year after the general survey of the inhabitants and the inquisition into their manners.

SUPERTÔTUS, in the 12th and 13th centuries, was a garment substituted for a great coat, resembling a petticoat, hung from the shoulders as low as the knee, with an aperture on one side for the arm. — *Strutt*.

SUPPLICATIO, a religious solemnity among the Romans, decreed by the senate in honour of any general that had gained a considerable victory; upon which occasion the senate ordered the temples to be set open, and a public thanksgiving to be made for the success of the general or emperor. At this assembly there was a very pompous procession, the senate walking in their robes to the temples of their deities, where they both sacrificed and made an entertainment. The whole city bore a part in the solemnity, returning thanks for the victory. At first these feasts lasted but a day or two at most; but in process of time they were, upon extraordinary occasions, enlarged, so as to continue for fifty days together.

SURCOAT, in the Middle age, a kind of short cloak, open on all sides, and fastened upon the shoulder, which Du Cange deduces from the sagum or paludamentum. It was worn over the cuirass, and in the superior officers was very long and rich. The German one only descended to the hips, and was fastened in front.

The Franks wore it longer. Among the Anglo-Saxons it was a state dress, with sleeves wide and open, mostly reaching to the elbow alone, and put on over the head, like a shirt. The Norman surcoat was also a shirt, but without sleeves, and worn for warmth over the tunic in winter. Mr. Dallaway says, when the Norman was so closely invested in mail that his shape was exactly fitted, he threw over it an ornamented surcoat without sleeves, at first loose and flowing, but in the reigns of the three Edwards confined to the body in narrow folds, and succeeded by tabards of arms.

SURNAMES. See **NAMES.**

SURVEYING. In Hearn's Antiquarian Discourses is a curious history of land-surveying and surveyors, which, as illustrative of the subject, we shall quote entire:—"The Etruscan soothsayers first divided the world into two equal parts, the right lying to the north, the left to the south. Our elders thus dividing the world into parts, separated these into provinces, the provinces into regions, and the regions into territories—a term used by Siculus Flaccus, only for conquered places, à *territis hostibus*. These territories they subdivided into fields, called Quæstorian fields, from being sold and allotted by the Quæstors. These usually were divided into 200 jugera, upon which a hundred persons were placed, and the portion called a century of ground. These (says Lampridius,) were by Severus first given in inheritance to the sons of the veterans. The other were lands styled *occupatorii arcifinales*, called so *ab arcendis hostibus*, and *soluti*, from being of no particular measure, but from ancient observation or custom. The other was a common, left out at first for general use. As to limiting the fields, they divided, first (says Frontinus,) from east to west, a portion called *duodecimanum*, because it divided the ground into two parts; and south to north, called *cardinem*, à *cardine mundi*. Many other divisions they used, casting them as near as they could to follow the courses of the sun, as *linearii* and *nonarii*; and of the moon, as *scutellati*, *temporales*, &c. They bounded their fields, sometimes with trees, which they called *notatas arbores*; and sometimes with heaps, called *scorpiones*; but mostly with boundary stones, which were made into divers figures, octagons, pyramids, &c. The *lapis signatus* had some picture or representation upon it, for direction of the limits. Ashes and coals were put under them, and sacrifices made at placing them. In England the lands were divided into hides, caru-

cates, &c. (uncertain admeasurements,) according to the custom of the country; the fens into *leuca*, *quarentena*," &c.

SUTHDURE, in the Saxon times, the place in the church where canonical purgation was performed; that is, where the fact charged upon a person could not be proved by sufficient evidence, the party accused came to the south door of the church, and there, in the presence of the people, made oath that he was innocent. Plaints, &c. were heard and determined at the Suthdure; for which reason large porches were anciently built at the south doors of churches.—*Gervas. de Reparation. Ecclesie Cantuar.*

SWAINMOTE, (*Sax.*), in the feudal ages, a court for settling matters of the forest, held by the charter of the forest thrice in the year, before the verderers as judges. It was a court to which all the freeholders in the forest owed suit and service. All the officers of the forest were to appear at every swainmote, and out of every town and village in the forest four men and a reeve; or in default, to be amerced and distrained. A court of swainmote was incident to a forest, as the court of piepowder to a fair, &c.—*Chart. Forest. Hen. III.*

SWARF-MONEY, a feudal tribute of one halfpenny, paid before the rising of the sun to the lord.

SWINE'S FEATHER, in the Middle age, a military weapon in use before the invention of the bayonet. It originated from the *rest*, a kind of fork adapted for resting the long and heavy muskets on when fired. The sword-blade, or back with which these rests were armed, was called a Swine's Feather, which being placed before the musqueteer when loading, served to keep off cavalry.

SWORDS, among the Greeks, were worn by foot soldiers on the left side; by horsemen on the right. Close to the sword was hung the poniard, which was seldom used in battle, but served on all occasions as a knife. The Greeks of the heroic ages wore the sword under the left arm-pit, so that the pommel touched the nipple of the breast. Generally the sword was almost horizontal, and hung by a belt. The length was nearly that of the arm. The *ἐπίφορ* was straight, intended for cutting and thrusting, with a leaf-shaped blade, and not above twenty inches long. The *κοπίς*, from the name seemingly intended for cutting, had its edge in the inner curve of the blade. The *ξυσται* or *ξυσταί*, Lacedæmonian swords, were all of the short cutting kind. The *μαχαίρα*, or dagger, was more frequently used for a knife, but worn in the scab-

bard of the sword. It is mentioned by Homer.—The Romans had brazen swords in their infant state. Latterly they were of iron, the hilts of brass or copper. Polybius says that down to the time of Hannibal the Romans used the Greek or Etruscan sword; but that they then adopted the Spanish or Celtiberian steel-double-edged cut and thrust, called the *gladius*. The ages of Roman swords may be thus ascertained (leaf-shape excepted), the more obtuse the point the older, the last form of the blade being like the modern. It may be generally observed, that the swords of civilized nations were straight, of barbarians crooked; the Lacedæmonian excepted, which were very short and curved. The thin-bladed narrow sword of the moderns was utterly unknown, though the swords of the cavalry were proportionably long. The distinction between ancient and more recent swords seems to have been the addition of a guard for the fingers. The swords of the Barbarians were large and crooked like scimitars; but those of the Gauls and Celtiberians were straight. The swords of the Anglo-Saxons were long and ponderous; and the hilts frequently of gold and silver. There were several kinds of swords: the broadsword; the two-edged; the sharp-pointed; and the pointless. The swords of the later Saxons and Danes were short and curved, and slung by a belt across the right shoulder. The *seax* of the Saxons was of the form of a scythe. See ARMS.

SWORN BROTHERS. In the feudal ages, in any expedition to invade and conquer an enemy's country, it was the custom for the more eminent soldiers to engage themselves by reciprocal oaths to share the reward of their service. Thus in the expedition of William duke of Normandy to England, Robert de Oiley and Roger de Ivery, were sworn brothers and copartners in the estate which the Conqueror allotted them, "Robertus de Oileio et Rogerus de Iverio fratres jurati, et per fidem et sacramentum confederati venerunt ad conquestum Angliæ." (*Kennet's Paroch. Antiq.*) This practice gave occasion to our proverb of sworn brothers or brethren in iniquity, because of their dividing plunder and spoil.

SYCOPHANTÆ, (from ἀπο του συκα φανειν, indicting persons that exported figs.) Among the primitive Athenians, when that fruit was first found out, or in the time of dearth, when all provisions were exceeding scarce, it was enacted that no figs should be exported out of Attica; and this law not being actually

repealed, when a plentiful harvest had rendered it useless, by taking away its reason, gave occasion to ill-natured and malicious men to accuse all persons detected transgressing the letter of it. Thus from them all busy informers have ever since been branded with the name of Sycophants. Others will have the stealing of figs to have been prohibited by a certain law, and that thence informations grew so numerous that all vexatious informers were afterwards termed Sycophants.

SYLVA, among the Romans, a ludicrous kind of game wherein they planted an artificial wood in the circus, and furnished it with a great number of beasts which the people coursed or hunted, but without any arms, being obliged to take them alive. It is related of the emperor Gordianus, that he gave a Sylva, wherein were 200 red deer, 30 wild horses, 100 goats, 10 elk, 100 bulls, 300 ostriches, 30 wild asses, 150 wild boars, 200 wild goats, and 200 fallow deer.

SYMARE, a sort of Roman veil with a long train, fastened on the right shoulder with a rich clasp, in order to leave the arm at liberty, which the ladies wore uncovered as well as the men. This veil was worn by the women, and by falling full from the left shoulder formed a number of plaits, which made this habit very graceful. It was common on the stage.

SYMBACCHI, an appellation given to the two men who purified the city of Athens at the festival Thargelia.

SYMBOLS. For symbolic representations, anciently given in sculpture, painting, &c., see GODS, HIEROGLYPHICS, PATRIARCHES, SAINTS, &c.

SYMPOSIARCH, among the ancients, the director and manager of an entertainment. This office was sometimes performed by the person at whose expense the feast was provided, sometimes by the person whom he thought fit to nominate, and at other times (particularly at entertainments) provided at a common expense. He was elected by lot, or by the suffrages of the guests. He was called Basileus, Rex, Modimperator, &c. He determined the laws of good-fellowship, and was to see them executed; hence he was named Oculus or Ophthalmus.

SYNAGOGUS, or **SYNAGOGUE**, (from συναγωγη an assembly or congregation); a place where the ancient Jews, as in modern times, met to worship God, &c. In Jerusalem alone there are said to have been 460 synagogues. In addition to prayer, the service of the synagogues consisted in reading and expounding the Scriptures. The synagogues were also used for hold-

ing courts. Inferior causes were tried before them, and the punishment was often inflicted in the place. Authors are not agreed about the time when the Jews first began to have synagogues. Some will have them as old as the ceremonial law, and others fix their beginning to the times after the Babylonish captivity. They erected synagogues, not only in towns and cities but also in the country, especially near rivers, that they might have water for their purifications and ceremonious washings. No synagogue was built in any town, unless there were ten persons of leisure in it; but there might be many in one town, or in one quarter of a town, provided it was very populous. The chief things belonging to a synagogue were: 1. The ark or chest, made after the model of the ark of the covenant, containing the Pentateuch: 2. The pulpit and desk in the middle of the synagogue, in which stood up he that was to read or expound the law: 3. The seats or pews for the people: 4. The lamps to give light at evening service, and the feast of dedication: 5. Rooms or apartments for the utensils and alms-chests. The synagogue was governed by a council or assembly; over whom was a president, called the Ruler of the Synagogue: these were sometimes called Chiefs of the Jews, the Rulers, the Priests or Elders, the Governors, the Overseers, or the Fathers of the Synagogue. Their business was to punish the disobedient by censures, by excommunication, or by penalties, such as fines and scourging; to take care of the alms, which are frequently called by the name of righteousness. The chief ruler, or one of the rulers, gave leave to have the law read and expounded, and determined who should do it. In every synagogue there were several ministers who had different offices assigned to them. Service was performed three times a day, viz., in the morning, in the afternoon, and at night. At the time of morning sacrifice, evening sacrifice, and after the evening sacrifice, on Mondays, Thursdays, and Saturdays, there was a more forcible obligation upon the people to attend than upon other days. See ARCHI-SYNOGOGUS.

SYNCELLUS, (from συγκαλλος a chamber-fellow,) an ancient officer attached to the patriarchs or prelates of the Eastern church. He was an ecclesiastic who lived with the patriarch of Constantinople, to be a witness of his conduct; whence it is, that the Syncellus was called the patriarch's eye, because his business was to observe and watch. The other prelates had also their Syncelli, who were clerks

living in the house with them, and even lying in the same chamber, to be witnesses of the purity of their manners. Afterwards the office degenerated into a mere dignity; and there were made Syncelli of churches. At last it became a title of honour, and was bestowed by the emperor on the prelates themselves, whom they called Pontifical Syncelli, and Syncelli Augustales. There were also Syncelli in the Western church, particularly in France. The sixth council of Paris speaks with much indignation of some bishops who abolished the office of Syncelli, and lay alone; and strictly enjoins them, that for the future, to take away all occasion of scandal, they make the office of Syncelli inseparable from that of bishops.

SYNDICI, among the Athenians, orators appointed by the people to plead in behalf of any law which was to be enacted or abrogated. They were sometimes called Rhetores, and Συνηγοροι, and their fee το συνηγορικον. Lest this office should be abused, the people were prohibited by a law from conferring it twice upon the same person.

SYNODUS, or SYNOD; in church history, a council; or a meeting or assembly of ecclesiastics to consult on matters of religion. Of these there were four kinds, viz., General, or (Ecumenical, where bishops, &c. met from all nations; National, where those of one nation only came together; Provincial, where they of one province only met; and Diocesan, where those of but one diocese met. Our Saxon kings usually called a synod or mixed council, consisting of ecclesiastics and the nobility, three times a year, which is said to have been the same with our parliament. — *Synodals*, or *Synodies*, were pecuniary rents (commonly of two shillings) paid to the bishop or archdeacon, at the time of their Easter visitation, by every parish priest. They were thus called because usually paid in synods; for bishops used to visit and hold their diocesan synods at once. For the same reason they were sometimes also denominated *Synodalia*, but more usually *Procurations*. — *Synodales Testes* were the urban and rural deans, whose office at first was to inform of and attest the disorders of the clergy and people in the episcopal synod; for which a solemn oath was given them to make their presentments, &c. But when they sank in their authority, the synodical witnesses were a sort of impanelled grand jury, composed of a priest and two or three laymen of every parish, for the informing of or presenting offenders; and at length two principal persons

for each diocese were annually chosen, till by degrees this office of inquest and information was devolved upon the churchwardens. — *Kennet's Par. Antiq.*

SYNÆCIA, a feast celebrated at Athens, in memory of Theseus's having united all the petty communities of Attica into one single commonwealth, the seat whereof was Athens, where all the assemblies were to be held. The feast was dedicated to Minerva; and, according to the scholiast of Thucydides, was held in the month Metagitnion.

SYNTHESIS, among the Romans, a large robe or cloak which they put on to eat in, as a more commodious habit for lying upon the beds at table. Martial tells us that some persons, out of an air of magnificence, changed them often during the repast.

SYNUSIASTS, an early sect of heretics,

who maintained that there was but one nature, and one single substance in Christ.

SYRACOSIA, festivals of ten days' continuance, celebrated at Syracuse, in which women offered the sacrifices.

SYRINX and **SYRINGA**, were pipes made of reeds of different lengths joined together, which, when blown into with the breath, yielded as many different sounds. The syrinx usually consisted of seven reeds. The music of them was exceedingly simple, being no more than the regular succession of several dissimilar sounds.

SYRNA, a long garment, common to both sexes, among the Romans. It reached to the ground, and was worn by tragedians, that the heroes and heroines might appear taller.

SYRMEA, certain games of Sparta; the prize in which was *συρμαα*, or a mixture of fat and honey.

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TABARD, in the Middle age, a loose upper garment without sleeves, mentioned by Chaucer. According to Strutt it was a species of mantle which covered the front of the body and back, but was open at the sides from the shoulders downwards. It is difficult to distinguish this robe from the *rocket*, which was sometimes without sleeves, and open at the sides. It was sometimes worn by the women, and formed part of the dress appropriated to several religious orders. At the time of its introduction it was chiefly used by the soldiers; but was afterwards adopted by equestrian travellers, and at length became general with most classes.

TABELLA. See **TABLETS**.

TABERNA MERITORIA, among the Romans, was a place where disabled soldiers used to be maintained at the public expense. It was a sort of military hospital.

TABERNACLE, among the Jews, the place where the ark of the covenant was lodged, both while they were in tents during their journey from Egypt, and when fixed in Jerusalem. The Tabernacle, along with the ark, was at last deposited in Solomon's temple. It was composed of 48 cedar boards lined with gold, under each of which was a silver stand or foot, and at the top a capital of gold. Ten pieces of rich tapestry compassed it, which were of different colours, purple, scarlet, hyacinthine, &c. The

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Tabernacle was thirty cubits long, and ten, or as Josephus says, twelve in breadth. It was divided into two parts, the one called the sanctum or holy place, which was 20 cubits long, and ten wide. Here was put the table of shew-bread, the golden candlestick with seven branches, and the golden altar of incense. The second was the sanctum sanctorum, or holy of holies, which was a square of ten cubits long and broad. Here was deposited the ark of the covenant. This tabernacle had no window, but was covered with several curtains. On the outside was a large oblong court 100 cubits long and 50 broad. Here was the altar of burnt-offerings, and a pond or fountain for the use of the priests. The laity were allowed to bring their victims as far as the altar, where the priests took them, killed, flayed, and offered them to the Lord, according to the several rites and ceremonies of their institution. The tabernacle was placed so that the entrance faced the east, &c. This tent was looked upon as the dwelling-place of the Most High, who was considered as residing in the middle of his people. The priests went in every morning to put out the lamps, and to offer incense and a lamb for a burnt sacrifice, and in the evening to light the lamp and offer a lamb, &c.

TABERNACLES, FEAST OF; so named, because the Jews, during its continu-

ance, dwelt in tabernacles or booths. The feast of tabernacles was also called the feast of ingathering, because then the Jews "gathered in their labours out of the field." It was held in the month Tizri, which answers to the end of our September and the beginning of October. It began on the 15th of the month, and lasted seven days. The festival was held in tabernacles or booths, to commemorate the abode, for 40 years, of the Israelites in the wilderness; during which they lived in erections of a similar kind, without any settled habitation. On the first day of the feast of tabernacles was a religious assembly; or, as it is called in Scripture, a holy convocation. The sacrifice consisted of 13 young bullocks, two rams, and 14 lambs, without blemish, together with flour mingled with oil; and for a sin-offering a kid. — *Num. xxix.*

TABERNARIÆ, a name given to those low comedies, among the Romans, in which the characters were of the lower class, and where the scenes exhibited poor and ordinary buildings.

TABLE-RENTS, rents formerly paid to bishops, &c. for the maintenance of their table, or housekeeping. — *Jacob's Dict.*

TABLETS, among the Romans, were pieces of ivory, metal, stone, or other material, made use of in judiciary proceedings, or in the passing of laws. In the latter process the tablets marked *U. R.*, i. e. *uti rogas*, approved the bill; and those marked *A.*, i. e. *antiquo*, rejected the law in question. In judiciary processes, the judges condemned the accused person by the tablets marked *C.*, i. e. *condemno*, and absolved him by those marked *A.*, i. e. *absolvo*. When the evidence was so doubtful that they could neither acquit nor condemn, they made use of tablets marked *N. L.*, i. e. *non liquet*. — *Votive Tablets* were tablets or pictures hung up by the sailors in gratitude for their escape from shipwreck. On this tablet were represented the circumstances of their adventure, their imminent danger and their providential preservation. It was generally hung up in the temple of the gods, to whom, in their distress, they had particularly addressed themselves for protection. Some persons, before they hung up the tablet, made use of it to excite compassion and charitable contributions, travelling with it about their necks, and singing the dismal story of their danger and misfortune. Frequent allusions are met with in the poets to this custom. Bronze animals also occur hung up in temples, or before the statues of gods for the safety of domestic

animals. Soldiers, before going to war, suspended a votive tablet at the gate by which they went out, stating the nature of their vows, and, at their return, hung up another to show the performance of the vow. We are informed by Quintilian, that lawyers at the bar sometimes made use of a tabella, or picture, to represent the hard case of their clients. Persons escaped from any dangerous sickness frequently dedicated a picture to the god, from whom they supposed they derived relief. The ancient Christians also paid the same compliment, after any remarkable recovery, to their saints. The old Gauls, and probably the Britons, put the members, or feet of men, made of wood or woollen, in the highways, to be cured of divers diseases; and feet, human figures, figures of animals, diseased, made of wax, wood, &c., were suspended in churches in subsequent ages. — *Du Cange.*

TABLINUM, among the Romans, an inner office for the magistrates. In the Pompeiana, it is described as a sort of recess or intervening passage, used in summer as a dining room, separated from the *cavædium* by an *aulæum* or curtain, and in general having a window occupying the whole side.

TABOR, a musical instrument in use among the Hebrews, Greeks, and Romans. To the rim were hung bells and pieces of metal. In the Middle age it was a common instrument in the hands of fools; and children amused themselves with little tabors.

TABULÆ, among the Romans, the name of those writings of every kind which could be adduced to prove charges in a court of law; particularly account-books, letters, bills, or bonds, &c. In a trial for extortion, the account-books of the person accused were commonly sealed up, and afterwards at the trial delivered to the judges for their inspection. The ancient Romans used to make out their private accounts, and keep them with great care. They marked down the occurrences of each day, first in a notebook, which was kept only for a month, and then transcribed them into what we call a ledger, which was preserved for ever; but many dropped this custom, after the laws ordered a man's papers to be sealed up, when he was accused of certain crimes, and produced in courts as evidences against him.

TABULARII, among the Romans, a sort of scribes, somewhat different from the Notarii; for the Notarii only drew up and kept the minutes of acts and instruments on paper, and in notes or shorthand; whereas the Tabularii, or Tabel-

liones, delivered them fairly engrossed on parchment, in the full executory form. They also put the seals to contracts, and rendered them authentic. A contract written by a Notary was not binding till the Tabularius had written it fair; after which the parties subscribed it, i. e. wrote at the bottom that they approved the contents; for signatures were not then in use. Tabularii were a sort of public servants, with whom were lodged contracts made between private persons.

TABULARIUM, among the Romans, that part of the treasury where the Elephantine books were kept.

TALED, a sort of habit worn by the Jews, particularly when they repeated their prayers in the synagogue.

TALENT, both a weight and a coin, very famous amongst the ancients. A talent in weight, among the Jews, was equal to 60 maneh, or 113 lb. 10 oz. 1 dwt. 10½ gr. The value of a talent of silver among the Jews was 342*l.* 3*s.* 9*d.*, and a talent of gold was worth 5475*l.*—The Attic talent, considered as a weight, contained 60 Attic minæ, or 62 Attic pounds and a half, or 6000 Attic drachmæ, being equal to 56 pounds 11 ounces English, Troy-weight.—The Romans had two sorts of talents, the greater and the less; the greater talent exceeded the less by one third part, and was worth 99*l.* 6*s.* 8*d.* sterling; the less talent, called simply *talentum*, contained 60*l.*, though Budæus will have it to have been worth 75*l.* sterling. The great talent of gold was worth 1125*l.* sterling. Kennet says, that the Roman talent contained 24 *sestertia*, and 6000 latter *denarii*, being the same with the Attic talent; for the names of *talent*, *mina*, and *drachma*, the Romans took from the Greeks; as the Greeks borrowed from them the *libra* and the *uncia*. The talent (says he) was worth, of our present money, 187*l.* 10*s.* See MONEY.

TALI, among the Romans, certain instruments made use of in games of hazard, not unlike our dice. They had only four sides, and were conically shaped. Four tali were made use of at a time, and the best throw was when four different sides came up. One side of the talus was marked with an *ace*, and the opposite with a *sice*; one with a *tres*, and the contrary with a *quatre*, so that the uppermost and the lowest number constantly made seven. The tali were used in divination, and in choosing the arbiter vini, or toast-master, at entertainments, as well as in play. The tali are to be carefully distinguished from the *tesseræ*, which had six

sides, and answered to the modern dice; both however were comprehended under the general name of *alea*. The box out of which they threw both the tali and *tesseræ* was of a long form, and called *fritillum*, *pyrgus*, *turricula*, *orca*, &c.

TALIO, (*lex talionis*, or *pæna talionis*,) a punishment in which the guilty person suffered exactly in the same manner as he had offended; an eye was required for an eye, and a tooth for a tooth. This rule of punishing was established by the law of Moses, and the Romans observed it in case of maiming and the like; but the criminal was allowed the liberty of compounding with the person injured; so that he needed not to suffer the talio unless he chose it. Indeed a parity or equality of punishment could not possibly be observed in some cases.

TALISMANS, among the Eastern nations, magical figures engraven or cut under certain superstitious observances of the characteristics and configurations of the heavens; to which astrologers and others attributed marvellous virtues, particularly that of calling down celestial influences. The talismans of the Samothracians, so famous of old, were pieces of iron formed into certain images, and set in rings, &c. The sorts of talismans were the *astronomical*, with celestial signs and intelligible characters—the *magical*, with extraordinary figures, superstitious words, and names of unknown angels—the *mixed*, of celestial signs and barbarous words, but not superstitious, or with names of angels—*sigilla planetarum*, composed of Hebrew numeral letters, used by astrologers and fortune-tellers. The origin of these talismans has been severally ascribed to Ichis Necepsos, king of Egypt, who lived more than two hundred years before Solomon, Apollonius of Tyanea, and others. The Arabians in Spain spread them all over Europe, though the use of them had never become obsolete.

TALLAGE, a general term for taxes in the Middle age. (2 *Inst.*) Tallagers were the tax or toll-gatherers mentioned by Chaucer.

TALLIES, (Lat. *talea*), among the Romans were sticks or pieces of wood, broken into two parts (sometimes called *symbola*) for the purpose of making contracts, &c., when the pieces were consigned to each contracting party. It was a common method of making a *tessera* of hospitality. Olaus Wormius has given a representation of the tallies used by the ancient Danes, of which each party kept one. In the Middle age, it was a name given to a stick cut in two parts, on each

whereof was marked with notches, or otherwise, what was due between debtor and creditor. This was the ancient way of keeping all accounts, one part being kept by the creditor, the other by the debtor, &c.; hence the Tallier of the Exchequer, whom we now call the Teller. Giving tallies was a royal mode of contracting debts. Knighton says that Edw. III. collected money, i. e. wool to sell for it, from all England by hazel tallies and short writings. — *Du Cange*.

TALMUD, an ancient Hebrew book, which contains the traditions of the Jews, their polity, doctrine, ceremonies, and all that relates to the explication of their law. It was always held in great veneration by the Jews. There are two books of the same name; the one is called the Talmud of Jerusalem, the other of Babylon. The first was composed by Rabbi Johanan, president of the academy of Palestine, about the 300th year of Christ. It consists of two parts, the Mishna, or the second law, containing the traditions of the Jewish doctors, collected about the year 190, by Rabbi Judah; and the Gemara, or the finishing or completing the whole, which was done by Johanan, and published both together. The Talmud of Babylon contains the Mishna as above, and the Gemara of Rabbi Asa of Babylon, about the year 400. This is much more valued than the other, on account of its great clearness or perspicuity, and also for its extensiveness; though it is filled with abundance of fables and ridiculous stories, which they entertain with so much eagerness, that they compare the Bible to water, the Mishna to wine, and the Gemara to hippocras; affirming that Moses revealed those traditions and explanations to Aaron, to his sons, and the elders, and that he received them from God.

TARICHEUTES, among the Egyptians, persons who actually embalmed, or, as Diodorus says, "salted the corpse."

TARPEIAN ROCK, the rock on which the Roman Capitol was built, and from which, by the law of the twelve tables, those persons who were found guilty of certain crimes were precipitated. It took its name from a vestal called Tarpeia, who betrayed the capitol, whereof her father was governor, to the Sabines, on condition that they would give her all they bore on their left arms, meaning their bracelets. But instead of bracelets, they threw their bucklers (which were likewise borne on their left arm) upon her head, and crushed her to death. Others ascribe the delivery of the capitol to her

father Spurius Tarpeius; and add, that he was precipitated down this rock by Romulus's order; and that this henceforward became the punishment of all criminals of the like kind. — The Tarpeian Rock might formerly be steep enough on one side to break a man's neck; but it could never have been of that surprising height mentioned by some writers, if any judgment can be formed from its present appearance. It is probable, in the times of ancient Rome, that some person was ready to receive the criminal at the bottom, and dispatch him in case the fall had not deprived him of life. — The Tarpeian Games were instituted by Romulus, in honour of Jupiter Feretrius; and called also *Capitolini Ludi*.

TATH. In the counties of Norfolk and Suffolk, the lords of manors claimed the privilege of having their tenants' flocks of sheep brought at night upon their own demesne lands, there to be folded for the improvement of the ground; which liberty was called by the name of Tath. — *Spelm*.

TATIANITES, a sect of ancient heretics, thus called from Tatian, a disciple of Justin Martyr. This Tatian, who was one of the most learned men of all antiquity, was a Samaritan, and belonged to those Greek colonies spread throughout the country of the Samaritans.

TAUREA, among the Romans, was a punishment inflicted by whipping with scourges made of bulls' hides.

TAURIA, a Grecian festival in honour of Neptune at Ephesus. The cup-bearers in this solemnity were young men, and called *Ταυροι*.

TAURILIA, among the Romans, certain games in honour of the infernal gods. They are sometimes called *Taurii Ludi*.

TAUROBOLIUM, a sacrifice of bulls offered to Cybele, in gratitude to that goddess who represents the earth, for teaching men the art of taming bulls, and rendering them serviceable in agriculture.

TAXES. See **REVENUES**.

TAXIARCHS, in the Athenian army, were ten in number (every tribe having the privilege of electing one,) and commanded next under the *Στρατηγοι*. Their business was to marshal the army, give orders for their marches, and appoint what provisions each soldier should furnish himself with. They had also power to cashier any of the common soldiers, if convicted of a misdemeanor; but their jurisdiction was only over the foot.

TEAM and **THEAME**, a royalty or privilege granted by the king's charter to the lord of a manor, for holding, re-

straining, and judging of bondmen and villains, with their children, goods, and chattels, &c.—*Glanvil*, lib. v.

TEICHOPŒUS, a name given to such officers as were appointed to take care of the walls of the city of Athens. Their number was equal to that of the tribes, each tribe having the choice of one.

TEKUPHÆ, in the chronology of the ancient Jews, the peculiar times or periods wherein the sun proceeds from one cardinal point to another. The term was also applied to the instant when the sun entered a cardinal point, which was observed with various ceremonies.

TELAMŒNES, a name given by the Romans to the figures of men supporting entablatures or other projections. They were called *atlantes* by the Greeks.

TELEARCHUS, an inferior officer among the Greeks, whose duty it was to see that the streets were clean, and the drains and common sewers kept in good order. It is related that Pelopidas, the celebrated Theban general, was elected to this office by the connivance of his political enemies, who did it with the design of lowering him; but that he conducted himself with so much dignity as afterwards to render the office one of great consideration and honour.

TELONIUM, among the Romans, a custom-house, or place where tolls were received. The word is derived from the Greek *τελος*, which signified, among the Athenians, those revenues arising from lands, mines, woods, or other public possessions, as also tribute paid by sojourners and freed slaves, and the customs laid upon certain trades and goods.

TEMPLARS. See **KNIGHTS**.

TEMPLES, (from *templa*, public edifices consecrated to the worship of the gods of antiquity; so called from *templare* to contemplate.) Many ancient nations, from a persuasion that the whole world was the temple of God, would not allow temples to be built; among these we may enumerate the Persians, the Scythians, the Numidians, the Sicyonians, and the Bythinians. Temples were originally all open; the word *templum*, in its primary sense, among the Romans, signifying nothing more than a place set apart and consecrated by the augurs, whether enclosed or open, in the city or in the fields. According to Herodotus and Strabo, the Assyrians, Phœnicians, and Egyptians, were the first who erected temples to the gods, though the Indian caves are presumed to be more ancient. In the earliest times they built only sanctuaries, but afterwards added covered

porticos, circumvallations, and galleries, to render the ceremonies more imposing, or to form lodgings for the priests, or perhaps the kings. The temples themselves were only like books, open to respect and adoration. Thus all the places consecrated to public worship were covered with pictures and sacred maxims, within and without. In the porticos and vestibules were astronomical subjects, as if the priests wished to procure respect for religion by inculcating esteem for science.

In Asia, the most magnificent and celebrated temples of antiquity were those of Belus in Babylon, and of Diana at Ephesus; the former of which has been amply described under **BEIUS**. The temple of Diana was erected at the joint expense of all the states of Asia, and was accounted one of the wonders of the world. The great Diana of the Ephesians, as styled by her votaries, was originally a small statue of elm or ebony, made by one Canitias, though commonly believed to have been sent down from heaven by Jupiter. This statue had no resemblance to Diana as she is described in ancient mythology, but was merely an Egyptian hieroglyphic, representing the goddess of nature. This image was preserved in a shrine, adorned with all that wealth and genius could contribute. As the veneration of the goddess increased, a magnificent temple was erected, which is said to have been frequently ruined and rebuilt. On the day that Alexander the Great was born, it was set on fire by the philosopher Erostratus, from the absurd motive of having his name transmitted to future ages. The temple which the Ephesians immediately began to build was inexpressibly grand, far surpassing all that had preceded it; and, according to Pliny, 400 years passed ere the work was completed. It was built at the foot of a mountain in marshy ground, to secure it from earthquakes. This greatly increased the expense, as it was necessary to construct drains, to convey the water which descended from the mountain into the Cayster. To secure the foundations of the conduits which were to bear the weight of this immense edifice, beds of charcoal were laid down firmly rammed, and upon them others of wool. The temple was 425 feet in length, and 200 in breadth, supported by 127 pillars of Parian marble, and of the Ionic order, each sixty feet in height. These pillars were the work of a like number of kings, and thirty-six of them were curiously carved by Scopas, one of the most famous sculptors of antiquity, while the rest were finely polished. Each pillar, with

its base, was calculated to contain 150 tons of marble. The doors and panneling were made of cyprus wood, polished and shining, and the staircase of vine wood. The interior was most richly decorated, and contained some of the most perfect statues and pictures of antiquity. The priests and virgins who served in it were devoted to inviolable chastity, and were only eligible from the higher classes of citizens. They are mentioned by St. Luke under the title of Asiarchæ. The temple enjoyed the privilege of an asylum, which at one time extended over a great part of the city; but Tiberius, to put a stop to the many abuses and disorders that attended privileges of this kind, abolished it, and declared that the altar itself would henceforth be no protection from justice. This celebrated edifice was destroyed during the invasion of the Goths, A. D. 260; and so completely has the work of ruin been performed, that its precise site is now a subject of conjecture and controversy.

The temples of the Egyptians, in which the ceremonies of their ordinary worship and their annual feasts were celebrated, were of an immense extent. Though the Egyptians were among the first who built temples, and had no models of sacred architecture before them, either to rival or excel, yet they erected those edifices with a degree of magnificence to which no early nation has ever approached. In short, we see in the plans and execution of their temples, that elevation of genius which other countries have done them the honour to attribute to them. The precious remains of their magnificent temples still strike the beholder with admiration; in which the magnificence of the princes who raised them, the skill of the workmen, the riches of the ornaments diffused over every part of them, and the just proportion and beautiful symmetry of the parts, in which their greatest beauty consisted, seemed to vie with each other; works, in many of which the liveliness of the colours remains to this day, in spite of the rude hand of time, which commonly deadens or destroys them. A court, or a long and wide avenue, led to these temples. This avenue was adorned with colossal pillars and statues, and terminated with a porch of prodigious extent, and proportioned elevation. The porch was succeeded by an immense square, surrounded with detached buildings, the decorations of which were varied to infinite degrees of elegance. This square led to other porches, behind which there was a second, and sometimes a third square, where the fertility of Egyptian

genius charmed the eye of the spectator with the different situations and forms of other edifices. Next to the last square was a porch, more wide and elevated than the others: this porch led to the inner court of the sanctuary. The architect had not laboured here to inspire respect for the sacred place by striking decorations. The Egyptians thought that the presence of the deity, and the veneration due to the sacred mysteries which were celebrated there, sufficed to make that part of the temple more imposing than any other. In fact it was the most respected part. But perfection in any art is attained by insensible gradation. The most ancient of these temples, the architecture of which was undoubtedly very simple, were consecrated by Menes and his successors to the immortal and the terrestrial gods: and the priests even of later times, who officiated in them, continued to observe the old form of the worship of the sanctuary. According to Ammianus Marcellinus, the Egyptians, fearing lest the remembrance of their ceremonies should perish through any possible consequences of the inundation of the Nile, caused figures and hieroglyphics to be insculped as a preservative. — The general rule for determining the age of Egyptian temples is their size. The smaller they are the more ancient. The small peripteral temple at Elephantina is of the most remote antiquity. The temple of Latopolis or Esné, the most perfect in proportion, and the most pure in execution, of all the Egyptian temples, and that of Dendera or Tentyris, are the latest. The peripteral temples are the most elegant which are found in Egypt, and appear to have served for a model of those afterwards erected by the Greeks. At Philæ two temples have been destroyed, supposed to have been as old as the flood; and two others, which are still subsisting, have been built with the materials. M. Belzoni and Col. Leake have, from the excavations of Gyræ and Ebsambul, discovered that the temples above Philæ are of two different kinds, and that the temple at Absambul is coeval with the ancient monarchy of Thebes. The renowned city of Memphis may be considered to have been the great sanctum of the priesthood, and consequently of many stately temples dedicated to the worship of the Egyptian divinities; especially that of the god Apis, who was honoured here after a particular manner. There was at Sais a temple dedicated to Minerva, who is supposed to be the same as Isis, with the following inscription: "I am whatever hath been, and is, and

shall be; and no mortal hath yet pierced through the veil that shrouds me." (*Plut. de Isid.*) Heliopolis, one of the most ancient capitals of the country, was dedicated to the sun; and the Heliopolitans had built a temple to that celestial divinity. The city of Busiris, situated in the middle of the Delta, and particularly consecrated to the goddess Isis, had erected a large and magnificent temple to her: and as that goddess was worshipped by all the nation, and as strangers could easily repair to her temple by the channels of the Nile, the concourse to the feasts which were celebrated there was more numerous than to any other. — Dendera, a town of Upper Egypt, near the Nile, still displays the sacred architecture of Egypt in all its glory. The great temple of Venus, in particular, has inspired every traveller of taste with emotions of the deepest admiration and astonishment. The thousands of years that have passed over it have scarcely changed its aspect. Even those who had just viewed the sublime monuments of Edfu and Thebes, were forced to acknowledge that Egyptian art had here only reached its highest perfection. The portico consists of twenty-four columns, in three rows, each above twenty-two feet in circumference, thirty-two feet high, and covered with hieroglyphics. The great peculiarity consists in the square capitals, with a front face of Isis on each side, the effect of which, though singular, is said to be by no means displeasing. All the walls and ceilings of the interior are covered with sculptures, which display the highest perfection of which this art, upon the Egyptian system, was susceptible. These have originally been covered with paint, the colours of which partially remain, and are very brilliant. The subjects are various. Religious ceremonies, priests, offerings, and deities, constitute the largest proportion, and some of them represent human sacrifices. Isis, with Osiris behind her, forms the grand subject of representation. There are also numerous astronomical figures, particularly on the ceilings. Two zodiacs have, in a particular degree, attracted the attention of the learned, who have been much divided as to the date at which they were formed. In other parts are found representations of the death of persons whose rank is marked out by the insignia of royalty, and who appear first lying on a couch, then stretched upon a bier, and then embalmed. In short, the whole of this extensive temple, both within and without, is covered with sculptures and hieroglyphics, which doubtless contain an ample

portion of the religion, the science, and the history of this great and ancient people; but the difficulties attending their interpretation are so great, as to have hitherto prevented any great light being drawn from these extraordinary monuments. The hieroglyphics are not mere outlines, as elsewhere, but are cut out in full relief. The sculptures on the western wall are particularly fine, and the grand projecting cornice, one of the most imposing features of Egyptian architecture, is continued the entire length of the walls, giving to the whole a finished and solid appearance, combining symmetry of parts and chasteness of ornament. By the side of the great temple there is a smaller one, supposed to have been dedicated to Typhon, whose figure is displayed on the capitals; but the chief object of adoration appears to be an infant figure, in which may be distinguished the attitude and character of the young Harpocrates. Mr. Hamilton is of opinion that several of these superb structures may have been raised in the time of the Ptolemies; and the names of Tiberius and other Roman emperors, which he found in the inscriptions, prove that repairs had been made at that later period. The whole of these sacred edifices, with the exception of one propylon, is contained within a square of 1000 feet, surrounded by a brick wall. A great number of modern buildings have been erected within this inclosure, against the walls of the ancient temples, within them, and even on the terraces, so as often to cover them entirely from view. — Edfu is rendered illustrious by two temples, which present truly splendid monuments of the ancient architecture of Egypt. Those of Dendera, in Denon's opinion, alone could equal them; and if the monuments of that city display more scientific knowledge, and more minute felicity of execution, those of Apollinopolis are more majestic, and excite an emotion much more sublime. The pyramidal propylon, which forms the principal entrance to the greater temple, is of a grandeur truly imposing. Each of the sides is 100 feet in length, 30 wide, and 100 high. Many of the figures sculptured on it are thirty feet in height, and executed in so masterly and spirited a style, as to add considerably to the grand effect of the building. In each division there is a staircase of 150 or 160 steps, which lead into apartments that are alternately 31 feet by 10, and 17 by 10. The solidity and height of this propylon give it more the appearance of a fortress than of the approach to a temple. Mr. Hamilton nowhere saw more

colossal sculptures than on the outer walls of this temple; they are generally well executed, and the colours sometimes preserved. The Egyptian sculptors seem to have excelled in the gigantic style; the outline is bold, and truer in the large than in the small compositions. These sculptures are emblematic of the beneficial influence of the sun in drawing forth the fruits of the earth, and in transfusing life and vigour into the animal and vegetable creation. Isis is frequently represented suckling a young child; priests and priestesses are offering young children to the goddess and to Osiris. Both these temples, though well preserved, are almost concealed among heaps of dirt and rubbish, which appear to have been collected to a greater height here than on the site of any of the other towns in the Thebaid.

The temples of Egypt, framed of one story, covering immense areas, and with a solidity of style and substance defying time, have, in process of ages, become interred among the increase of rubbish and sand around them. They present on their tops and roofs extensive platforms, containing on one temple alone an entire village of the feeble and ignorant race now inhabiting Egypt. Two or three generations of these mud structures have arisen, and crumbled away on these eternal piles. By a little labour, many of these temples might be perfectly restored; as Edfu, Esne, &c. The temple of Tentyris is enriched with pillars, that in size and number astonish and baffle the eye. It is 280 paces in length, and many of its beautiful remains are uninjured by the lapse of ages. On one wall, less than fifteen feet in extent, are sixty-nine rows of sacred characters, beautifully engraven. There are three kinds—the simple line, the bas-relief, and relief in a contour four inches in depth. (*Hamilton. Denon.*) Mr. Hamilton imagines that the Egyptian temples are nearly all of the same epoch, from the similarity of stone, and hieroglyphic representations; but the French writers, with more probability of truth, contend, that the antiquity of the temples increases as they approach the tropic. The discoveries of Mr. Waddington in Ethiopia confirm this opinion. The form and symbols of the temple of Ombos, for instance, differ from every other temple. The Egyptian temples south of Thebes, although built on granite beds, are all of freestone; whereas the temples of the Thebaid, and farther north, are mostly of granite. Dendera and Philæ are manifestly, in

many of their decorative reparations, the work of the Ptolemies.

In 1835, Mr. Hoskins published an account of his travels in Ethiopia, above the Cataract of the Nile; in which he describes the ruins of numerous temples, which show the state of the arts at the earliest period in that ancient kingdom. He notices the mountain called Gibel el Birkel, about 350 feet high, and 5000 feet in circumference, which he assimilates to the Acropolis of Athens. Besides two temples, he observes, destroyed by the falling of part of the mountain, there are the remains of eight other edifices, principally temples. The temple of Tirhaka is 115 feet six inches long, and fifty feet broad. The pylon is destroyed, but it is eleven feet three inches deep. Total width was sixty-two feet six inches. This pylon leads into a portico fifty-nine feet long, and fifty feet two inches wide. The portico consists of two rooms of seven columns each, and two rows of the same number of square pillars. Four of the chambers of this temple are excavated out of the rock; but it is probably not ancient. Tirhaka began to reign 700 years B. C. He was the Pharaoh who assisted Hezekiah in his war against Sennacherib. The sculpture is not in the Ethiopian style, but rather Egyptian. This is the best preserved, most picturesque, and curious, of all the temples of Gibel el Birkel. The Great temple, he observes, is now an immense pile of ruins. One column alone remains entire, denoting its epoch, not only by its style, but by the name still legible on the slab of the capital; the prænomens of Amunneith. Sufficient, however, remains to show its extent and magnificence; traces of columns, fragments of battle scenes, and sacred processions, display its architectural beauty. Total length is 500 feet. —There are remains and traces of seven other temples at Gibel el Birkel. The first view of the ruins of the celebrated temple of Solib is very imposing, standing proudly at the extremity of the Desert, the only beacon of civilization in the sea of barrenness. It is of the purest Egyptian architecture. Its plan is beautiful, and the architecture of the chastest simplicity. On entering the temple from the second propylon, the view is most striking. Here the magnificence and exquisite architecture of this temple are well displayed. Five columns appear in the view of it given by Mr. Hoskins, detached from each other, proud monuments of the power and greatness of the Egyptian conqueror Amunoph III. who

erected them, and whose name and titles are engraved in hieroglyphics on their shafts. They bear also the name of the great divinity Amun Ra, to whom the temple was dedicated. Many broken columns lie on the ground; the roof is gone, and only a piece of the architrave remains, supported by one of the most beautiful and perfect of the columns. The architecture of the column is more light and elegant than almost any specimen of the same kind in Egypt, without losing that character of grandeur and severity so much in unison with its situation. In the last chamber are twelve columns, of which only one is perfect. Its capital represents branches of the palm tree. It has also a representation of a king presenting offerings to Honsoo, with the globe and short horns for a head-dress. Near the bases of these columns there are represented a number of prisoners, with their heads and busts resting on turreted ovals, containing the names of the countries whence they came; their hands are tied behind their backs, in the usual Egyptian manner. The whole length of the temple was 540 feet, and the number of columns more than eighty-four. On a door, the king is represented with a staff in his hand, addressing Amun Ra, who has the usual sceptre of the gods. Above the latter is the king presenting offerings to a divinity, the hieroglyphical titles of which are not legible; but the wings of the goddess of Truth are visible. Divinities, with the attributes of Horus, Thoth, Anubis, Osiris, and Amun Ra, are also to be distinguished. After the Pyramids of Meroe this is decidedly the most magnificent ruin in Ethiopia; superior to the former in picturesque and architectural beauty, but less interesting to the antiquary, in Mr. Hoskins's opinion, as being Egyptian and not Ethiopian. — Of the temple of Amarah, there is sufficient remaining to exhibit the style and epoch. The architecture is Ethiopian. Not a fragment of the capitals of the columns remains; but a considerable portion, covered with sculpture, of each column is standing. They are of sand-stone. There are on the columns representations of various divinities, particularly several of Kneph, to whom probably this temple was dedicated. The temple at Semneh consists of a narrow room twenty-eight feet by ten, with a plain façade. Its exterior is ornamented with square pillars, and one polygonal column. The pillars sustain architraves, which project one foot beyond the columns. The walls, inside and out, are covered with sculpture and hieroglyphics, but defaced. Over

the entrance the king is on his knees making offerings to Kneph. The original sculpture has been removed to make room for a more modern work, and for a long tablet of hieroglyphics, the style of which is Roman. The name and titles of Thothmes III., Sun, Establisher of the World, is erected on the column and square pillars, and the same name, in basso-relievo, is every where visible on the walls. The king, Thothmes III. is offering to his ancestor Osirtesen, seated as a divinity in the boat of the Sun, with the crook and lash of Osiris in his hands. In the interior of the temple is the fragment of a statue of Osiris, wanting the head, the style Egypto-Roman. It is probable that this temple, originally dedicated to Kneph, was afterwards, in the more corrupt Roman age, appropriated to the peculiar worship of Osiris. The pillars and columns of the temple at Semneh, on the east side of the river, are ornamented with hieroglyphics, in which the name of Thothmes III. is distinguishable. The names of Amunoph III. and Thothmes II. also occur in this temple. The walls are decorated with sculpture in a good style, but defaced.

Among the Jews, the great temple erected by Solomon at Jerusalem, and dedicated to the one true God, is one of the most celebrated and magnificent of all antiquity. This temple was built in the same form as the tabernacle, but every way of larger dimensions. Being half a mile in circuit, it was surrounded, except on the front, with three stories of chambers, each five cubits square, which reached to half the height of the temple; and the front was graced with a magnificent portico, which rose to the height of 120 cubits. The shape of the whole was not unlike those churches which have a lofty tower in the front, and a low isle running along each side of the building. The chief parts of the temple were the holy of holies, the sanctuary, and the court of the priests. The innermost part was called the holy of holies. (See SANCTUARY.) Around the temple was the court of the Gentiles; and within that, a smaller, the court of the Israelites, divided into two parts for men and women. The whole was walled. The temple was built by Solomon 1004 years before the birth of our Saviour. The temple, plundered by Nebuchadnezzar of Babylon, was pulled down after it had stood about 424 years. Cyrus, having allowed the Jews to return from captivity, restored the sacred vessels, and encouraged his people to assist them. Joshua and Zerubbabel began to build

the temple. Opposed by their neighbours, the work languished; but in the reign of Darius, it was resumed under the direction of Nehemiah; and in forty-six years finished, B.C. 490. The new temple wanted the ark and mercy-seat; the manifestation of the divine presence, called the Schechinah, resting on the mercy-seat; the fire kindled from heaven; the Urim and Thummim; and the gift of prophecy. Herod the Great, at the coming of the Messiah, found this temple so decayed in its materials, that he pulled it down, and rebuilt it in a magnificent manner; but Jerusalem being afterwards sacked by the Romans, Titus the general wished to save the temple; but a soldier had set it on fire, and it was consumed A. D. 70. This celebrated temple was rivalled by another, erected on Mount Garezim by the Samaritan or Schismatical Jews, who raised an altar there in opposition to the one at Jerusalem. This temple was destroyed by Hyrcanus the Asmonean.

The leading characteristics of Greek temples, which for elegance and taste have been considered the glory of the ancients and the pride of modern times, are described under the heads of ARCHITECTURE and ORDERS. The Greeks built their temples in places most agreeable to the deities who were to inhabit them: some in woods, mountains, valleys, or fields; others in rivers or fountains. The founders of cities invariably chose the highest foundations for the hiera of the deity, while in the crowded lanes of the lower town, artificial means were requisite, to give to the temples of the imported gods that dignity which the Grecian temples acquired from their natural sites. The temples, statues, and altars were accounted so sacred, that many had the privilege of protecting malefactors; so that when they fled to them, it was sacrilege to take them away, and was severely punished. In some instances, however, the doors of the temples were shut, and the criminals starved; and sometimes the malefactors were forced out by fire. In the temples of Greece, say the learned authors of the *Pompeiana*, we view architecture in its purest and simplest forms. In the age of Titus we see, that it had already reached the last period of complication and decline. The form of the Greek temples, with very few exceptions, was quadrilateral—the length being one-half greater than the width. Pausanias only mentions six round temples which had domes; round temples being more common among the Romans. Temples were divided into—1.

the *Area*, (the Greek *ἱερόν*, or church-yard, sometimes called the *peribolus*, walled in and planted, of which the fruits and profits belonged to the priests); 2. the *Προναός*, or ante-temple, whence our ancient porticus at the west end of churches, or ante-nave, (though not in temples, for the pronaus was in one front, the porticus in the opposite, or rather in the posticum or space at the west end between the portico and cell); 3. the *Ναός*, answerable to the nave of our churches, or colonnades all round. Within was a dark interior walled building, called the *cella*, *penetræ*, *sacrarium*, or *adytum*, the choir of our cathedrals, into which the people did not enter. The ceilings of the most ancient temples were of wood, sometimes cedar or cypress, or vaulted. The Greek temples at Athens had ceilings composed of marble slabs in compartments; and in the temple of Minerva at Syracuse, the long stones which connected the columns with the entire walls, formed a ceiling in the style of a platband around the peristyle of the building.—The construction of temples was adapted to the nature and functions of the respective deities. Those, according to Vitruvius, of Jupiter Fulminans, Cælum, the Sun, Moon, and Deus-Fidius were to be uncovered. All the temples of Jupiter were of the Doric order. Hypæthral temples were generally, if not universally, consecrated to Jupiter. The temples of Minerva, Mars, and Hercules, were to be of the Doric order, the majesty of which suited the robust virtue of these divinities. The Corinthian was employed for those of Venus, Flora, Proserpine, and the aquatic Nymphs; the elegance of the foliage, flowers, and volutes, harmonizing with the tender and delicate beauty of these goddesses. The Ionic, which was the mean between the severity of the Doric and delicacy of the Corinthian, was used in the temples of Juno, Diana, and Bacchus, as giving a just mixture of elegance and majesty. The rustic work was devoted to the grottoes of the rural deities. In short, all the ornaments of architecture seen in temples evince the presiding divinity.

Of the sacred edifices in Athens, the most remarkable were the Pantheon and the Parthenon; the latter of which has been amply described under that head. The Pantheon was a temple dedicated to all the gods, who, as they were thus united in one temple, were honoured with one common festival. This was a very magnificent structure, and supported by a hundred and twenty marble pillars.

On the outside were all the histories of the gods, curiously sculptured; and upon the great gate stood two horses, excellently carved by Praxiteles.— The temple of the Eight Winds, omitted by Pausanias, is mentioned and described by Sir George Wheler, out of Vitruvius, who reports, that such as had made exact observation about the winds, divided them into eight; of these were Andronicus Cymhastes, who gave this model to the Athenians; for the tower of marble having eight sides, on every side of which he carved a figure of a wind, according to the quarter it blew from. On the top of the tower he erected a little pyramid of marble, on the point of which was placed a brazen triton, holding a switch in his right hand, which, as the figure turned on a pivot, pointed to the quarter from which the wind then blew. This is an early specimen of the weather-vane: but this mode of indicating the direction of the wind, was in use in Egypt much earlier. All the winds answered exactly to the compass, and were represented by appropriate emblematical figures, over which were written their names, in large Greek characters: they were as follow: Eurus, South-east; Subsolanus, East; Cæcias, North-east; Boreas, North; Skiron, North-west; Zephyros, West; Notos, South; Libs, South-west. This tower remains yet entire, the weather-cock only excepted.— The temple of Vulcan, or of Vulcan and Minerva, not far from Ceramicus, within the city, seems to have been a public prison; frequent mention being made of persons tortured there. Near this place was the temple of Venus Urania, or the celestial Venus.— The temple of Theseus is to be seen at this day, and is built, as Sir George Wheler reports, in all respects like the temple of Minerva in the city, as to matter, form, and order of architecture, but not so large. It is now dedicated to St. George, and still remains a master-piece of architecture; a building scarcely to be equalled, much less exceeded, by any other.— The temple of Castor and Pollux was where slaves were exposed to sale.— The temple of Jupiter Olympias was the most magnificent structure in Athens, being no less than four stadia in circuit. The foundations were laid by Pisistratus, and many succeeding governors contributed to the building of it; but it was never completely finished till Adrian's time, which was seven hundred years after the tyranny of Pisistratus.— The temple of Apollo and Pan, at the bottom of the citadel, was in a cave or grotto.— The temple of Diana was surnamed Lusizoni, because in it

women, after their first child, used to dedicate their girdles to this goddess.— The Pompeon was a stately edifice, in which were kept the sacred utensils made use of at festivals, and in which all things that were necessary for the solemn processions were prepared. It was placed at the entrance of the old city, which looks towards Phalerum, and was adorned with many statues of the Athenian heroes.

The Earl of Aberdeen, in speaking of the Athenian temples, offers the following remarks: "The temple of Theseus may be considered as nearly coeval with the buildings of the Acropolis, or perhaps of a somewhat earlier origin. If we suppose this splendid monument of Athenian architecture to have been destined for the reception of the ashes of their national hero, its commencement ought to be placed soon after his remains were transported from Scyros to Athens, and when funeral games were instituted in his honour. The expedition of Cimon, the son of Miltiades, was forty years prior to the time in which Pericles possessed that influence which enabled him to apply the resources of the republic to these purposes of magnificence.— The striking remains of the temple of Minerva, on the promontory of Sunium, are in all probability to be attributed to the same authors; but one of the noblest efforts of the genius of Letinus is to be seen in the temple of Apollo Epicurius in Arcadia, which, although still nearly entire, has been little explored or even visited. It offers many architectural peculiarities, and exhibits a greater variety in its details than we usually meet with in Grecian buildings. The front consists of six columns; but there are fifteen in each flank, contrary to the general practice, which would have prescribed thirteen. A species of buttress, six on each side, and at intervals of five feet, projected internally from the walls of the cell, and terminated in a semicircular pilaster of the Ionic order. This peculiarity did not originate merely in the desire of ornament, but, as the temple was not hypæthral, must have had for its object the more effectual support of the roof, which is said by Pausanias to have been of stone. According to the testimony of ancient writers, it surpassed in beauty all the other buildings of the Peloponnesus, with the single exception of the temple of Minerva at Tegea. It is situated on an elevated part of Mount Cotylus, three or four miles from the ruins of Phigalia, and commands one of the most enchanting prospects which it is possible to conceive;—woods, hills, and

valleys lie before it in wild confusion ; the distance is terminated by the sea ; and the venerable oaks with which the temple itself is surrounded, confer an additional solemnity and grandeur on the scene."

The Romans worshipped their gods in *templa* or temples, formally consecrated by the augurs. Such as wanted that consecration were called *ades sacræ*. A small temple or chapel was called *sacellum* or *adricula* ; and a wood or grove of trees, consecrated to religious worship, was called *lucus*. Temples were esteemed an asylum, or place of refuge, among the Romans, from whence it was impious to drag them. But the slaves, debtors, or criminals, who fled thither for safety, were sometimes forced away by putting fire and combustible materials around the place ; sometimes, also, they were left to perish, by shutting up the temple, and unroofing it. — The most celebrated temples of Rome were the Capitol and the Pantheon, to which articles the reader is referred. The temple of Apollo was built by Augustus on the Palatine hill, in which was a public library, where authors, particularly poets, used to recite their compositions, sitting in full dress, sometimes before select judges, who passed sentence on their comparative merits. The poets were then said *committi*, to be contrasted or matched, as combatants ; and the reciters, *committere opera*. Hence Caligula said of Seneca, that he only composed *commissions*, showy declamations. A particular place is said to have been built for this purpose by Adrian, and consecrated to Minerva, called *Athenæum*. Authors used studiously to invite people to hear them recite their works, who commonly received them with acclamations ; thus, *bene, pulchre, belle, euge ; non potest melius, sophos*, i. e. *sapienter* (σοφως), *scite docte* ; and they sometimes expressed their fondness for the author by kissing him. — The temple of Diana was built on the Aventine mount, at the instigation of Servius Tullius, by the Latin states, in conjunction with the Roman people, in imitation of the temple of Diana at Ephesus, which was built at the joint expense of the Greek states in Asia. — The temple of Janus was built by Numa, with two brazen gates, one on each side, to be opened in war, and shut in peace ; but it was shut only once during the republic, at the end of the first Punic war, A. R. 529 : and thrice by Augustus—first after the battle of Actium, and the death of Anthony and Cleopatra, A. R. 725 ; second, after the Cantabrian war, A. R. 729 ; about the third

time authors are not agreed. Some suppose this temple to have been built by Romulus, and only enlarged by Numa ; hence they take Janus Quirini for the temple of Janus, built by Romulus. A temple was built to Romulus by Papirius, A. R. 459, and another by Augustus. — Augustus built a temple to Mars Ultor in the Forum Augusti ; Dio says in the Capitol, by a mistake either of himself or his transcribers. In this temple were suspended military standards, particularly those which the Parthians took from the Romans under Crassus, A. R. 701 ; and which Phraates, the Parthian king, afterwards restored to Augustus. — There were also the temples of Saturn, Juno, Venus, Minerva, Neptune, &c. ; of Fortune, of which there were many ; of Concord, Peace, &c. — Mr. Burford, in his panorama of Rome as it now stands, has given views of various temples still existing. Among others, appears the temple of Jupiter Tonans, which was erected by Augustus, in gratitude for his escape from lightning : only three of the thirty beautiful columns of the portico now remain, together with a portion of the frieze ; they are of Luna marble, four feet four inches in diameter, with Corinthian capitals, and appear originally to have been tinged with Tyrian purple. The temple of Fortuna consists of six granite columns in front, and two behind, supporting an entablature and pediment. The columns all vary in diameter, and have bases and capitals of white marble, from which it is inferred that it was erected with the spoils of other buildings. The original temple having been burnt in the time of Maxentius, was rebuilt by Constantine. The temple of Romulus, now the church of San Teodoro, a small rotunda, was erected, according to the opinions of some antiquaries, on the site of the ancient temple of Romulus, which stood in the Luperca, where he and Remus were discovered. The walls of the church, which are of great antiquity, are very perfect. Pope Adrian I. converted the edifice into a Christian church, in the eighth century. The celebrated bronze wolf of the capitol was found on this spot. The temple of Vesta was erected by Numa, where the vestal virgins watched the sacred fire, and guarded the Palladium, a statue of Pallas, said to have been brought by Æneas from Troy. The church, now that of S. Maria del Sole, is of elegant Greek architecture, circular, surrounded by a portico of nineteen Corinthian columns on a flight of steps, the whole of Parian marble ; the roof was

originally covered with bronze, brought from Syracuse, which has long since been replaced by a less costly material.

Of the sacerdotal edifices of the Celtic nations, we have little authenticated information; but the temple of Stonehenge, which is described under that head, affords the best specimen. For the sacred or ecclesiastical architecture of the Middle age, see the article CHURCHES.

TEN, COUNCIL of; the name of the government at Athens, who succeeded to that of the thirty tyrants, when they were overthrown by Thrasylbulus.

TENNENTALE. See DECENNIERS.

TENURES (from *teneo* to hold), in the feudal ages, the conditions by which a tenant held lands or tenements of his superior lord. Before the establishment of the feudal system the possessions of the people were perfectly allodial—that is, wholly independent,—and held of no superior at all; but by the feudal constitution large parcels of land were allotted by the conquering generals to the superior officers, and by them dealt out again in smaller parcels to the inferior and most deserving soldiers, who were all bound to each other for reciprocal protection and defence. In consequence of this system, it became a fundamental maxim, though in reality a mere fiction, of our English tenures, “that the king is the universal lord and original proprietor of all the land in the kingdom; and that no man doth, or can, possess any part of it, but what has mediately or immediately been derived as a gift from him, to be held upon feudal services.” Those that held immediately under the crown were called the king’s tenants *in capite*, or in chief, which was the most honourable species of tenure; those who, in a lower degree of feudatory subordination, held of their lords, were subject to services of a more slavish nature.—These tenures were of various kinds, as fully explained under the heads of Escuage, Homagium, Knight’s Service, Military Service, Sergeanty, Servitia, Socage, Villanage, &c. Thus *Escuage* was the tenure of land held by the service of the shield, and by which the tenant was obliged to follow his lord into the wars at his own charge.—*Knight’s Service* and *Chivalry* was where lands were held of the king or mesne lord, to perform service in war, and which drew after it Homage, Escuage, Wardship, &c.—*Grand Serjeanty* was a tenure of lands by honorary services at the king’s coronation, &c.; and *Petit Serjeanty*, where lands were held of the king to contribute yearly some small

thing towards his wars.—*Socage* tenure was where lands were holden by tenants to plough the land of their lord, and do other services of husbandry at their own expence; but this has been turned into a yearly rent, for all manner of services, when it was called *Free Socage*.—*Frank-almoigne* was a tenure by which land was held by ecclesiastical persons in free and perpetual alms.—*Burgage* tenure, where land was holden of the lord of the borough, at a certain rent.—*Villanage* was a base tenure of lands, whereby the tenant was bound to do all inferior villanous services commanded by the lord, &c.—These services gradually grew into slavery so complicated and extensive, as to call aloud for redress; and at length, by an act made in the twelfth year of the reign of Charles the Second, the whole were levelled at one blow; every oppressive tenure being abolished, except only tenures in *frank almoigne* (lands held by a religious corporation from the giver in free alms), copyholds, and the honorary services of grand serjeanty. The tenure of grand serjeanty, thus retained and still existing, is, when the tenant is bound, instead of serving the king generally in his wars, to do some special honorary service to the king in person; as, to carry his banner, his sword, or the like; or to be his champion, his butler, &c. at the coronation. *Petit serjeanty* bears a great resemblance to grand serjeanty, and consists in holding lands of the king by the service of rendering to him, annually, some small implement of war, as a bow, a sword, a lance, an arrow, &c.—It is curious to notice the tenures or services by which some of the lands or tenements in England are still held, which were granted during the feudal ages, and were frequently the result of momentary caprice, of which there is an amusing collection in Blount’s Tenures. Thus king John gave several lands at Kepperton and Atherton, in Kent, to Solomon Attefeld, to be held by this singular service;—that as often as the king should be pleased to cross the sea, the said Solomon, or his heirs, should be obliged to go with him, to hold his Majesty’s head, if there should be occasion for it; “that is, if he should be sea-sick;” and it appears, by the record in the Tower, that this same office of head-holding was actually performed in the reign of Edward the First.—John de Roches held the manor of Winterslew, in the county of Wilts, by this agreeable sort of service, “that, when the king abode at Clarendon, he should come to the palace of the king there, and go into the butlery, and draw

out of any vessel he should find in the said butlery, at his choice, as much wine as should be needful for making a pitcher of claret, which he should make at the king's charge; and that he should serve the king with a cup; and should have the vessel from whence he took the wine, with all the remainder of the wine left in the vessel, together with the cup from whence the king should drink that claret."

— The lands called Pollard's Lands, at Bishop's Auckland, (as also the manor of Sockburn, which belonged anciently to the family of Conyers, but came, in 1771, into the possession of Sir Edward Blackett,) are held of the bishop of Durham by the easy service of presenting a falchion to every bishop, on his first entrance into his diocese. Dr. Johnson, of Newcastle, met the bishop, Dr. Egerton, in Sept. 1771, on his first arrival at Bishop's Auckland, and presented the falchion on his knee, thus addressing his lordship according to the old form of words—"My Lord! in behalf of myself, as well as of the several other tenants of Pollard's Lands, I do humbly present your worship with this falchion at your first coming here, wherewith, as the tradition goeth, Pollard slew of old a great and venomous serpent, which did much harm to man and beast; and, by the performance of this service these lands are holden." The tenure of Sockburn originated in a similar service, said to have been performed by the great ancestors of the Conyers family.—The town of Yarmouth is bound by charter to send to the sheriffs of Norwich a hundred herrings, which are to be baked in twenty-four pies or pasties, and then delivered to the lord of the manor of East Carlton, who is to convey them to the king: and Eustace de Corson, Thomas de Berkedich, and Robert de Wethen, held thirty acres of land in the town of Carlton, in the county of Norfolk, by the serjeanty of carrying to the king, wherever he should be in England, twenty-four pasties of fresh herrings, at their first coming in. — At Broughton, near Brig, in Lincolnshire, some lands are held by the following tenure. Every year, on Palm Sunday, a person from Broughton comes into the church porch at Caistor, having a green silk purse containing two shillings, and a silver penny tied at the end of a cart whip, which he cracks three times in the porch, and continues there till the second lesson begins, when he goes into the church and cracks it three times over the clergyman's head; and then kneeling before him during the reading of the second lesson, he, at the conclusion of it, presents him with the

purse and its contents; and having done this, he retires into the body of the church, and continues there during the remainder of the service. — In king Edward the First's time, Adam Underwood held one-yard-land, in Brayles, in the county of Warwick, of William earl of Warwick; paying therefore seven bushels of oats yearly, and a hen; and working for the lord from Michaelmas till Lammas every other day, except Saturday, viz., at mowing as long as the season lasted, for which he was to have as much grass as he could carry away with his scythe; and at the end of hay-harvest, he, and the rest of his fellow-mowers, to have the lord's best mutton, except one, or xvjd. in money, with the best cheese, saving one, vjd. in money, and the cheese vat, wherein the cheese was made, full of salt. From Lammas to Michaelmas he has to work two days in the week, and to come to the lord's reap with all his household, except his wife and his shepherd, and to cut down one land of corn, being quit of all other work for that day; that he should likewise carry two cart loads and a half of the lord's hay, and seven cart loads of stones, and gather nuts for three days; and in case the lord keep his Christmas at his manor of Brayles, to find three of his horses meat for three nights; that he should plough thrice a-year, viz. six selions, and make three quarters of malt for the lord, and pay for every hog he kept above a year old, jd.; and for every one under, a halfpenny; and lastly, that he and the rest of the tenants of this manor should give twelve marks yearly to the lord at Michaelmas, by way of aid; and not marry their daughters, nor make their sons priests, without licence from their lord. This was the usual restraint of old villanage tenure, to the end the lord might not lose any of his villains, by their entering into holy orders. — A farm at Brook-house, in Langsett, in the parish of Peniston, and county of York, paid yearly to Godfrey Bosville, Esq., or his representatives, a *snow ball* at Midsummer, and a *red rose* at Christmas. However extraordinary this tenure may appear, yet there is little doubt that it was very possible to perform the service, as snow is frequently found in the caverns or hollows upon the high mountains in the neighbourhood of Peniston, in the month of June. The red rose at Christmas was most probably one preserved until that time of the year; but as things presented in tenures were usually such as could be procured with tolerable facility, and not those which would occasion difficulty, it is probable that the snow

and the red rose were redeemable by a pecuniary payment fixed at the will of the lord. — Lady Hawise de London held the manor of Essegarston, in Wales, by serjeanty, “to conduct the vanguard of the king’s army, as often as he should go into Wales with one; and in returning to bring up the reward of the said army.” This appears a singular tenure for a female, but was not of a nature so strange as modern times may imagine; for in Shakspeare’s *Henry VI.* (Part III. act iii. scene 3) queen Margaret bids Warwick tell king Edward IV.

“My mourning weeds are laid aside,

And I am ready to put armour on.”

It was once no unusual thing for queens themselves to appear in armour at the head of their forces. The suit which queen Elizabeth wore, when she rode through the lines at Tilbury, to encourage the troops on the approach of the Armada, in 1588, may be still seen at the Tower. — Robert Agyllon held one carucate of land in Addington, in the county of Surrey, by the service “of making one mess, in an earthen pot, in the kitchen of our lord the king, on the day of the coronation, called *diligroust*; and if there be fat or lard in the mess, it is called *maupiggyrum*. This tenure, which is supposed to be as old as Henry II., was performed at the coronation of George IV., and appears to have been continued regularly through the long period between the two reigns. At the coronation of Charles II. Thomas Leigh, Esq. (to whom this service was then adjudged in right of his manor) brought up to the king’s table a mess of the same pottage, called grout or *diligroust*, and it was, by the Lord High Chamberlain, presented to the king, who accepted the service, but did not eat of the pottage. There does not exist, we are told, any ancient recipe for the making this dish, but it is conjectured that it may be the same called in certain cookery recipes of the thirteenth century, “*Bardolph*,” the family of Bardolph having been, about that date, lord of this manor, and which was a pottage consisting of “almond mylk, the brawn of capons, sugar and spices, and chicken parboyled and chopped,” &c.

TERAPHIM, among the Jews, certain images or superstitious figures mentioned in Scripture, which some suppose were a sort of *dii penates*, or household gods; others that they were real *talismans*, or figures or metal cast under particular aspects of the planets. Rachel in her flight stole her father’s teraphim. Some say, that he might not be informed by them which way she went; others suppose that

she stole them in order to remove the causes and objects of her father’s idolatry; and others imagine that she stole them because she was herself addicted to idols.

TERMINALIA, Roman festivals, annually celebrated in February, in honour of the god Terminus. They were first established by Numa. Peasants assembled at the principal termini, or landmarks that divided the fields, and offered libations of milk and wine. These termini were a kind of statues without hands or feet.

TERRA, in the feudal tenures of the Middle age, a word of very general application; as *terre Normannorum*, the lands of such Norman noblemen as were forfeited to the crown, by the owners taking part with the French king against Henry III. — *terra frusca*, such land as had not been lately ploughed — *terra gilliflora*, land held by the tenure of paying a gilliflower yearly — *terra vestita*, land sown with corn, and the crop still remaining thereon — *terra testamentalis*, land held free from feudal services, and devisable by will — *terra culta*, land that is tilled and manured, in contradistinction to *terra inculta* — *terra affirmata*, land let out to farm — *terra dominica*, or *indominicata*, demesne land of a manor — *terra hidata*, land subject to the payment of hidage — *terra lucrabilis*, land gained from the sea, or enclosed out of a waste or common to particular uses — *terra wainabilis*, tillage land — *terra warecta*, fallow land — *terra boscalis*, wood land, &c. — *Terra extendenda* was a writ directed to the escheator, &c., ordering him to inquire and find out the true yearly value of any land, &c., by the oath of twelve men, and certify the extent in chancery. — *Terrar* was a land-roll, or survey of lands, either of a single person or of a town; containing the quantity of acres, tenants’ names, and such-like; and in the Exchequer there is a *terror* of all the glebe lands in England, made about 2 Edw. III. — *Terrarius Cenobialis* was an officer in religious houses, whose duty it was to keep a terrier of all their estates, and to leave the lands belonging to the houses exactly surveyed and registered; and one part of his office was to entertain the better sort of convent-tenants, when they came to pay their rents, &c.

TERUNCIVS, among the Romans, a very small brass coin in use for some time, but at last laid aside as being of too small a size: its name was still retained in reckoning. The *teruncius* at first was a quarter of the *as* or *libra*; for the *as*

being divided into twelve parts, the *teruncius* contained three: hence its name, *quasi tres unciae*. *Teruncius* was also used for a quarter of the *denarius*; its value consequently varied with the value of the *denarius*.

TESSARACONTI, among the Athenians, forty men appointed to go their circuits round the boroughs, and take cognizance of all controversies about money, if not above ten drachms: as also actions of assault and battery.

TESSARACONTERIS, a sort of galley, among the ancients, containing no less than forty tiers of rowers, one above another, and consequently requiring above 4000 men. We are well informed that Ptolemy Philopater had such a one, and that Ptolemy Philadelphus had one of thirty tiers. Ships of this magnitude were not only uncommon, but unserviceable, and were rather for show than use. The *triremes* were found the most useful, and the *enneeres* were the largest ever brought into common use.

TESSARACOSTON, among the Greeks, a solemnity kept by the women on the fortieth day after child-birth, when they went to the temple, and paid some grateful acknowledgment for their safe delivery. It resembled churching amongst us.

TESSELLATED PAVEMENTS, among the ancients, a peculiar kind of work, called *Mosaic*, with which floors were ornamented. It consisted of an assemblage of small pieces of glass, marble, precious stones, or other coloured substances, cut into regular forms, and cemented on a ground of stucco, in such a manner as to imitate the colours and relief of painting, and represent the divers shapes of birds, ornaments, &c. Antiquaries distinguish *Mosaic* works from inlaid works, and say, that in the *Mosaic*, each little stone had but one colour, like the stitches of needle-work; so that being cubical, and perfectly joined together, they imitated the figures and shadows of painting; but in inlaid works they chose stones that naturally had the shadowings and colours wanting. The ancients used to adorn their floors or pavements of temples, palaces, &c., in this manner, especially the Greeks. Blue marble, mixed with white, occurs in the temple of *Minerva Polias* at Athens. The Romans, in later times, adorned the pavements of their houses with tessellated marble, of different colours, curiously joined together, called "*pavimenta sectilia*, vel *emblemata vermiculata*," or with small pebbles, (*calculi* or *tesserae*), dyed in various colours; hence called "*pavimenta tessellata*,"

used likewise, and most frequently, in ceilings; in after times called *opus muscum* or *musivum*, mosaic work, probably because first used in caves or grottos consecrated to the muses (*musæ*). The walls also used to be covered with crusts of marble. Denon found a pavement in Sicily composed of pebbles of all sizes and colours, so strongly cemented together, that it admitted of being sawn in block; and the flake, when polished, formed an elegant and substantial pavement, possessing all the beauties of the most precious marbles. At Pompeii, the floors were covered with cement, in which, while moist, small pieces of marble, or coloured stones, were embedded at various intervals, forming different patterns of geometrical figures, symmetrically disposed. Among the Romans, the *Mosaic* work had various names, as *pavimentum testaceum*, a brick floor of two kinds, large and small; the former style being called *tesserae*, and the latter *spicata testacea*, because the bricks were laid edgewise, sloping like fish-bones — *pavimentum sectile*, composed of large pieces, opposed to the small pieces of the tessellated, as just observed — *pavimentum subdiale*, a terrace, or platform, of Greek invention — *pavimentum panicum*, Numidian marble, which first appeared at Rome about the time of Cato — *pavimentum sculpturatum*, carved with many figures, known at Rome after the third Punic war, &c. &c. They had also pavements of coloured glass arranged in patterns. Tessellated work was extended to arches, walls, urns, paintings, &c. They had among their slaves *Pavimentarii*, who made all these works. — In the Middle age, the tessellated pavements were executed with great skill and effect, of which many remains exist to this day. One of the admirable pieces of work of this kind now remaining, is the pavement of the choir of St. Rhemy's church at Rheims, in which with wonderful skill is represented: 1. King David playing upon his harp, with the words *Rex David* over his head: 2. A picture of St. Hierom, about whom are the figures and names of all the prophets, apostles, and evangelists: 3. The four rivers of the earthly paradise, with their names, *Tigris*, *Euphrates*, *Gihon*, and *Pison*: 4. The four seasons of the year: 5. The seven liberal arts: 6. The twelve months of the year: 7. The twelve signs of the Zodiac: 8. Moses sitting in a chair, and holding an angel on one of his knees: 9. The four cardinal virtues: 10. The four quarters of the world, &c.: all done in stones not bigger than a man's nail, except some

white and black tombs, and some round pieces of spotted jasper, with many other curiosities. In the Norman periods (says Mr. Fosbroke) there is abundant proof that Mosaic work was adopted as an embellishment of the high altar, and before the shrines; at first exhibiting scriptural stories, painted upon glazed bricks and tiles of an irregular shape, fitted together as the colour suited; and upon the same plan as the stained glass in windows. As an improvement in the succeeding ages, the bricks were made equilateral, and about four inches square, which, when arranged and connected, produced an effect very much resembling the Roman designs, yet wanting their simplicity and taste. The wreaths, circles, and single compartments, retain marks of Gothic incorrectness, and of as gross deviation from the original as the Saxon mouldings. The arms of founders and benefactors were usually inserted, during the middle centuries after the Conquest (though doubtless there are earlier instances), when many of the greater abbeys employed kilns for preparing them: from which the conventual and their dependant parochial churches were supplied. Exquisite delicacy and variety (though seldom of more than two colours) are particularly discernible in those of a date when this branch of encaustic painting had reached its highest perfection. The use of these painted bricks was generally confined to consecrated places; and all of them discovered since the Reformation have been upon the sites of convents, preserved either in churches or in houses, to which strong tradition confirms their removal. Amongst those of later date, arms impaled and quartered, as well as scrolls, rebuses, and ciphers, are very frequent; and interspersed with other devices are single figures, such as gryphons, spread-eagles, roses, fleurs-de-lis, &c., of common heraldic usage indeed, but not individually applied. — The Spanish writers have spoken with raptures of a species of Mosaic work in use among the ancient Mexicans. It was formed of the feathers of birds, which were bred in great numbers for the sake of their beautiful plumage.

TESSERA, among the Romans, had various acceptations. The name was originally, and in its simplest acceptation, applied to any small piece of ivory or other material, of a quadrangular shape; and so called from *τεσσαρα* four. They were sometimes used as dice in gaming, when three were used in play. The highest cast was called Venus, and the lowest Canicula. Tessera also signified a tally of

wood or other material delivered to each soldier to distinguish him from the enemy. This tally is supposed to have had some particular word or sentence of good omen inscribed upon it, which was afterwards used without the tally, and gave rise to the watch-word. — *Tessera Hospitalitatis* was a sort of tally or certificate of mutual intercourse between persons of different countries. Friendship and the rights of hospitality were by this means perpetuated and transmitted to their descendants. It was a piece of wood, ivory, &c., marked, and so cut that separate it made two; but joined again, it tallied so exactly as to shew it had been but one. Characters were frequently cut upon them. Each party kept one of these tallies, or tesserae, which did not only serve those who had contracted engagements of hospitality personally, but such as they thought fit to lend it to; so that the bearer of this kind of certificate was as well received, lodged, and entertained, as the person to whom it belonged. Many of these tickets have been preserved in the cabinets of the curious, inscribed with the names of friends. When a friend became unfaithful the tessera was broken. — *Largess* tickets were thrown by the Roman emperors among the people to be scrambled for, and entitled the bearer to receive *argenti duodecim*, i. e. twelve denarii. Sometimes the beasts that had served in the games were marked upon them, and given away to the bearers. From the time of the emperors, tesserae were distributed to the people, for receiving the presents in corn, oil, money, &c. The name of tesserae, or *contorniates*, was also given to tickets for admission to the theatre. At Portici are two bone tickets, found in clearing the theatre at Pompeii, and engraved in the Pompeiana. One side offers the view of the exterior of a theatre, with a door, half open, approached by an ascent of three steps, and to the right of the latter steps worked a railing of the common Pompeian form. Upon the reverse is the name ΑΙCXTΑΟΤ. Upon the other tessera the edifice seems to represent the cavea of a theatre, divided into cunei. From the middle arises a tower. On the reverse is the word ΗΜΙΚΤΚΑΙΑ. — *Gladiatorial* tickets were of ivory, bone, &c. given to gladiators in testimony of their having fought in public. — *Military* tickets contained the countersign, orders, &c.; and were delivered by the officer (*tesserarius*) to the tribune on guard. Some of these tesserae were oval, with human figures, and the palm-branch; others solid and oblong, with the trident-fork (*fuscina*) and a palm. The ivory

tesseræ found near Rome, says Caylus, have four faces. He presumes that these tickets were given to the conquerors, and, according to appearance, worn around the neck.

TESTA NEVILLI, or TESTA DE NEVIL; an ancient feudal record kept by the king's remembrancer in the Exchequer, containing the king's fees throughout the greatest part of England, with inquisitions of lands escheated and serjeanties. It was denominated from its compiler Johan. de Nevil, one of the itinerant justices under king Henry III.

TESTUDO, a peculiar figure into which the Romans formed themselves, as a defence, in sieges, against the missile weapons of the enemy. The first rank stood upright, the next rank stooped a little, and the others lower and lower, till the last rank kneeled; then, covering their heads with their shields, they formed a kind of sloping roof, resembling the shell of the tortoise. This invention was used in field battles, but more frequently in surprising cities, before the besieged were prepared for defence, when it served to protect the besiegers in their approach to the walls. Sometimes other soldiers mounted upon this roof of bucklers, and covered themselves in the same manner. — Testudo was also a kind of large wooden tower which moved on wheels, and was covered with bullocks' hides flayed, serving to shelter the soldiers when they approached the walls to mine them, or to batter them with rams. It was called Testudo from the strength of its roof, which covered the workmen as the shell does the tortoise. — Testudo was likewise particularly used among the poets, &c. for the ancient lyre; originally made of the back or hollow shell of a testudo aquatica, or sea tortoise. Dr. Molineux has an express discourse, in the Philosophical Transactions, to shew that the tortoise-shell was the basis of the ancient lyre, and that the whole instrument had thence the denomination Testudo; which account gives some light to an obscure passage in Horace, ode iv. lib. 4, mistaken by all the commentators :

“O testudinis aureæ
Dulcem quæ strepitum, Pieri, temperas.”

TETRACHORD, (from τετρα four, and χορδή a chord), in ancient music, a concord consisting of three degrees, tones, or intervals, or four sounds or terms; called also by the Greeks διατessarον, and by the moderns a fourth. This interval had the name tetrachord given it with respect to the lyre and its chords or strings. Ancient authors make frequent mention of the synaphe, or conjunction; and diazeuxis, or disjunction

of tetrachords. To conceive their meaning, it must be observed, that two tetrachords were said to be joined, when the same chord was the highest of the first, or lowest instrument, and the lowest of the second; as was the case in the two tetrachords that compose the ancient heptachord or seventh. Yet when two tetrachords had no common chord, (but, on the contrary, had each their different ones to begin and end withal, so that between the two there were two intervals of a tone,) then the tetrachords were said to be disjoined, which was the case in the two tetrachords that compose the octachord or octave.

TETRADITE, or TETRADITES; a name given by the classical ancients to the children born under the fourth moon, whom they believed to be unhappy. — In church history it was also a name given to several different sects of heretics, out of some particular respect they bore to the number four, called in Greek τετρα. Thus the Sabbathians were called Tetraditæ, from their fasting on Easter-day, as on the fourth day, or Wednesday. The Manichees, and others, who admitted a quaternity instead of a trinity in the God-head, or four persons in lieu of three, were also called by the same name.

TETRAETĒRIS, in the Athenian chronology, was a cycle of four years, invented by Solon, to make the lunar year equal to the solar; for as the lunar year consisted of 354 days only, which fell short of the solar eleven days and a quarter, or thereabouts, an intercalated month of twenty-two days was added; and again, after the space of two years more, another month was intercalated, consisting of twenty-three days. Thus in the space of four years there was an addition of forty-five days made to the lunar reckoning, which prevented the lunar years from falling short of the solar.

TETRAGRAMMĀTON, among the ancients, the name of the mystic number four, which was often symbolized as a mysterious hieroglyphic representing the deity, whose name was generally expressed, by most nations, in four letters; thus the Hebrew מן, the Assyrian Adad, the Egyptian Amon, the Persian Syre, the Greek Θεός, the Latin Deus, &c.

TETRĀPLA, (from τετραπλος fourfold), in church history, the name of a bible arranged by Origen under four columns, consisting of four different Greek versions, viz., that of the Seventy, that of Aquila, that of Symmachus, and that of Theodotion. Some writers confound this work with the Hexapla, to which the reader is referred.

TETRARCH, a lord or governor who had the command of a fourth part of a country, kingdom, or province under him, without wearing the diadem, or bearing the title of king; though sometimes it was given to him who was king, or that had the dominion over half, or a third part of a kingdom. The title of Tetrarch was common among the descendants of Herod the great, to whom the Roman emperors distributed his demesnes. It is met with in Acts xiii. 1, &c.

TETTIGES, a title which the Athenians assumed to themselves, signifying grasshoppers, because they boasted that they were produced by some strange prolific virtue of nature from the same soil that they inhabited; and in allusion to this opinion they wore golden grasshoppers in their hair.

TEUTATES, a name under which the ancient Gauls worshipped Mercury, to whom they sacrificed human victims; the Druids either burning them, piercing them with arrows, or strangling them in the middle of their temples.

TEUTONS, or **TEUTONIC ORDER**; the name of a famous religious order of knighthood, who were anciently called the knights of our lady of Mount Sion. They were established towards the close of the twelfth century; and were so called, because they consisted chiefly of Germans, or Teutons. The origin of this order was thus: The Christians under Guy of Lusignan, laying siege to Acre, or Acon, a city of Syria, on the borders of the Holy Land, (at which siege were present Richard king of England, Philip Augustus of France, &c.), some Germans of Bremen and Lubec, moved with compassion for the sick and wounded of the army who wanted common necessities, set on foot a kind of hospital under a tent, which they made of a ship's sail; and there undertook a charitable attendance on the sick. Thus originated the idea of establishing a third military order, in imitation of the Templars and the Hospitallers. Pope Calixtus III. subsequently granted a bull, dated Feb. 23rd, 1192, investing the Teutons with nearly all the privileges of the Templars and Hospitallers. The first master of the order was Henry Walpot. The order made no great progress under the three first grand masters; but under the fourth, Herman de Salza, it became very powerful; insomuch that Conrade, duke of Mazovia and Cujavia, about the year 1230, sent an embassy to him, to solicit his friendship and assistance, offering him and his order the provinces of Culmes and Livonia, with all the lands they could recover from the idolatrous Prussians,

who harassed him exceedingly with their continual incursions, and against whom he intended this new militia; his own knights of the order of Christ or of Dobrin, instituted for the like purpose, being found too weak. De Salza accepted the donation, and Gregory IX. confirmed it; and to aid the knights in reducing the Prussians, Innocent IV. published a croisade. With this aid, in a year's time, they subdued the provinces of Warmia, Natangia, and Barthia; the inhabitants whereof renounced the worship of idols; and in the course of fifty years more, they reduced all Prussia, Livonia, Samogitia, Pomerania, &c. The order, thus master of all Prussia, built the cities of Elbing, Marienbourg, Thorn, Dantzic, Koningsberg, and some others. The emperor Frederic II. permitted them to add to the arms of the order the imperial eagle; and St. Louis, in 1250, allowed them to quarter the fleur-de-lis. Divisions having eventually crept into the order, the kings of Poland, who were then rising into political importance, took advantage of them; and the Prussians revolted from their authority. After several wars between the knights and the Poles, the former yielded to king Cassimir the upper Prussia, and did homage to him for the lower. Lastly, at the time of the reformation, Albert marquis of Brandenburg, then grand master, becoming Lutheran, renounced the dignity of grand master, dissolved the commanderies, and drove the knights out of Prussia. Most of the knights followed his example, and embraced the reformation: the rest transferred the seat of their order to Margentheim, or Mariendal in Franconia; where, after some feeble efforts to regain their power, they fell into insignificance. — Wasselius, in his Annals, says that the Teutonic knights, when in the plenitude of their power, had 28 commanders of cities, 46 of castles, 81 hospitallers, 35 masters of convents, 40 stewards, 37 proveditors, 93 masters of mills, 700 brothers or knights to take the field, 162 brothers of the choir or priests, 6200 servitors or domestics, &c.

THALAMËGUS, (from *θαλαμος* and *μεγας* a large bed), among the ancients, a ship of pleasure or yacht used by princes, accommodated generally with a good cabin or bed-chamber. That of Philopater, king of Egypt, was the largest ship of this kind upon record. It was 312 feet long, 30 cubits broad, and 40 cubits high, with the pavilion. It was designed for sailing with his wife and children in parade on the Nile.

THALAMITÆ, in the naval arrange-

ments of the Greeks and Romans, signified those rowers (in galleys which contained several series of rowers) who sat on the thalamus of the vessel, and made the lowest row. These moved their oars and hands under the seats of the row that sat next above them. The second row was called Zygiteæ, and the uppermost Thranitæ.

THALLOPHŌRI, the old men and women who, in the Grecian festival Panathenæa, walked in the procession, with olive-boughs in their hands.

THALYSIA, a sacrifice offered by the Grecian husbandmen after harvest. Some will have it to have been performed in honour of Ceres and Bacchus; but it appears that Neptune and all the gods had a share in it.

THANE, among the Anglo-Saxons, a title of nobility, equal in dignity to that of an earl. There were two kinds or orders of thanes; the king's thanes, and the ordinary thanes. The first were those who attended our Anglo-Saxon kings in their courts, and who held lands immediately of the king: whence in Domesday-book they are promiscuously called *thani* and *servientes regis*. Their origin is referred to king Canute, who, taking the chief of the Danish nobility, to the number of 3000, for his guard, and arming them with battle-axes and sabres with gilt handles, called them *thing-lith*, from the two Danish words *thing* or *thein*, body of nobility, and *lith*, order of battle. The ordinary thanes, or *thani minores*, were the lords of manors, who had particular jurisdiction within their limits, and over their own tenants. Strutt says, that the Anglo-Saxon rank consisted of four degrees, the first called *ethel*, noble; the second *fri-lead*, free-born; the third *frige-laten*, persons let or made free; and the fourth *eagen-own*, or bond-men. It was essential to athane that he should have five hides of land, a church, a kitchen, bell-house, a judicial seat at the burgh-gate, and a distinct office or station in the king's hall. Soon after the Conquest the name was disused; and instead thereof they were called the king's barons, or *barones regis*. — *Thane-lands* were such lands as were granted by charter of the Saxon kings to their thanes; which were held with all immunities, except the three-fold necessity of expeditions, repairs of castles, and mending of bridges. — *Thanage* signified also land under the government of athane.

THARGELIA, Grecian festivals of two days' continuance, in honour of Apollo and Diana. During the solemnity the city

was lustrated by two persons called *φάρμακοι*, one being a man, the other a woman. The man carried about his neck figs of a black colour, called *ισχυαδες*, and the woman white ones. Adopted sons were then enrolled; pledges were given and received; and persons who offended in these matters were arraigned at an assembly held in Bacchus's theatre. — *Thargelion* was the Athenian month of thirty days, so called from the festival Thargelia kept in it. It was the eleventh month of the year, and answered to the latter part of April and the beginning of May.

THEATRES, (Gr. *θεατρον*, from *θεαομαι* to represent,) among the classical ancients, as in the present day, were public edifices for the exhibition of scenic representations or spectacles to the people. The most ancient theatres were temporary, being composed of boards placed gradatim above each other, for the convenience of spectators. The improvements of the theatre, however, kept pace with dramatic taste, and theatres at last were fixed and durable, being built of stone, commonly of marble; which by degrees were increased to that magnitude, that they exceeded almost all other buildings of Greece and Rome.

Of all the people in the world, the Greeks were the fondest of theatrical representations, which feeling was eventually communicated to the Romans. (See DRAMA, COMEDY, &c.) Among the Athenians the theatres were at first temporary, and rudely composed of wooden planks, the seats of which rose one above another; but those having one day broken down, by having too great a weight upon them, the Athenians were induced by that accident to erect those superb structures, which were imitated afterwards with so much splendour by the Romans. The theatre of the ancients was divided into three principal parts; each of which had its peculiar appellation. The division for the actors was called in general the scene, or stage; that for the spectators was particularly termed the theatre, which must have been of vast extent, as at Athens it was capable of containing above thirty thousand persons, (*Strab.* l. ix. *Herod.* l. viii.); and the orchestra amongst the Greeks was the place assigned for the pantomimes and dancers, though at Rome it was appropriated to the senators and vestal virgins. The theatre was of a semicircular form on one side, and square on the other. The space contained within the semicircle was allotted to the spectators, and had seats placed one above

another to the top of the building. The square part in the front of it was appropriated to the actors; and in the interval, between both, was the orchestra. The great theatres had three rows of porticos, raised one upon another, which formed the body of the edifice, and at the same time three different stories for the seats. From the highest of those porticos the women saw the representation, sheltered from the weather. The rest of theatre was uncovered, and all the business of the stage was performed in the open air. Each of these stories consisted of nine rows of seats, including the landing-place, which divided them from each other, and served as a passage from side to side. But as this landing-place and passage took up the space of two benches, there were only seven to sit upon, and consequently in each story there were seven rows of seats. They were from fifteen to eighteen inches in height, and twice as much in breadth; so that the spectators had room to sit at their ease, and without being incommoded by the legs of the people above them. Each of these stories of benches was divided in two different ways; in their height by the landing-places, called by the Romans *præcinctiones*, and in their circumferences by several staircases, peculiar to each story, which intersecting them in right lines, tending towards the centre of the theatre, gave the form of wedges to the quantity of seats between them, from whence they were called *cunei*. Behind these stories of seats were covered galleries, through which the people thronged into the theatre by great square openings, contrived for that purpose in the walls next the seats. Those openings were called *vomitoria*, from the multitude of people crowding through them into their places. As the actors could not be heard to the extremity of the theatre, the Greeks contrived a means to supply that defect, and to augment the force of the voice, and make it more distinct and articulate. For that purpose they invented a kind of large vessels of copper, which were disposed under the seats of the theatre, in such a manner as made all sounds strike upon the ear with more force and distinctness. The orchestra being situated between the two other parts of the theatre, of which one was circular and the other square, it participated of the form of each, and occupied the space between both. It was divided into three parts. The first and most considerable was more particularly called the orchestra, from *ὄρχομαι* to dance. It was appro-

propriated to the pantomimes and dancers, and to all such subaltern actors as played between the acts, and at the end of the representations. The second was named *θυμέλη*, from its being square, in the form of an altar. Here the chorus was generally placed. In the third the Greeks disposed their band of music. They called it *ὑποσκηνιον*, from its being situate at the bottom of the principal part of the theatre, to which they gave the general name of the scene. This third part of the theatre, called the scene, was also subdivided into three different parts. The first and most considerable was properly called the scene, and gave its name to this whole division. It occupied the whole front of the building from side to side, and was the place allotted for the decorations. This front had two small wings at its extremity, from which hung a large curtain, that was let down to open the scene, and drawn up between the acts, when any thing in the representation made it necessary. The second, called by the Greeks indifferently *προσκηνιον* and *λογειον*, and by the Romans *proscenium* and *pulpitum*, was a large open space in front of the scene, in which the actors performed their parts, and which, by the help of the decorations, represented either a public square or forum, a common street or the country; but the place so represented was always in the open air. The third division was a part reserved behind the scenes, and called by the Greeks *παρασκηνιον*. Here the actors dressed themselves, and the decorations were locked up. In the same place were also kept the machines, of which the ancients had abundance in their theatres. As only the porticos and the building of the scene were roofed, it was necessary to draw sails, fastened with cords to masts, over the rest of the theatre, to screen the audience from the heat of the sun. But as this contrivance did not prevent the heat, occasioned by the perspiration and breath of so numerous an assembly, the ancients took care to allay it by a kind of rain; conveying the water for that use above the porticos, which, falling again in form of dew through an infinity of small pores concealed in the statues with which the theatre abounded, did not only diffuse a grateful coolness all around, but the most fragrant exhalations along with it; for this dew was always perfumed. Whenever the representations were interrupted by storms, the spectators retired into the porticos behind the seats of the theatre.

The ancient scenery at first consisted of mere boughs, but afterwards of ta-

pestry. To form parts of the scenes there were prisms of frame-work, turning upon pivots, upon each face of which was stained a distinct picture, one for tragedy, consisting of large buildings with columns, statues, and other corresponding ornaments; a second face with houses, windows, and balconies, for comedy; a third applied to farce, with cottages, grottos, and rural scenes. In the satirical pieces they had always a cave in the middle, a wretched cabin on the right, and on the left an old ruined temple, or some landscape. In these representations perspective was observed; for Vitruvius remarks that the rules of it were invented and practised, from the time of Æschylus, by a painter named Agarrachus, who has even left a treatise upon it. — From the vast size of the ancient theatres the spectators could not distinctly hear the words of the actors. The *persona*, or mask, was therefore invented to remedy this defect, by making the voice clearer and fuller. It was not like the modern mask, but covered the whole of the head, and was fastened to it. The ancients did not like a character to be attempted, to which a physiognomical appropriation was not annexed; and these masks were so contrived, that the profile on one side exhibited chagrin, and on the other serenity, or whatever passion was most required. The actor thus, according to the part which he was playing, presented the side of the mask best suited to the passage which he was reciting. (See MASKS.) — The actors of comedy wore a low-heeled shoe, called *soccus*, which, from its effeminate appearance, suited the characters usually represented; and from its lightness was the fittest for dancing. The high-heeled shoe, or buskin, called *cothurnus*, was peculiar to tragedy. It made the actors appear above the ordinary size, such as they supposed the ancient heroes to have been; at the same time, by obliging them to move slowly, it gave them that grave and stately air which tragical subjects required. From these arose the expression of *sok* and *buskin*, to designate theatrical representations. — Pollux informs us, that there were trap-doors, for ghosts, furies, and the infernal deities. Some under the doors on one side introduced the rural deities, and on the other the marine. The ascents or descents were managed, as now, by cords, wheels, and counter-weights. As the theatres were large, there was no wheel-work aloft, but the performer was elevated by a sort of crane, of which the beam was above the stage; and turning upon itself, whilst the coun-

ter-weight made the actor descend or ascend, caused him to describe curves, composed of the circular motion of the crane and the vertical ascent. No machines were more common than those which descended from heaven at the end of the play, and in which the gods came to extricate the poet at the denouement. The kinds were, as now, chiefly three, and managed in the same manner; some conveyed the performer across the theatre in the air; by others the gods descended on the stage; and a third contrivance elevated or supported in the air persons who seemed to fly. The *ἀναπασματα* were cords for the sudden appearance of furies, when fastened to the lowest steps; and to the ascension of rivers, when attached to the stage. The most dreadful machines were the *πυγματά*, (a general term also for all the machines), which first consisted of scaffolds in stories, &c. These first exhibited criminals fighting at the top, and then, dropping to pieces, precipitated them to the lower story, to be torn to pieces by wild beasts. Sometimes they were for vomiting flames, &c. The machine for thunder, *βροντον*, was a brazen vase, concealed under the stage, in which they rolled stones. Festus calls it the Claudian thunder, from Claudius Pulcher, the inventor.

What has been said of the Greek theatres may in a great measure apply to those of Rome. They were of a semi-circular form, and were sometimes built so large as to contain 80,000 persons. In ancient times the people viewed the entertainments standing; hence *stantes* for spectators; and A. D. 599, a decree of the senate was made, prohibiting any one to make seats for that purpose in the city, or within a mile of it. At the same time a theatre, which was building, was, by the appointment of the censor, ordered to be pulled down, as a thing hurtful to good morals. Afterwards temporary theatres were occasionally erected. The most splendid was that of M. Æmilius Scaurus, when ædile, which contained 80,000 persons, and was adorned with amazing magnificence, and at an incredible expense. Curio, the partizan of Cæsar, at the funeral exhibition in honour of his father, made two large theatres of wood, adjoining to one another, each suspended on hinges, and looking opposite ways; so that the scenes should not disturb each other by their noise. In both of these he acted stage plays in the former part of the day; then having suddenly wheeled them round, so that they stood over against one another, and thus formed an amphitheatre, he exhibited

shows of gladiators in the afternoon. Pompey first reared a theatre of hewn stone in his second consulship, which contained 40,000 persons; but that he might not incur the animadversion of the censors, he dedicated it as a temple to Venus. There were afterwards several theatres, and in particular those of Marcellus and of Balbus, near that of Pompey; hence called *tria theatra*, the three theatres. — Theatres at first were open at top, and in excessive heat or rain, coverings were drawn over them, as over the amphitheatre; but in later times they were roofed. The theatre was of an oblong semicircular form, like the half of an amphitheatre. The benches or seats rose above one another, and were distributed to the different orders in the same manner as in the amphitheatre. The foremost rows next the stage, called *orchestra*, were assigned to the senators and ambassadors of foreign states; fourteen rows behind them to the equites; and the rest to the people. The whole was called *cavea*. The foremost rows were called *cavea prima*, or *ima*; the last *cavea ultima*, or *summa*; the middle, *cavea media*. The parts of the theatre allotted to the performers were called *scena*, *postscenium*, *proscenium*, *pulpitum*, and *orchestra*. The *scena* was adorned with columns, statues, and pictures of various kinds, according to the nature of the plays exhibited, to which Virgil alludes, *Æn.* i. 166, 432. The ornaments sometimes were inconceivably magnificent. When the scene was suddenly changed by certain machines, it was called *scena versatilis*; when it was drawn aside, *scena ductilis*. The scenery was concealed by a curtain, which, contrary to the modern custom, was dropt or drawn down, as among us the blinds of a carriage, when the play began, and raised or drawn up when the play was over; sometimes also between the acts. The machine by which this was done was called *exostra*. Curtains and hangings of tapestry were also used in private houses, called *aulea Attalica*, because said to have been first invented at the court of Attalus, king of Pergamus, in Asia Minor. The *postscenium* was the place behind the scene, where the actors dressed and undressed; and where those things were supposed to be done which could not with propriety be exhibited on the stage. The *proscenium* was the place before the scene, where the actors appeared. The place where the actors recited their parts was called *pulpitum*; and the place where they danced *orchestra*, which was about five feet lower than the pulpitum: hence

"*ludibria scena et pulpito digna*," buffooneries fit only for the stage.

From the remains of Roman theatres still existing in different parts of Italy, we may form just conclusions of their size and form. It appears from the remains at Pompeii, that two lofty arched door-ways entered into the pit; and in front of the stage, which is very shallow, is a modern pew-like orchestra. The proscenium is very narrow, and instead of a drop scene is the *clisium*; for Pollux says, that a house with two stories formed part of the stage, whence old women and panders used to look down and peep about them. Within the house were apartments. Around the back of the stage was a porticus. At Herculaneum, below the theatre, was a large square, constructed, says Vitruvius, for the reception of the audience in bad weather. It consists of Doric columns, around an open area, forming an ample portico for this purpose; whilst under it were arranged *cellæ*, or apartments; amongst which were a soap manufactory, oil-mill, &c.

Many theatrical terms, in use among the classical ancients, are explained under their respective heads; as *Alnus*, *Cuneus*, *Choragium*, *Hospitalia*, *Tesserae*, *Theologium*, &c.

In the Middle age, as we have shown under the articles *DRAMA* and *PLAYS*, theatrical representations were at the lowest ebb; these amusements having fallen into disuse with the fall of the Roman empire. During that unlettered period, no regular theatre can be said to have existed. In the reign of Henry VIII. however, we find that there were two established theatres on the Bankside, Southwark, not for the regular drama but for the express purpose of baiting bulls and bears. They were circular wooden fabrics, open at top, somewhat resembling the *circi* of the ancients, and had a number of small flags stuck round them during the times of exhibition, which then regularly took place on a Sunday, when, according to a satirical rhymester of the period, "men who had little money to spend, would give a halfpenny, one penny, or twopence, for the bearward's benefit." Great crowds assembled on those occasions, insomuch that, some years after, as we are told by Stowe, on a Sunday, about four o'clock in the afternoon, "the olde and underpropped scaffoldes, round about the bear garden, being overcharged with people, fell suddenly down, whereby eight persons were killed, as also many hurt:" and subsequently (1598), speaking of these places as they

then existed, he says, "Here are kept beares, bulls, and other beasts, to be bayted, as also mastiffs in several kennels nourished to bayt them;" and adds, "such beares and other beasts are kept in plots of ground, scaffolded about for the beholder to stand safe." Dramatic scenes, for the regular drama, were first introduced at the English theatres about the time of the Restoration. Soon after, 1660, actresses first appeared in England; and Drury-Lane Theatre first opened for dramatic exhibitions in 1663.

THEBAID, a celebrated heroic poem, written in twelve books, by Statius, the Roman poet, who was contemporary with Domitian. The subject of this poem is the civil war of Thebes between the two brothers Eteocles and Polynices; or Thebes taken by Theseus. The author was twelve years in composing it. Several Greek poets had composed Thebais before the time of Statius; the principal of which were Antagoras, Antiphanes of Colophon, Menelaus the Ægean, and an anonymous author mentioned by Pausanias, lib. ix.

THELONIUM, a feudal toll among our ancestors. — *Thelomannus* was the tollman who received the toll.

THEMMAGIUM, a duty or acknowledgment paid by inferior tenants among our ancestors, to be freed from *theme* or *team*.

THENSÆ, vails or canopies used in the Roman chariots at games, solemn processions, &c. Thensæ could not be granted to any but by the express allowance of the senate. The name of thensæ was likewise given to the waggons in which the statues of the gods and great men were carried on solemn occasions.

THEODEN, an under *thane*, husbandman, or tenant, among the Saxons. — *Spelm.*

THEOGAMIA, a Sicilian festival instituted in honour of Proserpine, to commemorate her marriage with Pluto.

THEOLOGIUM, the place, or little stage, of the Greek and Roman theatres, situated above that on which the actors played. The theologium was the place where the gods appeared. It also included the machines whereon they descended, and from which they spoke. There was a theologium required for the representation of the Ajax of Sophocles, the Hippolitus of Euripides, &c. — *Scal. Poet.* lib. i.

THEOMANCY, a species of divination, founded upon a supposed inspiration of some deity. It differed from oracles, as not being confined to any particular time or place.

THEOPHANIA, a festival observed by the Delphians, in memory of Apollo's

first appearance and manifestation among them.

THEORIA, a solemn annual voyage performed by the Athenians, in the same ship in which Theseus went to the temple of Apollo, in the island of Delos. This annual custom was founded upon a vow which Theseus made to Apollo, that if he would grant him a safe return from Crete, whither he was sent, with other Athenian youths, to be devoured by the Minotaur, they would yearly make a voyage to his temple at Delos. The persons employed in this ceremony were called *θεωροί*. They wore garlands of laurel on their heads, and were accompanied by two of the family of *Κληρικες*. Before them went certain men with axes in their hands. On their arrival they sacrificed to the god, repaired their ship, and then steered homewards. The ship underwent such frequent repairs, that at last not any of the old materials remained; so that it was individually the same, though numerically different.

THEOXENIA, Grecian festivals, celebrated in every city, in honour of all the gods.

THERAPEUTÆ, (from *θεραπεωω* to heal), an appellation given by the Greeks, especially in the early periods of church history, to those who were devoted more especially to the service of God. They also applied the term to such as resigned themselves to a contemplative life, whether it were from the great concern they had for their souls, or from the particular mode and manner of their religion. Philo, in his first book of the contemplative life, relates, that there were a people spread throughout most of the known world, but particularly throughout Egypt, and about Alexandria, who renounced their friends, their goods, &c., and who, after discharging themselves of all temporal concerns, retired into solitary places, where they had each their separate mansion, called *semneium*, or monastery. There they resigned themselves wholly to the exercises of prayer and contemplation. They carried nothing with them into their *semneium* but the books of Moses, the prophets, the psalms, and other religious writings, wherein they sought for mystical and allegorical meanings, from a persuasion that the Scriptures were only shadows or figures, the hidden meanings whereof were to be unfolded. There are two points relating to these Therapeutæ exceedingly controverted, viz., whether they were Jews or Christians; and, if they were the latter, whether they were monks or seculars: but of this nothing is known for certainty.

THERAPHIM, among the eastern nations, the name of certain idols or mysterious images, which, according to general opinion, were looked upon as oracles for the revelation of futurity. Kircher directs us to seek the origin of Theraphim in Egypt; adding, that the word is Egyptian. Spencer, in his dissertation on the Urim and Thummim, maintains the word to be Chaldee, and to signify the same with Seraphim; the Chaldeans being frequently known to change the *W* into *N*, that is, *s* into *t*. He adds, that those images were borrowed from the Amorites, Chaldeans, or Syrians; and that the Serapis of the Egyptians is the same thing with the Theraphim of the Chaldeans.—*Selden de Diis Syriis*.

THERMÆ. See **BATHS**.

THESEA, a festival in honour of Theæus, celebrated at Athens, on the eighth day of each month. It was observed with much rejoicing and banqueting, of which the poor partook at the expense of the rich.

THESMOPHORIA, solemn festivals of four days' continuance, celebrated in most of the Grecian cities, particularly Athens, in honour of Ceres; at which free-born married women and certain virgins officiated. To the former the strictest continence was enjoined during the solemnity, and three days were required for preparation. It commenced on the fourteenth of the month called Pyanepsia. On the sixteenth a fast was observed; and during the festival, prayers were offered to Ceres, Pluto, Proserpine, and Calligenia. There were some sacrifices of a mysterious character. All those who had been initiated into the Eleusinian mysteries assisted at the Thesmophoria.

TESMOTHETÆ, the six inferior archons at Athens, who presided at the election of inferior magistrates, and walked about the city by night, to preserve order and tranquillity. Before them all disputes between the inhabitants were first brought; and they were appointed to guard the rights of the people, and to vindicate the laws. See **ARCHONS**.

THETA. The letter *Θ*, among the classical ancients, was used on the ballots of judges, by which they condemned a person to death, it being the first letter of the word *Θάνατος*, death. Hence it had the epithet of *niger* and *infelix*: thus, "O multum ante alias infelix litera Theta."

THETÆ, a name given to the lowest but most numerous class of the Athenian citizens, according to the laws established by Solon. They were in fact the labourers, or mercenaries, who worked

with their hands, and who were not permitted by Solon to fill any public post. He only granted them the privilege of giving their votes in the assemblies and tribunals of the people; a privilege which, at first sight, seemed trivial, but in the end was of the greatest consequence; for most of the trials came ultimately before the people; as to them an appeal might always be made from the superior magistrature.

THEWS, or **THEOWES**; among the Anglo-Saxons, a kind of feudal slaves or captives, who were not accounted members of the commonwealth, but parcels of their master's goods and substance.—*Spelm.*

THIRD NIGHT AWN-HINDE. By the laws of Edward the Confessor, if any man lay a third night in an inn, he was called a Third Night Awn-hinde, for whom his host was answerable if he committed any offence: the first night, *forman-night*, or *uncuth*, he was reckoned a stranger; the second night, *twa-night*, a guest; and the third night, an *agen-hinde* or *awn-hinde*, a domestic.—*Bract*. l. iii.

THIRTY TYRANTS, or **COUNCIL OF THIRTY**; a name given to the government of Athens, which was established by Lysander, the Spartan general, on the disastrous termination of the Peloponnesian war, when the political power of the Athenians was entirely annihilated, and their fortifications destroyed, *n. c.* 404. This Council of Thirty committed the most atrocious cruelties. On pretence of restraining the multitude within their duty, and of preventing seditions, they caused guards to be assigned them, and armed three thousand of the citizens for that service, and at the same time disarmed all the rest. The whole city was in the utmost terror and dismay. Whoever opposed their injustice and violence became their victims. Riches were a crime that never failed of drawing a sentence upon their owners, always followed with death, and the confiscation of estates, which the thirty tyrants divided amongst themselves. They put more people to death, says Xenophon, in eight months of peace, than the enemies had done in a war of thirty years. The two most considerable persons of the Thirty were Critias and Theramenes, who at first lived in great union, and always acted in concert with each other. The latter had some honour, and loved his country. When he saw with what an excess of violence and cruelty his colleagues behaved, he declared openly against them, and thereby drew their re-

sentment upon him. Critias became his most mortal enemy, and acted as informer against him before the senate, accusing him of disturbing the tranquillity of the state, and of designing to subvert the present government. Of all the senators, Socrates alone, whose disciple Theramenes had been, took upon him his defence, and opposed the officers of justice. But his weak endeavours could not deliver Theramenes, who was led to the place of execution, notwithstanding all he could do. The tyrants, delivered from a colleague whose presence alone was a continued reproach to them, no longer observed any measures. Nothing passed throughout the city but imprisonments and murders. Every body trembled for themselves or their friends. All the citizens of any consideration in Athens, and who still retained a love of liberty, quitted a place reduced to so harsh and shameful a slavery, and sought elsewhere an asylum and retreat, where they might live in safety. At the head of these was Thrasybulus, a person of extraordinary merit, who beheld with the most lively affliction the miseries of his country. The Lacedæmonians had the inhumanity to endeavour to deprive those unhappy fugitives of this last resource. They published an edict to prohibit the cities of Greece from giving them refuge, decreed that they should be delivered up to the thirty tyrants, and condemned all such as should contravene the execution of this edict to pay a fine of five talents. Only two cities rejected with disdain so unjust an ordinance, Megara and Thebes; the latter of which made a decree to punish all persons whatsoever, that should see an Athenian attacked by his enemies without doing his utmost to assist him. In the end, Lysias, an orator of Syracuse, who had been banished by the Thirty, raised five hundred soldiers at his own expence, and sent them to the aid of the common country of eloquence. Thrasybulus lost no time. After having taken Phyla, a small fort in Attica, he marched to the Piræus, of which he made himself master. The Thirty flew thither with their troops, and a warm battle ensued. But as the soldiers on one side fought with valour and vigour for their liberty, and on the other with indolence and indifference for the power of others, the success was not doubtful, but followed the better cause. The tyrants were overthrown, and Critias was killed upon the spot. The army, upon their return to Athens, expelled the Thirty, and substituted ten persons to govern in their room. The Thirty having

fallen from their power and hopes, sent deputies to Lacedæmon to demand aid. But king Pausanias, moved with compassion for the deplorable condition to which a city once so flourishing was reduced, had the generosity to favour the Athenians in secret, and at length obtained a peace for them. It was sealed with the blood of the tyrants, who, having taken arms to reinstate themselves in the government, and being present at a parley for that purpose, were all put to the sword, and left Athens in the full possession of its liberty. The government was then re-established upon its ancient foundation, the laws restored to their pristine vigour, and magistrates elected with the usual forms.

THIRTY, TRIBUNAL OF THE; the name of the senate of Sparta, as established by Lycurgus. See LAWS.

THISTLE, ORDER OF THE. (See KNIGHTS.)—The order of the Lady of the Thistle was a military order instituted in 1370, by Louis II. duke of Bourbon. It consisted of 26 knights, whereof that prince and his successors were the chiefs: their badge was a sky-blue girdle; and, on solemn occasions, a mantle of the same colour, with a gold collar, interwoven with fleur-de-lis, among which was the word *esperance* (hope) in capitals.

THOMÆANS, or THOMITES; an early sect of Christians, who for several ages were furnished with bishops from the side of Babylon, or Syria; and who, according to tradition, first received the gospel from St. Thomas the apostle. Upon the arrival of the Portuguese at Calecut, in their first voyage to the Indies, they met with ancient Christians, who pretended to be descended from those converted by St. Thomas. These Thomæans being informed of a new people arrived among them, who bore a particular veneration for the cross, sent ambassadors to make an alliance with them, and to solicit their assistance against the Gentile princes, by whom they were greatly oppressed. It appears that they formed a very considerable clan, or cast; but were always divided by factions, inveterate enmities, &c. The clan then extended through all the country from Calecut to Travencor. They owned themselves strangers in that country; and their tradition was, that they came thither from the country about the city of Mailapur, or St. Thomas, on account of persecution; but the time of their migration was unknown, for they kept no monuments. The Thomæan church, at the first arrival of the Portuguese, was wholly governed by

foreign bishops. The language they used in *sacris* was the Chaldee, though their ordinary language was the same as their neighbours.

THOR, an idol anciently worshipped by the Saxons, from whence the name Thursday, or the fifth day of the week, took its rise, he being worshipped on that day; also the god of the idolatrous Scandinavians, to whom they attributed the sovereign authority over all mischievous and malevolent spirits, that inhabited the air, mountains, or lakes.

THORAX, a piece of defensive armour, among the Greeks and Romans, consisting of two parts; one which defended the back and the other the belly. The extremities of it were called *πτερυγες*, and the middle *γυαλα*. The sides were coupled together with buttons. The Romans called it *lorica*. The *thoraces* were not all composed of the same stuff; some were of linen or hemp twisted into small cords and close set together; hence we read of *thoraces bilices* and *trilices*, from the number of cords fixed one upon another. The thorax varied in its form; sometimes as a gorget it entirely protected the chest, folding over the upper part of the mitra, and covering each shoulder-blade behind; sometimes it guarded the upper part of the back, and the whole of the chest. The complete thorax was the most ancient, and borrowed from the Persians or Egyptians; but the *ημιθωρακιον*, or half thorax, which though it covered the chest was open between the shoulder-blades, often occurs. The most ancient were of padded linen. They were also of brass, iron, and other metals (presumed to have been the *χαλκοχιτωνες* of Homer), leather and iron.

THRACES, a kind of gladiators, among the Romans, who used a *sica* or faulchion, and a *parma* or little round shield, peculiar to the country of Thrace, of which nation they generally were, because the Thracians were reckoned a most fierce and barbarous people.

THRANITE, in Grecian and Roman ships, which had several banks of oars, signified the uppermost range of rowers. The second row of men were called *Zygite*, and the lowest *Thalamite*.

THREE, was a number in high estimation among the Greeks and Romans, and even amongst all nations civilized or barbarous. The gods were thought to have a particular pleasure in this number. The judges of the dead were three; the Fates were three, the Furies were in number three; the heads of Cerberus were three; the sons of Saturn, amongst whom

the world was divided, were three; Jupiter's thunder was *trifidum*, or three-forked, and Neptune's trident had three prongs. Odd numbers, but particularly such as arose from the multiplication of three, were much used in incantations; and shepherds chose an unequal number in their flocks as more fortunate.

THRENGUS, a name among our ancestors applied to certain vassals or tenants.

THRIMIA, (*Sax.*) an old piece of money of three shillings, according to Lambard; or the third part of a shilling, being a German coin passing for 4d. — *Selden*.

THRIO, a festival in honour of Apollo, so called from his three nurses named Thriae.

THUMMIM, an ornament worn by the Jewish high-priests in their pontifical dress; but what it precisely was, the learned are not determined; some imagining it was not any thing material, but an extraordinary gift of God to those of the office upon extraordinary occasions, whereby they were enabled to return answers to the king or others, who consulted them upon great emergencies.

THURIBULUM, a censor used in the sacrifices of the classical ancients, in the shape of an elegant vase, with two elevated handles. — *Auson.* xii. 105.

THYIA, a festival in honour of Bacchus, celebrated by the Eleans. In the ceremonies of this solemnity the chief was the conveying certain vessels into a chapel, and secretly filling them with wine.

THYLLA, a festival in honour of Venus.

THYMELICI, among the Romans, were musicians who sang and played in the interludes, dancing and keeping time with their gestures. They were so called from Thymeles, a noted dancer, in great favour with Domitian. The place where they performed was also from her called Thymeles; hence Juvenal, vi. 66, "Thymeles nunc rustica discat." At Pompeii are seven recesses in front of the stage or *pulpitum*, supposed to be the places for the musicians. The centre is semicircular; and the middle of the three on each side contains steps.

THYNNIA, a sacrifice of tunnies, offered to Neptune by fishermen, after a plentiful draught.

THYOS, a sacrifice of fruits, leaves, or acorns, which were the only offerings at first in use.

THYRSUS, a sceptre or spear wrapped up in vine leaves, which the poets put into the hands of Bacchus and the Mænades, at the Bacchanalia. It was also put into the hands of the satyrs, who were Bacchus's soldiers, and are supposed

to have fought with the thyrsus in his Indian expedition.

TIARA, an ornament, or habit, with which the ancient Persians, and other Asiatics, adorned their heads. It was in the form of a tower, and adorned with peacocks' feathers. The Persian kings wore it straight and erect; the priests and great lords wore it depressed. The tiara was made in different forms. Xenophon says that it was sometimes encompassed with the diadem, at least in ceremonies; and had frequently the figure of a half moon embroidered on it. The scholiast on Juvenal describes it as a priest's cap, which, descending over the cheeks, was tied under the chin: which agrees very well with the form of that which we see Mithridates wearing on medals. Servius on Virgil (*Æneid*, lib. viii.) calls the tiara a Phrygian cap; and Statius (*Thebaid*, lib. viii.) gives it the kings of Parthia, who, doubtless, borrowed it from the Persians. Justin attributes the long garment and tiara of the Persians to Semiramis's disguise; whereby she passed for Ninus.—The ancient tiara of the popes was at first a round high cap. John XXIII. first encompassed it with a crown; Boniface VIII. a second crown; and Benedict XII. a third: thus making it, as it were, the triple diadem of the church.

TIBIA, a pipe or flute which the classical ancients made use of in performing their comedies. Flutes were distinguished by the several names of *Tibia pares* and *impares*, *dextra* and *sinistra*, *Lydiæ*, *Sarranæ*, and *Phrygiæ*. To give the proper distinctions of these would be difficult. The most satisfactory account of the matter may be given as follows. The performers played always, the whole time of the comedy, on two flutes; that which they stopped with their right hand they called *dextra tibia*, and that which they stopped with their left *sinistra tibia*. The first had but few holes, and sounded a deep bass; the other had a great number of holes, and gave a shriller and sharper note. When the musicians played on two flutes of a different sound, they used to say the piece was played *tibiis imparibus*, or *tibiis dextris et sinistris*. When they played on two flutes of the same sound, they used to say the music was performed *tibiis paribus*; and if the equal flutes were of the shriller note, they expressed it by *tibiis paribus sinistris*. Two equal right-hand flutes they called *Lydian*; two equal left-hand ones they named *Sarranæ* or *Tyrian*; and two unequal flutes were termed *Phrygian*, as imitations of the music of these countries.

Right-hand flutes were used at funerals. Flutes having first been made of the legs of cranes or other birds, received the name of *tibia*, which signifies the leg-bone.

TIBIALIA, among the Romans, were a kind of swaths which they made use of to cover their legs. When applied to the thighs, the bandage was called *femoralia* or *feminalia*.

TILTS. See **JUSTS** and **TOURNAMENTS**.

TIMBERLODE, a feudal service by which tenants were to carry timber felled from the wood to the lord's house.—*Thorn's Chron.*

TIME, DIVISION OF. In all ages and countries, from the remotest periods, the most ancient as well as the most natural division of time, has originated from the apparent or real revolutions of the sun and moon. Thus the apparent revolution of the sun, or the real rotation of the earth on her axis, causing the sun to appear to rise and set, constitutes the vicissitudes of day and night, which must be evident to the most barbarous and ignorant nations, (see **HOURS**): the moon, by her revolution about the earth, and her changes, as naturally and obviously forms months, (see **MONTHS**): while the great annual course of the sun, through the several constellations of the zodiac, points out the larger division of the year. If these celestial revolutions had corresponded so exactly to each other, that every lunation had consisted uniformly of the same number of days, and each year of a regular number of complete lunations, the business of chronology would have been attended with comparatively little difficulty. In consequence, however, of variations in the revolutions of the earth, it became necessary to adjust these periods to each other by certain artificial divisions. Sir Isaac Newton, however, has shewn that the chronology of ancient kingdoms is involved in the greatest uncertainty; and that the Europeans had no chronology before the existence of the Persian empire, or 536 years before Christ, when Cyrus conquered Darius; that the antiquities of the Greeks are full of fables till this period; and that after this time several Greek historians introduced the computation by generations. The chronology of the Latins is still more uncertain; their old records having been burnt by the Gauls 120 years after the expulsion of their kings, and 388 before the birth of Christ. The chronologers of Gaul, Spain, Germany, Scythia, Sweden, Britain, and Ireland, are of a still later date; for Scythia beyond the Danube had no letters till Ulphilas, their bishop,

formed them, about the year 370. Germany had none till it received them from the western empire of the Latins, about the year 400. The Huns had none in the days of Procopius, about the year 526; and Sweden and Norway received them still later. Sir Isaac Newton, after a general account of the obscurity and defects of the ancient chronology, observes, that though many of the ancients computed by successions and generations, yet the Egyptians, Greeks, and Latins reckoned the reigns of kings equal to generations of men, and three of them to a hundred, and sometimes to 120 years; and this was the foundation of their technical chronology. He then proceeds, from the ordinary course of nature, and a detail of historical facts, to shew the difference between reigns and generations; and that, though a generation from father to son may at an average be reckoned about thirty-three years, or three of them equal to a hundred years, yet when they are taken by the eldest sons, three of them cannot be estimated at more than about seventy-five or eighty years; and the reigns of kings are still shorter; so that eighteen or twenty years may be allowed as a just medium. Sir Isaac then fixes on four remarkable periods, viz., the return of the Heraclidæ into the Peloponnesus; the taking of Troy; the Argonautic expedition; and the return of Sesostriis into Egypt, after his wars in Thrace; and he settles the epoch of each by the true value of a generation.

The want of some specific standard, which could be regarded as common to all nations, has occasioned great diversity in different countries in fixing the beginning of the year, which may be considered as the most natural division of time. The Chaldæans and Egyptians reckoned their years from the autumnal equinox. The Jews also reckoned their civil year from this period. Gemshid, the king of Persia, ordered the year in that country to commence at the vernal equinox. The lunar-solar year probably had its rise in Chaldæa, or Egypt. We learn, at least, from the testimony of Herodotus, that it was used in the latter country. Hence, with the diffusion of science, it was carried into other regions, and very generally adopted. It was early in use among the Indians, the Chinese, the Medes and Persians, and the ancient Greeks. Its measure being, however, inaccurate, containing five days and a quarter more than the lunar, and as much less than the true solar year, and this defect becoming every year more perceptible from the retrocession of the seasons, &c., it was soon

considered necessary to subject it to some revision. The Thebans are supposed to have been the first who undertook its correction, by making an annual addition of five days to the luni-solar year. Thales introduced this improvement into the ancient Grecian year, and it was adopted, with some trifling variations in particular instances, into the Indian, the Chinese, and the Jewish year.

The Egyptians computed time by a year of 365 days, divided into twelve months of thirty days each; besides five intercalary days added to the last month. This is called Nabonasser's year; and, as it loses one whole day of the Julian year in every four years, so its beginning, in the course of 460, runs throughout every part of the Julian year till they meet again. However, as this year is used by Ptolemy, it is useful in comparing the ancient astronomical observations with the modern. Nabonasser's year, after the battle of Actium, was obliged, in some measure, to give way to the regulations of the Roman conquerors.

The ancient Jewish year was lunar, consisting of eleven months, which alternately contained twenty-nine and thirty days; and was made to agree with the solar year by eleven and sometimes by twelve days at the end of the year, or by an intercalary month. The Jews, and most other nations in the east, had a civil year, which arbitrarily began with the new moon in September; and an ecclesiastical year, which commenced from the new moon in March.

The Greeks originally computed time by a lunar year, consisting of twelve months, each of thirty days; but they were changed into months of thirty and twenty-nine days alternately, computed from the first appearance of the new moon, with the addition of an intercalary month of thirty days, every third, fifth, eighth, eleventh, fourteenth, sixteenth, and nineteenth year of a cycle of nineteen years, in order to keep the new and full moons to the same term of seasons: always commencing at the full moon next after the summer solstice. — The Macedonian year differed from the Attic originally, only in the names and order of the months.

Among the Romans, the first division of time by years was made by Romulus; but it was very far from being exact; for it consisted only of 304 days, divided into ten unequal months of thirty and thirty-one days alternately. The inconvenience that arose from this calculation was somewhat removed by the addition of as many days yearly, as he found would make the

state of the heavens correspond to the first month, which additional days remained without any distinct appellation till the reign of Numa Pompilius, who divided them into two months, by the name of January and February; yet the astronomical observations of his successors, finding that the entire revolution of the sun could not be accomplished in this number of days, Julius Cæsar added eleven days and six hours more; which brought it to that exactness which has been ever since the basis of our computations; though pope Gregory established it upon a more nice calculation. Julius Cæsar, observing that time had lost sixty-seven days, by the fault of the pontifices who had the charge of regulating its motion at Rome since the days of Numa, invited Sosigenes, the eminent mathematician from Egypt, to assist him in the formation of a more regular annual computation; who, resolving to fix the beginning of the year to the winter solstice, was obliged to make that year consist of 445 days, divided into fifteen months, which was therefore called *annus confusionis*, the year of confusion. See CALENDAR.

In A. D. 1582, it being observed that the vernal equinox was, by Julius Cæsar's calculation, brought back from the 20th to the 10th of March, pope Gregory XIII. cast out ten days at once in the computation, by ordering the first of October to be held for the eleventh, &c. And to prevent the like excess for the time to come, in the Italian computation, he ordained that at the end of every century, the bissextile or intercalary day should be omitted, except the fourth century, when it was to be retained; because the eleven minutes that the Italian exceeds the natural year, did not amount to a day in less than 131 years. This is what was called the New Style, in contra-distinction to the Italian computation, which was continued by several nations for a long time, where the pope's power was not acknowledged. But in 1752, the parliament of Great Britain enacted, that the third of September in that year should be held for the fourteenth; and that for the future this nation should compute time by the New Style, and begin the year on the first day of January, which before did not commence till the twenty-fifth of March.

In the division of time there are various epochs and important eras, a knowledge of which is considered of great consequence in chronology, and which are constantly reverted to by historical writers; as the Deluge; the Argonautic expedition; the Trojan War; the Olympiads; the eras

of the Heraclidæ, of Nabonasser, of the Seleucidæ, &c.; which are each explained under their respective heads. Besides these, there are four other grand epochs in chronology; as the year of the world (ANN. MUNDI); the building of Rome (ANN. ROMÆ); the birth of Christ (ANN. DOMINI); and the Hegira, or flight of Mahomet.

We shall conclude this article with a general view of the origin and use of the *Cycles*, which form a kind of astronomico-chronological division of time; and are of immense utility in the regulation of our almanacks, &c. In the early ages of Greece, from the defective nature of the calendar, the Olympic year, as it was called, was subject to considerable variation; and, from the retrocession of the months which it occasioned, producing a gradual change of the seasons when the games were to be celebrated, led to much inconvenience. Cleostrates, a mathematician of Tenedos, endeavoured to give it a more perfect form, by inventing a cycle of eight years; this, however, being computed by lunar years, still left the calendar subject to great inaccuracies. To rectify these, Meton, a mathematician of great celebrity, invented the *Lunar Cycle*, a period of nineteen solar years; at the end of which interval the sun and moon return to very nearly the same part of the heavens. This improvement was at the time received with universal approbation; but not being perfectly accurate, was afterwards corrected by Eudoxus, and subsequently by Calippus, whose improvements modern astronomers have adopted. The use of this cycle was discontinued when the games, for the regulation of which it was composed, ceased to be celebrated. The council of Nice, however, wishing to establish some method for adjusting the new and full moons to the course of the sun, with the view of determining the time of Easter, adopted it as the best adapted to answer the purpose; and, from its great utility, they caused the numbers of it to be written on the calendar in golden letters, which has obtained for it the name of the *golden number*. The golden number for any year is found as follows:—The first year of the Christian era corresponds to the second of this cycle; if then to a given year of this era one be added, and the sum be divided by nineteen, the quotient will denote the number of cycles which have revolved since the commencement of the Christian era, and the remainder will be the golden number for the given year. Thus, if the golden number of the year 1808 be required, one being added the

sum will be 1809; this being divided by 19, will give 95 for the quotient, and 4 for the remainder, or golden number sought. — The *Solar Cycle* is another of those periods, the inventor of which is at present, however, unknown. It consists of twenty-eight years, at the expiration of which, the sun returns to the sign and degree of the ecliptic which he had occupied at the conclusion of the preceding period; and the days of the week correspond to the same days of the month as at that time. It is used to determine the Sunday, or dominical letter, which we shall briefly explain. In our present calendars the days of the week are distinguished by the first seven letters of the alphabet, A, B, C, D, E, F, G; and the rule for applying these letters is invariably to put A for the first day of the year, whatever it be; B for the second, and so on in succession to the seventh. Should the first of January be Sunday, the dominical or Sunday letter for that year will be A, the Monday letter B, &c.; and as the number of letters is the same as that of the days of the week, A will fall on every Sunday, B on every Monday, &c., throughout the year. Had the year consisted of 364 days, making an exact number of weeks, it is obvious that A would always have stood for the dominical letter; the year containing, however, one day more, it follows that the dominical letter of the succeeding year will be G. This retrocession of the letters will, from the same cause, continue every year, so as to make F the dominical letter of the third, &c. If every year were common, the process would proceed regularly, and a cycle of seven years would suffice to restore the same letters to the same days as before. But the intercalation of a day every bissextile, or fourth year, has occasioned a variation in this respect. The bissextile year, containing 366 instead of 365 days, will throw the dominical letter of the following year back two letters; so that, as in the year 1808, if the dominical letter at the beginning of the year be C, the dominical letter of the next year will be, not B, but A. This alteration is not effected by dropping a letter altogether, but by changing the dominical letter at the end of February, where the intercalation of a day takes place. Thus, in the year 1808, C is the dominical letter in January and February, but B is substituted for it in March, and continues to be the dominical letter through the remainder of the year. In consequence of this change every fourth year, twenty-eight years must elapse before a complete revolution can take place in the dominical

letter; and it is on this circumstance that the period of the solar cycle is founded. A table constructed to shew the dominical letters for any given years of one of these cycles, will answer for the corresponding years in every successive cycle. The first year of the Christian era corresponds to the ninth of this cycle: if, therefore, to any given year of the Christian era nine be added, and the sum be divided by twenty-eight, the quotient will denote the number of the revolutions of the cycle since the ninth year *n. c.*, and the remainder will be the year of the cycle. If there be no remainder, the year of the cycle will be the last, or twenty-eight. Thus, nine being added to 1808 makes 1817; this sum being divided by 28, gives a quotient of 64 for the revolutions of the cycle, and a remainder of 25 for the year of the cycle. — There is another cycle in use, called the *Cycle of Indiction*, which consists of fifteen years, and is derived from the Romans. The first year of this cycle is made to correspond to the year 3 *n. c.* If therefore to any given year of the Christian era three be added, and the sum be divided by fifteen, the remainder will be the year of the cycle. There is, however, another mode of calculating it. This cycle was established by Constantine, *A. D.* 312; if therefore from the given year of the Christian era 312 be subtracted, and the remainder be divided by fifteen, the year of this cycle will be obtained. In either of these ways, if there be no remainder, the induction will be fifteen. — The *Julian Period*, some acquaintance with which is indispensable in the study of chronology, will be easily understood from the preceding account of the cycles. It is formed by the combination of the three, by multiplying the numbers 28, 19, and 15, of the cycles of the sun, moon, and indiction, into each other. The total of years thus produced is 7980, of which the Julian period consists; at the expiration of which, and not sooner, the first years of each of those cycles will again come together. This period was invented by Joseph Scaliger, as one by which all eras, epochs, and computations of time, might readily be adjusted. The first year of the Christian era corresponds to the 4714th year of the Julian period; and it extends as far back as 706 years beyond the common date of the creation 4004. The year of the Julian period, corresponding with any given year before or since the commencement of the Christian era, may be easily found by the following rule: If the year required be of the latter kind, add to it 4713, the number of years of the Julian period elapsed before the

Christian era, and the sum will be the year required. If it be of the former, subtract the year B. C. from 4714, and the difference will give it. This period has been esteemed by many to be of the highest importance in chronology, as affording a common standard for the adjustment of different epochs.—*Tegg's Chron.*

TIN, (the *κασσίτερος* of the Greeks, and the *stannum* of the Romans,) was known as a useful metal by the Phœnicians and other nations, from a very early period. That the Greeks and Romans, although not possessing mines of this metal, were acquainted with it, is most certain, as vessels of tin have been sometimes, though very rarely, discovered among the Greek and Roman antiquities. It has been generally supposed (says Professor Beckmann) that the metal termed *stannum* by the ancients, was the same as our tin; but this substance was, according to Pliny, obtained from a metal called *plumbum nigrum*, commonly mixed with silver, and, without doubt, the same as our lead. That part of it which melted first, was called *stannum*, and was, in all probability, a metal nearly resembling our tin. Indeed the French *étain*, the English and low German *tin*, and the high German *zinn*, were apparently derived from the Latin *stannum*; that portion which was next melted was termed *argentum*, or silver; and what remained in the furnace was denominated *galena*, which, being once more fused, gave *nigrum plumbum* unmixed with the other component parts. *Stannum* was therefore probably a metal composed of lead and silver. It is not probable that the Phœnicians could have obtained tin from Spain, Portugal, and England, in such quantities as to have distributed it all over the old world so early as we find mention made of the word *κασσίτερος* by the Greeks, which, in all likelihood, meant nothing more than the *stannum* of the Romans. That real tin was afterwards known to the Greeks is most certain; but the express time when they first became acquainted with it has not been determined; and probably they considered it as a variety of their *κασσίτερος*, or *stannum*, as the Romans declared both to be a variety of lead, and the Greeks gave no new name to the real tin. However, it was probably named at one time Tyrian or Celtic tin, on account of Tyre being the principal mart for this metal; for we find mention made in Aristotle of *τοῦ κασσίτερου τοῦ Κελτικόν*, which was no doubt the distinction drawn between their own and foreign tin. The words *incoquere* and *incoctilis*, used by the Latins,

seem to imply that they were acquainted with the art of tinning, by immersing vessels, as at present, into melted tin, although they have left us no account of it, and Pliny merely says, that a coating of *stannum* improved the taste of food, and guarded against verdigris. Among those vessels found at Herculaneum, the greater part were of copper or *stannum*; some silvered, but none tinned.—Several pieces of tin were dug up in Yorkshire, in the beginning of the last century; and some tin vessels, with Roman inscriptions on them, were found in 1756, in Cornwall, which are the only two instances of cast-tin having been known to be manufactured by the ancients. The history of the tin trade of the Phœnicians, Greeks, Gauls, and Romans, is very doubtful; as is also the situation of the Cassiterides Islands, from which they procured their tin, and which have been generally supposed to be the Scilly Islands, with part of the coast of Cornwall, which, at a distance, wears the appearance of an island. No proofs of the Phœnicians having worked mines there can be brought forward; but, from various antiquities, it is supposed that the Romans dug up the ore themselves from the mines, and were in possession of works for extracting the metal. Ictis, an island to which the Britons carried tin, and whence it was exported by the Gallic merchants, has been considered to be the Isle of Wight; but some think it to have been a general appellation for a peninsula or bay, as *ik* or *yk* is a common termination of the names of the creeks in Cornwall.—Most English writers assert that tin was first discovered in Germany in 1241, by a Cornish man, who had fled there on account of a murder which he had committed; but German writers do not mention this circumstance. On the contrary they say that tin was discovered there in 1146 by a peasant of the village of Chodicz, named Wnadec.

TINPENY, (*Sax.*) a tribute usually paid for the liberty of digging in tin mines, according to Du Fresne; but some writers say, it was a customary payment to the tithingman from the several friburghs, as *tedingpeny* signified the money paid the sheriff by the several tithings; as tin is only a contraction of *teon*, and means the number *ten*. It is mentioned in several places in the Monasticon: "non tributa, non tethingpeny, non tinpeny exigat," &c.

TRYNS, GALLERY OF; the earliest specimen of Cyclopean Architecture; to which article the reader is referred.

TITHENIDIA, (from *τιθηναι* to nurse), festivals celebrated at Sparta, during

which the nurses conveyed the male infants with which they were entrusted to the temple of Diana, where they sacrificed young pigs. During the time of the solemnity they generally danced and exposed themselves in ridiculous postures. There were also some entertainments given near the temple, where tents were erected. Each had a separate portion allotted him, together with a small loaf, a piece of new cheese, part of the entrails of the victim, and figs, beans, and green vetches, instead of sweetmeats.

TITHE, (Sax. *teothan*, Lat. *decima* the tenth,) that portion of the fruits of the earth, &c. which from the earliest ages was usually appropriated to the sustenance of the priesthood. Thus we read in Gen. xiv. 20, that Abraham gives Abimelech the tenth of all the spoils he had taken from the four kings he had defeated; and in Gen. xxviii. 22, Jacob makes a vow at Bethel, to give the tenth of all the riches he shall gather, in that sojourn, to God. But these tithes were free and voluntary; and, beside, differed in divers other respects from what was afterwards called tithe. What Melchisedech received was only the tenth of the spoils, not of Abraham's possessions; and this once, not annually. Tithe was first legally enjoined by Moses, Lev. xxvii. 30. — The Jews, according to the law of Moses, paid tithe of their yearly increase, viz. their cattle, the fruits of their trees, and the fruits of their land, even to mint, anise, and cummin. Tithes were paid from what remained after the payment of first-fruits and offerings, and were the tenths of what they possessed. They were paid to the Levites in the city of Jerusalem; and the Levites set apart the tenth of their tithes for the priests. Of those nine parts, which remained to the proprietors after the tithe was paid to the Levites; they took still another tenth part, which was either sent to Jerusalem in kind, or its value in money was remitted thither. This tenth part was called the Second Tithes, and was applied toward celebrating the festivals in the temple, where it was eaten as a sign of rejoicing and gratitude towards God. These were a kind of *Agape*, or love-feasts, like those of the first Christians. There were tithes also allotted to the poor, which the Levites, like the rest, were obliged to pay, because they were in the possession of some cities. Besides these, there was appointed, for the sustenance of the poor, a corner in every field, which it was not lawful to reap with the rest. They were

also allowed such ears of corn or grapes as dropped or were scattered about, and the sheaves that might happen to be forgotten in the field.

Although we have no certain proof that the Egyptians appropriated the tenths of their land in the same manner as the Jews, still we learn, on the authority of Scripture, that the priesthood had certain lands exclusively assigned for their maintenance, over which the king himself had no control, and which were exempted from all imposts. Thus we read in Genesis that "Joseph made it a law over Egypt, that Pharaoh should have the fifth part, except the land of the priests only, which became not Pharaoh's." According to Aristotle (*Economics*, l. ii.), and Diodorus, l. v., both the Egyptians and Babylonians paid a tenth of their revenues to their kings for sacred purposes, the king of Egypt being considered the sovereign pontiff of the hierarchy.

We have something like certain evidence that the Greeks generally gave the tenth part of their revenues, or of the spoils of war, to the service of their gods. Thus Xenophon, in his Expedition of Cyrus, lib. v. gives us an inscription upon a column near the temple of Diana, warning the people to offer the tenth part of their revenues to that goddess every year. It is related that after the battle of Plataeæ, the Greeks, before dividing the Persian spoils, appropriated the tenth part to the use of the gods; and on driving the Persians out of their country, they dedicated a tripod to the Delphi and Apollo, out of the tenths of the spoils. After the taking of Tanagra, a buckler was dedicated to Jupiter, which was of gold, and the tenth of the plunder. The tenths of spoils, according to Lucian, were consecrated sometimes to Mars: the tenth of the product of a certain field, consecrated to Diana, was sacrificed every year. The Siphnians presented a tenth of their mines to Apollo. The Athenians also devoted the tenth of the spoils taken in war to the priests of Minerva. A great portion, however, of the sacred revenues arose from fines which individuals were condemned to pay for various offences; of which the tenth part was appropriated to Minerva Polias, and the fiftieth to the other gods, and to the heroes whose names their tribes bore. There were likewise lands belonging to the state, the produce of which was destined to defray the expense of the sacrifices which were offered in the name of the republic. There were likewise first fruits, which the public officers levied on all lands, for the use of the gods. All these emoluments made

a part of the revenue of the temples. With regard to the fines, which were the property of Minerva and of the other deities, there were at Athens public treasurers appointed to receive them. They were ten in number, and they were nominated by lot. They were called Treasurers of the Goddess, or receivers of the sacred money.

The Romans also gave a tenth of all they took from their enemies to the gods; whence the name of Jupiter Prædator. The Gauls, in like manner, gave a tenth to their god Mars; as we learn from the Commentaries of Cæsar; and Festus (de Verb. Signif.) assures us, that the ancients used to give tithe of every thing to their gods: "*decima quæque veteres diis suis offerebant.*" Authors, however, have been strangely perplexed, to find the origin of the custom, established among so many people of different manners and religions, of giving a tenth to their kings, or their ministers of religion.

On the first introduction of Christianity into Europe, the payment of tithes was unknown. The Christian priests and the ministers of the altar lived at first wholly on the alms and oblations of the devout. In after times the laity gave a certain portion of their revenues to the clergy, but voluntarily, and not out of any constraint or obligation. The first instances we have of it are in the fourth and fifth centuries. This gift was called tithe; not that it was really a tenth part of their income, or near so much, but only in imitation of the tithes of the old law. In the following age the prelates in their councils, in concert with the princes, made an express law to the purpose, and obliged the laity to give a full tenth part of their revenues, their fruits, &c. to the ecclesiastics. This the church enjoyed without disturbance for two or three centuries; but in the eighth century the laity got hold of part of these tithes, either by their own authority or by grants and donations of the princes, and appropriated them to their own use. Some time afterwards they restored them, or applied them to the founding of monasteries or chapters; and the church consented, at least tacitly, to this restitution. In 1179, the third council of Lateran, held under Alexander III., commanded the laymen to restore all the tithes they yet held to the church. In 1215, the fourth council of Lateran, held under Innocent III., moderated the matter a little; and without saying any thing of the tithes which the laity already possessed, forbade them to appropriate or take any more for the future.

Charlemagne established the payment of tithes in France (A.D. 778), and made that famous division of them in four parts: one to maintain the edifice of the church; the second to support the poor; the third the bishop; and the fourth the parochial clergy.

On reverting to the early institution of Christianity in our own island, we find that the Romish associate missionaries sought on their arrival the protection of the Heptarchal kings; and that wherever they obtained this sanction they immediately formed a settlement. A mandate from the pope soon erected it into a diocese, and raised the prior to the episcopal order. The conversion of one powerful thane after another, led to the foundation of churches on their different domains, and the retention of a resident priesthood. Agreeably to the practice of the Jewish church, succeeding barons endowed the edifices which their fathers had erected with the tenth of their income, and different acts of parliament confirmed what had been thus freely granted for ecclesiastical purposes.

Selden contends that tithes were not introduced into England till towards the end of the eighth century, i. e. 786. About the year 794, Offa, king of Mercia, gave unto the church the tithes of all his kingdom (Mercia) to expiate for the death of Ethelbert, king of the East Angles, whom in the year preceding he caused to be murdered. Tithes were before paid in England by way of offerings; and about 60 years after Offa's establishment, Ethelwolf enlarged it for the whole kingdom. The following is the first existing charter for tithes in England:—"I Ethelwolf, by the grace of God, king of the West Saxons, &c. with the advice of the bishops, earls, and all other persons of distinction in my dominions—have, for the health of my soul, the good of my people, and the prosperity of my kingdom, taken the prudent and serviceable resolution of granting the tenth part of the lands throughout my whole kingdom, to the church and ministers of religion, to be enjoyed by them, with all the privileges of a free tenure, and discharged from all the incumbrances incident to lay fees. This grant has been made by us to the church, in honour of Jesus Christ, the blessed Virgin, and all saints, and out of regard to the Paschal solemnity, and that Almighty God might vouchsafe his blessing on us and our posterity. Dated at Wilton, anno Domini 854, at the feast of Easter."—The next authentic mention of tithes is in the laws agreed upon between king Gertrun the Dane, and Al-

fred, and his son Edward the elder, about the year 900.

During the Middle age, some men were so scrupulously careful in their payment of tithes, that they at their deaths bequeathed legacies, and ordered mortuaries to be given to the priest, in lieu and recompense of any tithes which might have been forgotten. Up to the time of the Reformation, ecclesiastical patronage seems for the most part to have continued in the hands of noble families. The livings in the gift of monasteries, the universities, and other public bodies, were either theirs in consequence of having been founded by them, or were attached to them by the bequest of private patrons. Those in the patronage of the crown and bishops, were in like manner by right of endowment, or were gradually acquired through lapse or forfeiture of nomination. On the dissolution of monasteries, &c., which took place anno 27 and 31 Hen. VIII., tithes and other ecclesiastical revenues were transferred to laymen, or alienated and conferred on favourites. A stipendiary was appointed under the title of Vicar, who received the minor dues, while the lay rector enjoyed the tithe. From this originated the term *lay impropriations* (or *improper application of tithes*), which exist to this day.

TITHING, in the Saxon times, a civil community established by Alfred. On its first appointment it consisted of the number or company of ten men, with their families, held together in a society; all being bound for the peaceable behaviour of each other. Of these companies there was one chief person, who was called Teothungman, at this day Tithing-man. In the Saxon times, for the better conservation of the peace, and more easy administration of justice, every hundred was divided into ten districts or tithings; and within every tithing the tithing-men were to examine and determine all lesser causes between villagers and neighbours; but to refer greater matters to the then superior courts, which had a jurisdiction over the whole hundred.—*Kennett's Paroch. Antiq.*

TITULUS, a label or inscription which, in crucifixions, the Romans always affixed to the cross, declaring the cause why the sufferer was thus punished. It was written in capitals, to convince the people of the equity of the punishment, and the justice of the proceedings. This inscription is called, in the New Testament, *αἰτία, τίτλος, ἐπιγραφή*, &c. Suetonius calls this inscription *elogium*. The like declaration was usually made in other punishments, especially when capital.

TOGA, a long flowing woollen robe worn by the Romans, without sleeves, open before like a large cloak, and worn over the tunica. One end of it was brought over the left shoulder, that the right arm might be more at liberty; in other words, that part of the toga which came under the right arm was drawn over to the left shoulder, where it covered the knot of plaits, and kept the gown close together. When they wanted to act in this habit, they wrapped it round the body like a sash, and fastened it with a knot. The toga was generally white, or of its natural colour; sometimes, however, they wore them of different colours. They quitted it in times of mourning and public calamity. It was originally a habit of honour, and prohibited to the common people, who went about in the tunic only; but at last it became common to almost every one; the rich being distinguished from others only by the fineness of the stuff, and by its being more ample. It was even common to both sexes, till the women of quality made use of the robe called *stola*; and then the toga was worn only by the vulgar women and courtezans; hence that expression of Horace, "in matronâ pæcesve togata."—There were several sorts of toga; that called *prætexta*, bordered with purple, was worn by magistrates, also bestowed for some eminent service; the *toga picta*, worn by triumphant generals; the consular *trabea*, the *paludamentum*, and the *chlamys*, were robes of state, and differed very little except in their ornaments. The *toga sordida* was a gown become dirty, and of a dark colour, by long use, worn by prisoners at their trial. The *toga virilis*, or manly gown, was assumed by young men at the age of seventeen. Till that time they wore a gown bordered with purple; and the ceremony of changing the toga was performed with great solemnity in the capitol, or before the images of the *lares* or household gods, to whom the *bullâ* was consecrated. Then the youth, accompanied by his friends, was conducted to the forum, where he was nominally put under the protection of some eminent orator, whom he was recommended to imitate. After this ceremony, the young man might serve in the army; he was freed from the restraint of masters, and was allowed greater liberty. Before this, he was considered as part of the family, but afterwards of the state.—The toga was the robe which distinguished the Romans from the Greeks, who wore the *pallium*; hence *togatus* signifies Roman, and *palliatûs* Grecian. The

Toga was also the badge of peace, being laid aside on engaging in any martial design, though sometimes it was worn in the camp.

TOGATÆ, among the Romans, were such plays as represented Roman characters in Roman habits; in opposition to *Palliata*, which represented Grecian characters in Grecian dresses; for the Toga was peculiar to the Romans, as the *Pallium* was to the Greeks. The *Togatæ Comædiæ* were divided, according to the quality of the persons represented, into *prætextatæ*, *trabeatæ*, and *tabernariæ*. The first exhibited characters of distinction; the second, consuls or great magistrates; and the third, persons of inferior rank.

TOLLAGE, among our ancestors, any manner of toll or bar. It was synonymous with *Tallage*. Some records make mention of *toll thoro*, or *thorough toll*, (which was money paid for passage in or through some highways, or over ferries, bridges, &c.) *toll travers*, for passing or driving cattle over a private man's ground; *toll-turn*, or *turn-toll*, paid at the return of beasts from fairs and markets, though they were not sold. By the ancient law, the buyers of corn and cattle in fairs or markets ought to pay toll to the lord of the market, in testimony of the contract there lawfully made in open market, because privy contracts were held unlawful.

TOMBS, (Gr. *τῦμβος*, Lat. *tumba* or *tumulus*, a sepulchre or burying-place.) Among all the nations of antiquity, especial regard has been paid to the last resting places of friends or relations; and tombs have usually been the final depositories of their earthly remains, wherever interments or embalming has been customary; as is attested by the numerous sepulchres existing in various parts of the world, from the colossal piles of Egypt, or the splendid specimens of the classic ages, to the rude and shapeless masses of Celtic construction found in different parts of our own country. In fact, the veneration with which the ancients viewed their places of sepulture, seemed to have formed the foundation upon which they probably raised their boundless mythology; and, as is supposed with some probability, introduced the belief in national and tutelary gods, as well as the practice of worshipping them through the medium of statues; for the places where their heroes were interred, when ascertained, were held especially sacred; and frequently a temple erected over their tomb hallowed the spot.

For the colossal grandeur and perennial duration of her tombs, Egypt undoubtedly takes precedence of all other nations. The ancient Egyptians believed that their souls, after many thousand years, would come to re-inhabit their bodies, in case these latter were preserved entire. Hence arose the embalming and the situation of the sepulchres, in places not subject to the inundation of the river. The pyramids evince with what magnificence sepulchres were built in Egypt; for, besides that they were erected as so many sacred monuments, destined to transmit to future times the memory of great princes, they were likewise considered as the mansions where the body was to remain during a long succession of ages. It is recorded by Diodorus Siculus, that of all the colossal and magnificent tombs erected in honour of the kings of Egypt, the mausoleum of Osymandias was the most gorgeous; and that among other decorations, it was encompassed with a circle of the purest gold, 365 cubits in circumference, and a cubit in breadth; each of which shewed the rising and the setting of the sun, moon, and planets, all executed with the most admirable skill. (See **MAUSOLEUM**.) The tombs of Thebes evince how highly the arts were cultivated during the Theban monarchy. They exhibit all the arts of civilization existing in Egypt, such as relate to manufacturing and agriculture, saddlery, carriages, pottery, counters for trade, rural employment, hunting, fishing, marches of troops, punishments in use, musical instruments, habits, and furniture. They were excavated in the solid rock at the foot of Djibbel Habu, or in the mountain's sides, where they formed a convenient platform for entrances into the single and detached ones, or for galleries to the regular rows. The paintings are in the highest preservation, in relief and in intaglio, and represent feasts and funeral processions; in which are seen men and women actively mixing in the dance. The plan of all the tombs is nearly the same. A door open to the east leads to a gallery supported by columns or pilasters. At the end of the gallery is a well, which leads to the catacombs, where the mummies were deposited. These wells, from 30 to 60 feet deep, abut upon long subterranean alleys, terminating in a square room, supported by pillars, in which room are remains of mummies. In the upper gallery are bas-reliefs or paintings on subjects relating to the funeral ceremonies; and every grotto had a ceiling painted in a fanciful manner. The ancient road to them has not been found.

Every grotto communicated with the valley by a large door. This leads into a succession of galleries, with chambers on both sides. The Libyan mountains are pierced throughout by tombs: innumerable galleries, excavated for more than half a league, are filled with embalmed subjects of Thebes; the number of those grottos attest its great population. In various other parts, as well as westerly of the Memnonium, the mountain is almost wholly hollowed, and contains innumerable tombs, more or less richly adorned.—At the foot of the Libyan chain of mountains, is a tract of rocks, called Gournou, lying to the west of Thebes, and extending in length about two miles, which is hollowed out into chambers and galleries, where the ancient inhabitants deposited their dead. No mines or catacombs in any part of the world can be compared with these astonishing places, the number and enormous extent of which attest the vast population of a city whose antiquity reaches far beyond all historical notice. The present natives of Gournou, the most independent of any of the Arabs in Egypt, and greatly superior to them all in cunning and deceit, live in the entrance of the caves, or ancient sepulchres. Here, having made some partitions with earthen walls, they form habitations for themselves, as well as for their cows, camels, buffaloes, sheep, goats, and dogs. They cultivate a small tract of land, extending from the rocks to the Nile; but even this is in part neglected; for they prefer, to the labours of agriculture, the more profitable but disgusting employment of digging for mummies. Aware of the eagerness with which these articles are purchased by strangers, they make and arrange collections of them; and Mr. Belzoni frequently saw, in the dwellings of the Arabs, magazines as it were well stocked with mummies, the empty wooden cases in which they had been contained, large pieces of asphaltum (much used and prized by painters), and other objects of antiquity procured from these caverns. The natives also break up the wooden cases for fuel, with which (together with the bones of mummies, and the asphaltum and rags that embalmed and enveloped them,) they heat the ovens where they bake their bread.—Every part of these rocks is cut out by art, in the form of large and small chambers, each of which has its separate entrance; and notwithstanding they are very close to each other, it is seldom that there is any interior communication between them. Some of them, though now much defaced, shew

that they were originally of great magnificence, richly ornamented, and of surprising extent; but in general the sepulchres at Gournou are the pits where the Arabs dig for mummies. It is scarcely possible by description to convey an adequate idea of these subterranean abodes, or of the strange and horrible figures with which they are filled. Most travellers are satisfied with entering the large hall, the gallery, and staircase; in fact, as far as they can conveniently proceed; but Mr. Belzoni frequently explored the inmost recesses of these extraordinary excavations. Of some of these tombs many persons could not stand the suffocating air, which often occasions fainting. "On entering the narrow passage," says Belzoni, "which is roughly cut in the rock, and nearly filled up with sand and rubbish, a vast quantity of dust rises, so fine that it fills the throat and nostrils, and, together with the strong smell of the mummies, threatens suffocation. In some places there is not more than the vacancy of a foot left, which you must contrive to pass through in a creeping posture, on pointed and keen stones, that cut like fragments of glass. After getting through these passages, some of them 200 or 300 yards long, you generally find a more commodious spot, perhaps high enough to allow a sitting posture. But what a place of rest! surrounded by bodies, by heaps of mummies on every side, which previous to my being accustomed to the sight, impressed me with horror. The blackness of the walls, the faint light given by the candles or torches for want of air, the different objects that surrounded me, looking at, and seeming to converse with each other, and the Arab guides, naked and covered with dust, themselves resembling living mummies, absolutely formed a scene that cannot be described. In such a situation I found myself several times, and when exhausted, fainting, and nearly overcome, I sought a resting-place, and found one; my weight bore on the body of an Egyptian, and it crushed like a band-box. I naturally had recourse to my hands to sustain my weight; but they found no better support: so that I sank altogether among the broken mummies, with a crash of bones, rags, and wooden cases, which raised such a dust as kept me motionless for a quarter of an hour, waiting till it subsided again. Thus I proceeded from one cave to another, all full of mummies, piled up in various ways, some standing, some lying, and some on their heads. The purpose of my researches was to rob the Egyptians of their papyri, of which I found a few

hidden in their breasts, under their arms, in the space above the knees, or on the legs, and covered by the numerous folds of cloth that envelope the mummy."

This description applies to most of the tombs of Gournou; though, as has been said before, there are some among them of a more splendid construction; but the sepulchres of the kings are in the sacred valley of Beban-el-Malook, which, beginning at Gournou, runs towards the west, and gradually turns due south. Another branch of the same valley runs two miles further to the westward, making five miles from the Nile to its extremity. At the bottom of the narrow valley of Beban-el-Malook, are openings cut in the solid rock; which is a calcareous stone, of an extremely white colour. These entrances are generally surmounted with a bas-relief, representing an oval, in which are sculptured a scarabeus or beetle, and the figure of a man with the head of a hawk. On each side of this emblem are two figures in the act of adoration. In the time of Strabo 47 such openings are said to have existed, which were considered as so many entrances to the tombs of Egyptian kings. But there must be some mistake in this assertion, for it is not possible that so many could have been formed in this confined valley: probably some of the sepulchres of the kings were situated at Gournou: at all events, eight entrances only were open before the discoveries Mr. Belzoni made. "On the 16th October, 1817," says Belzoni, "I set a number of Fellahs, or labouring Arabs, to work, and caused the earth to be opened at the foot of a steep hill, and under the bed of a torrent which, when it rains, pours a great quantity of water over the spot in which they were digging. No one could imagine that the ancient Egyptians would make the entrance into such an immense and superb excavation, just under a torrent of water; but I had strong reasons to suppose that there was a tomb in that place, from indications I had previously observed in my search of other sepulchres. The Arabs, who were accustomed to dig, were all of opinion that nothing was to be found there; but I persisted in carrying on the work, and on the evening of the following day we perceived the part of the rock that had been hewn and cut away. On the 18th, early in the morning, the task was resumed; and about noon the workmen reached the opening, which was 18 feet below the surface of the ground. When there was room enough for me to creep through a passage that the earth had left under the ceiling of the first corridor, I perceived

immediately, by the painting on the roof, and by the hieroglyphics in basso-relievo, that I had at length reached the entrance of a large and magnificent tomb. I hastily passed along this corridor, and came to a staircase twenty-three feet long, at the foot of which I entered another gallery thirty-seven feet three inches long, where my progress was suddenly arrested by a large pit thirty feet deep, and fourteen feet by twelve feet three inches wide. On the other side, and in front of me, I observed a small aperture two feet wide, and two feet six inches high; and at the bottom of the pit a quantity of rubbish. A rope, fastened to a piece of wood that was laid across the passage against the projections which formed a kind of door-way, appeared to have been used formerly for descending into the pit; and from the small aperture on the opposite side hung another which reached the bottom, no doubt for the purpose of ascending. The wood, and the rope fastened to it, crumbled to dust on being touched. At the bottom of the pit were several pieces of wood, placed against the side of it, so as to assist the person who was to ascend, by means of the rope, into the aperture. It was not till the following day that we contrived to make a bridge of two beams, and crossed the pit, when we discovered the little aperture to be an opening forced through a wall that had entirely closed, which we afterwards found to be the entrance into magnificent halls and corridors beyond. The ancient Egyptians had closely shut it up, plastered the wall over, and painted it like the rest of the sides of the pit; so that but for the aperture it would have been impossible to suppose that there was any further proceeding. Any one would have concluded that the tomb ended with the pit. Besides the pit served the purpose of receiving the rain-water, which might occasionally fall in the mountain, and thus kept out the damp from the inner part of the tomb. We passed through the small aperture, and then made the full discovery of the whole sepulchre."

In 1821, Belzoni exhibited in London an interesting model of the interior of this magnificent sepulchre of king Psammis, into which he had penetrated. It represented the numerous galleries, halls, and corridors, through which he wandered. "The vivid colours and extraordinary figures, on the walls and ceilings, which every where met our view (says he), will convey an idea of the astonishment we must have felt at every step. In one apartment we found the carcase of a bull embalmed; and also, scattered in various

places, wooden figures of mummies, covered with asphaltum, to preserve them. In some of the rooms were lying about statues of fine earth baked, coloured blue, and strongly varnished. In another part were four wooden figures standing erect four feet high, with a circular hollow inside, as if intended to contain a roll of papyrus. The sarcophagus of oriental alabaster was found in the centre of the hall, to which I gave the name of the Saloon, without a cover, which had been removed and broken, and the body that had once occupied this superb coffin had been carried away. We were not, therefore, the first who had profanely entered this mysterious mansion of the dead; though there is no doubt it had remained undisturbed since the time of the invasion of the Persians." But the most remarkable feature of the whole embellishments of this catacomb, according to the model, consisted of a procession of captives. Before a hawk-headed divinity were four red men, with white kirtles; then four white men, with thick black beards, and with a simple white fillet round their black hair, wearing striped and fringed kirtles; before these were four negroes with hair of different colours, wearing large circular ear-rings, having white petticoats supported by a belt over the shoulder; and next in order marched four white men, with smaller beards and curled whiskers, bearing double spreading plumes in their heads, tattooed, and wearing robes or mantels spotted like the skins of wild beasts. King Psammis was represented doing homage to a deity, considered to be a personification of Stability; a pair of weeping eyes were inserted between the two lower plates or bust, and the hands held the hook and flail. Over the king the hieroglyphics were interpreted, "King Osiris, dispenser of comforts to the countries—Psammis the Powerful." Psammis was also represented embracing a singular deity; over the king was his name, followed by the epithet *Vulcanian*, or devoted to Phthah. Psammis likewise appeared sitting on a throne or chair of state; his belt or apron marked with his name.—(For further notices of the tombs of Egypt, see the articles *SARCOPHAGI* and *PYRAMIDS*.)

Of the tombs of the Asiatics, as they have been described by historians, the most magnificent specimen was that built by Artemisia, to the memory of her husband Mausolus, king of Caria, which has been considered one of the seven wonders of the world. (See *MAUSOLEUM*.) Dr. Clarke's account of the tombs of Telmessus is very illustrative. They are of

two kinds, both being visible from the sea, at a considerable distance. The first and more extraordinary are sepulchres hewn in the face of perpendicular rocks. In places where the side of the mountain exhibits an almost inaccessible steep, the ancient workmen seem to have bestowed their principal labour. In this situation may be seen excavated chambers, worked with such marvellous art, as to resemble porticos with Ionic columns and gates and doors beautifully sculptured, in which are carved representations as of embossed work, bolts, and hinges. Yet each appearance, however narrow the parts that compose it, proves, upon examination, to consist of one stone. The other kind of tombs found at Telmessus, is the true Grecian soros, or sarcophagus of the Romans. Of this sort there are several, but of a size and grandeur far exceeding any thing of the kind elsewhere, standing in some instances upon the craggy pinnacles of lofty precipitous rocks. It is as difficult to determine how they were placed, as it would be to devise means for taking them down; of such magnitude are the single stones composing the soros. This soros answered the purpose of a cenotaph; for under it was a vault.—At Anchiale, in Cilicia, was anciently seen the tomb of Sardanapalus, with this inscription in verse: "Sardanapalus built Anchiale and Tarsus in one day: go, passenger, eat, drink, and be merry; the rest is nothing."

The sepulchres of the Hebrews in general were hollow places dug out of rocks; but sometimes their graves were dug in the ground, commonly without their towns. Some hewn stone was usually put over the graves, to signify to passengers that they were burying places, that they might not inadvertently violate the resting places of the dead, or pollute themselves by touching them. With the same intention they took care to whiten the sepulchres anew every year on the 15th of February. (Matt. xxii. 27, Luke ix. 44.) When they became a regular nation, or settled people, they had appropriated fields or places for their sepulchres. The Jews esteemed it one of the greatest misfortunes that could happen to a man to be deprived of burial, for which reason they performed it even to their enemies.

In the early ages of Greece, her tombs were at first only caverns dug in the earth; but those of later ages were paved with stone, and arched over; sometimes also adorned with pillars, and containing inscriptions in verse of the family virtues and services of the deceased. The early Greeks buried in places prepared for the

purpose in their own houses. (*Plat. Min.*) The Thebans had a law to enjoin every one to provide a repository for their dead in their own houses. It was a common practice to bury within the most public and frequented places of their cities. (*Plutarch.*) Honours were sometimes paid, and tombs erected to the dead in temples, as a high mark of public esteem. In later times they buried their dead without their cities, and chiefly by the highways. The Spartans were allowed to bury within the city, as it should seem, to restrain that superstition which was common among them, of being afraid of seeing or touching a dead person. Every family had its peculiar place of interment, to be deprived of which was reputed the greatest calamity. (*Justin. lib. iii.*) There was a law therefore to deprive those of the sepulchre of their fathers, who had wasted their inheritance. Kings and men of high rank were usually buried at the foot of mountains; hence appears the custom of raising a mount upon the graves of persons of high rank (*Lucan, lib. viii.*), which sometimes consisted of stone, sometimes of earth, which was called *χωμα*: and laid together with much care and art. The ancient *Μνημεια*, consisted of the grave or tomb, called also *σηληαιον*, *τυμβος*, &c.; and of the ground surrounding the grave, which was fenced about with pales or walls, usually open at the top, and therefore sometimes called *ιπαιθρον*. The pillars of stone, called *σηλαι*, contained frequently inscriptions in verse, of the family virtues and services of the dead. The Sicyonians had no inscriptions; and the Spartans were only allowed to inscribe the names of those who died in war, or of women who died in childbed. (*Plutarch.*) Sometimes the inscription contained some moral aphorism; or, when there was no inscription, the effigies of the dead man, or some emblem of his character was added. Virgins had commonly the image of a maid with a vessel of water upon their tombs (*Pollux, viii.*); alluding to the custom of carrying water to the sepulchres of unmarried maids. There were also various emblematical figures, according to particular characters. Upon the tomb of Diogenes a dog was engraven, to denote the temper of his sect; the tomb of Isocrates was adorned with the image of a syren; that of Archimedes with a sphere and cylinder. Sometimes they fixed upon the graves the instruments which the dead had used; as the weapons of soldiers, the oars of mariners, and the tools of artists. (*Homer's Od.*) Hence their graves were called *σηματα*, *μνημεια*,

μνηματα, &c. To restrain the excess to which the ornaments of their tombs had been carried, it was ordered by Solon that no statues of Mercury or arched roofs should be made to them: and that they should not be greater than ten men could erect in three days. There was also another law, that not more than one pillar, not exceeding three cubits in height, should be placed upon any monument. (*Cicer. de Leg. ii.*) There were other honorary monuments erected to the dead, not containing their remains, and hence called *κενοταφια*, *κενηρια*, cenotaphs. They were either erected to those whose funeral rites had been performed in another place, or to those who had never obtained a proper funeral; as, when any one had perished by sea, they erected a sepulchre, and repeated three times with a loud voice the name of the dead, to call his ghost to the habitation prepared for it, which custom was called *ψυχασγωγια*. This practice was very ancient. The sign by which honorary sepulchres were distinguished was commonly by *ικριον*, a wreck of a ship, signifying that the person died in some foreign country. To deface or damage a sepulchre, was esteemed a crime no less than sacrilege, and thought to entail ruin upon all who committed it. (*Theocrit. Idyll. xβ.*) The Greeks used to place burning lamps in the subterranean sepulchres of the dead. From time to time, also, the tombs were decorated with herbs and flowers, and the gravestones perfumed with sweet ointments. Purple and white flowers were acceptable to the dead, as amaranthus (*Philostrat. Heroic. xix. Theophr. lib. vi.*), or the jessamine, with lilies, and other flowers. (*Virg. Æn. v.*) The rose was peculiarly grateful. These were usually called *ιρωτες* (*Phavorin.*), from the expression of love and respect to the dead person; or from *ιρανος*, because they were usually composed of a collection of various sorts of flowers; or from *ιρα*, because they were laid upon the earth. Garlands were however sometimes made of one sort of flowers, and frequently hung upon the pillars of the tomb. The bas-reliefs upon tombs were sometimes arbitrary, but frequently had a meaning complimentary to the deceased. Elpenor says to Ulysses, "Put an oar upon the sepulchre, with which I used to row with my companions." Trimalchio, in Petronius, desires that the likeness of his dog may be formed at the feet of his statue, and the monuments adorned with garlands and representations of the combats which should take place at his funeral. Upon the monument was to be carved a ship under full sail, to show that he

obtained his wealth as a merchant, in which ship he should be represented sitting clothed in magisterial robes and insignia, pouring out riches upon the multitude; also a *triclinium*, and the people feasting therein. At his right hand was to be placed his wife Fortunata, with a Sicilian dove, and holding a dog by a chain; also amphoræ well secured, while one was to appear broken, and upon it a boy weeping for the misfortune. The whole was to be surmounted by a sun-dial, that the eye of the traveller, willing or unwilling, might be attracted to the inscription recording his name.

Among the Romans, to bury in cities, or around the temples, was forbidden by the law of the twelve tables, "In urbe ne sepelito, neve urito;" yet Valerius Publicola, Posthumus Tubertius, and the family of the Claudii, were buried in the Capitol. To bury by the sides of public roads was common among the Romans. Highways were made choice of probably for two reasons: 1. That the dead might not be offensive, or injure the health of the living; which they certainly would if buried in towns or populous places: and, 2. That they might hold out to travellers a lesson of mortality, and teach the rustic moralist to die. In the early history of Rome, it was a superstitious custom to set food upon the tombs of the dead; and sometimes the friends and relations of the deceased went to the house and expressed their sorrow by great cries and lamentations, and pretended a repast or refreshment for the wandering souls, imagining that the goddess Trivia, who presided over the streets and highways, repaired or came thither in the night time; but the truth was, that the beggars came and took away the provisions from off the graves, tombs, &c. where they were laid. — The places for burial were either private or public; the private in fields or gardens, usually near the highway, to be conspicuous, and to remind those who passed of mortality; hence the frequent inscriptions, "siste viator, aspice viator, &c. on the via Appia, Aurelia, Flaminia, Tiburtina, &c. The public places of burial for great men were commonly in the Campus Martius, or Campus Esquilinus, granted by a decree of the senate, for poor people without the Esquiline gate, in places called *puticula*. As the vast number of bones deposited in that common burying-ground rendered the places adjoining unhealthy, Augustus, with the consent of the senate and people, gave part of it to his favourite Mæcenas, who built there a magnificent house, called *turris Mæcenatiana*,

with extensive gardens, whence it became one of the most healthy situations in Rome. There was in the corner of the burying-ground a stone pillar, *cippus*, on which was marked its extent towards the road, and backwards to the fields; also who were to be buried in it. If a burying ground was intended for a person and his heirs, it was called *sepulchrum* or *monumentum hereditarium*, which was marked in letters thus, H. M. H. S.; i. e. *hoc monumentum hæredes sequitur*; or, *gentile and gentilitium, patrum, avitum*: if only for himself and family, *familiare*. Freed-men were sometimes comprehended, and relations, when undeserving, excluded. The Romans commonly built tombs for themselves during their lifetime; thus the mausoleum of Augustus in the Campus Martius, between the via Flaminia and the bank of the Tiber, with woods and walks around. Hence these words frequently occur in ancient inscriptions, V. F. *vivus fecit*; V. F. C. *vivus faciendum curavit*; V. S. P. *vivus sibi posuit*, also *se vivo fecit*. If they did not live to finish them, it was done by their heirs, who were often ordered by the testament to build a tomb, and sometimes did it at their own expense. Pliny complains bitterly of the neglect of friends in this respect. The Romans erected tombs either for themselves alone, with their wives (*sepulchra priva, or singularia*), or for themselves, their family and posterity (*communia*), *familiaria* and *hereditaria*; likewise for their friends who were buried elsewhere, or whose bodies could not be found (*cenotaphion, or tumulus honorarius, or inanis*). When a person, falsely reported to have been dead, returned home, he did not enter his house by the door, but was let down from the roof. The tombs of the rich were commonly built of marble, the ground enclosed with a wall, or an iron rail, and planted around with trees, as among the Greeks. When several different persons had a right to the same burying-ground, it was sometimes divided into parts, and each part assigned to its proper owner. But common sepulchres were usually built below ground, and called *hypogæa*, many of which still exist in different parts of Italy, under the name of catacombs. (See CATACOMBS.) There were niches cut out in the walls, in which the urns were placed; these, from their resemblance to the niches in a pigeon-house, were called *columbaria*. Sepulchres were adorned with various figures in sculpture, which are still to be seen, with statues, columns, &c. But what deserves particular attention, is the inscription or epitaph

(*titulus*, *ἔπιγραφή*, *epitaphium*, or *elogium*), expressed sometimes in prose, and sometimes in verse, usually beginning with these letters, D. M. S., *dis manibus sacrum*, or *memoriæ*; then the name of the person followed, his character, and the principal circumstances of his life. Often these words are used, *hic situs est* or *jacet*, "here lies." If he had lived happily in marriage, thus, *sine querela*, *sine jurgio*, or *offensa*, or *discordia*, in uninterrupted harmony. When the body was simply interred without a tomb, an inscription was sometimes put on the stone coffin, as on that of Numa. There was an action for violating the tombs of the dead, (*sepulchri violati actio*.) The punishment was a fine, the loss of a hand, working in the mines, banishment, or death. A tomb was violated by demolition, by converting it to improper purposes, or by burying in it those who were not entitled. The Romans had a kind of empty tomb, called *cenotaphium*, an honorary tomb, wherein no deceased was laid. It was usually built in favour of persons perishing at sea, in remote countries, &c. where no sepulture could be had. The occasion was from a superstitious notion that the souls of those whose bodies were not buried, wandered a hundred years by the banks of the rivers of hell, before they were admitted to pass over. The cenotaphs were inscribed with the words *ob honorem*, or *memoriæ sacrum*; whereas other tombs, wherein the ashes were really deposited, were inscribed D. M. S., that is, sacred to the manes. When the words *tacito nomine* were added, it declared the ashes inclosed therein infamous for some crime. Foggini has established a distinction between the sarcophagi, or tombs containing ashes, and the cenotaphs, after one of the former in the capitol, upon which is engraved the fable of Endymion and Diana. He observed upon the covering three cavities, of which one is entirely hollow, and the other pierced at the bottom in three small holes. The two last are thought to have been used in order to introduce anniversary libations into the tombs, and the first, entrails of victims, or solid bodies, such as cakes. The cenotaph being empty had not similar apertures, because they did not there use anniversary libations.

Some curious remains have of late years been discovered of the early Etruscan tombs, which consist of grottos, or chambers, under a small hill, perforated below for a door, and at the top for light. They are full of paintings, referring, says Pacinandi, to the passage of souls to the Elysian fields. Winckelman quotes D'Han-

carville, for an engraving of an extraordinary tomb, found in the middle of the Tiphatine mountains by Sir William Hamilton. The skeleton of the deceased was extended upon the ground, the feet towards the entry of the sepulchre, and the head placed against the wall, to which were attached six sticks of iron, short and flat. These being fastened by a nail were moveable, like the branches of a fan.

The tombs or sepulchral mounds of the ancient Celts are occasionally found in different parts of Europe; and especially in Great Britain, where they are known by the name of *Barrows*, which are large circular heaps of earth and stones. (See BARROWS.) The sepulchral urns of the ancient Britons were usually deposited under these barrows. But as the bones of men lying at full length, and without any marks of burning, have been found in some barrows, it appears that on some occasions the South-Britons buried their dead without burning. This was the constant practice of the Caledonians, whose manner of burying their dead is thus described by one who had the best opportunities of being acquainted with their customs: "They opened a grave six or eight feet deep; the bottom was lined with fine clay, on which they laid the body of the deceased; and if a warrior, his sword and the heads of twelve arrows by his side. Above, they laid another stratum of clay, in which they placed the horn of a deer, the symbol of hunting. The whole was covered with a fine mould, and four stones were placed upon their ends to mark the extent of the grave." The bows of warriors, as well as their swords and arrows, were deposited in their graves. These graves were marked sometimes only with one, and sometimes with two stones; and sometimes a cairn or barrow was raised over them. The favourite dogs of the deceased were often buried near them. The barrows have been generally preserved inviolate in our own times, by a feeling, derived from the respect which the religious principles of the Britons bestowed upon them. Of this we have very lively traces remaining among the Highlanders at present. They are firmly persuaded at this moment, that if a dead body should be known to lie unburied, or to be removed from its sepulchre either by malice or accident, and immediate care be not taken for its interment, storms and tempests will arise to destroy their corn, overturn their cabins, and carry desolation through the country. The construction of the military roads in Scotland, in the last century, afforded a remarkable proof

of this notion. An enormous stone (which crossed the intended line of one of the roads) being removed, a British sepulchre was found below, containing ashes, fragments of bones, and half-burnt stalks of heath. As soon as it was known to the Highlanders, they assembled in arms even from the remotest parts of the country, and forming themselves into a body, carefully collected the reliques, marched with them in solemn procession to a new place of burial, and there paid military honours to the deceased by discharging their muskets over his grave.

The following appropriate lines, entitled the "Celtic Warrior's Grave," (the production, we believe, of that amiable enthusiast the Rev. Canon Bowles,) were published in Sir R. C. Hoare's splendid work on Wiltshire antiquities. They were written on opening a barrow, or British tomb, where had been interred a military chieftain, whose remains had lain undisturbed possibly for two thousand years. His arrow heads were of flint; and with the flint arrows was found a finely-worked large knife of brass, which proves the early connexion of the natives with more civilized navigators:

" ' Let me, let me sleep again !'
Thus, methought, in feeble strain
Plain'd from its disturbed bed
The spirit of the mighty dead :
' O'er my mouldered ashes cold
Many a century slow hath roll'd,
Many a race hath disappear'd
Since my giant form I rear'd ;
Since my flint'd arrow flew ;
Since my battle-horn I blew ;
Since my brazen dagger's pride
Glitter'd on my warlike side,
Which, transported o'er the wave,
Kings of distant ocean gave.
Ne'er hath glar'd the eye of day
My death-bed secrets to betray,
Since, with muttered Celtic rhyme,
The white-hair'd Druid bard sublime,
Mid the stillness of the night,
Wak'd the sad and solemn rite,—
The rite of death, when, where I sleep,
Rose the monumental heap.
Passing near the hallow'd ground,
The Roman gaz'd upon the mound,
And murmur'd, with a secret sigh,
' There in the dust the mighty lie !'
Ev'n while his heart with conquest
glow'd,
While the high-raised finty road
Echo'd to the prancing hoof,
And golden eagles flam'd aloof,
And flashing to the orient light
His banner'd legions glitter'd bright,

The victor of the world confess'd
A dark awe shivering at his breast.
Shall the sons of distant days
Unpunish'd on my relics gaze?
Hark ! Hesus rushes from on high,
Loud war-sounds hurtle in the sky ;
' Mid darkness and descending rain,
Hark ! hollow thunders rock amain !
See ! Taranis descends to save
His hero's violated grave,
And shakes, beneath the lightning's
glare,
The sulphur from his blazing hair !
While stern Teutates darkly shrouds,
On the lone rock, his head in clouds.
Hence ! yet though my grave ye spoil,
Dark oblivion mocks your toil :
Deep the clouds of ages roll—
History drops her mould'ring scroll—
And never shall reveal the name
Of him who scorns her transient fame.' "

TONEA, a solemnity observed at Samos. It was usual to carry Juno's statue to the sea-shore, and to offer cakes before it, and afterwards to place it again in the temple. This was in commemoration of the theft of the Tyrrhenians, who attempted to carry away the statue of the goddess, but were detained in the harbour by an invisible force.

TONSURE, in the Middle age, signified the crown of thorns worn by our Saviour, and also denoted humility, and the service of God; but in the fourteenth century various tonsures appear; as the hair preserved with only a bald spot upon the crown of the head; shorn, with an interrupted circle; a bristly head with a bald circle; shorn, with a hemisphere of hair; shorn, with a continuous circle of hair, &c.

TOPARCHY, (from *τοπος* a place, and *ἀρχη* government,) among the Asiatics, a little state or signory, consisting only of a few cities, or towns; or a petty country governed and possessed by a toparch, or lord. Judæa was anciently divided into ten toparchies. (*Pliny*, l. v.) Josephus calls the cities of *Ázotus*, *Jamna*, and *Phasaelis*, which Herod left by testament to his sister *Saloma*, a toparchy. *Procopius* only gives the quality of toparchy to the kingdom of *Edessa*; to *Abgarus*, the toparch or lord whereof there is a tradition that *Jesus Christ* sent his picture, with a letter.

TOPHET, a polluted unclean place near Jerusalem, where they used to throw the carcasses of beasts, or the bodies of men to whom they refused burial; and all the filth of the city was also brought thither. A perpetual fire was kept there for burning what was brought. Tophet is for this

reason sometimes put for hell. It was in the valley of the children of Hinnom, and had been defiled by human sacrifices offered there to the god Moloch. The sacrifices were offered by beat of drum, which in Hebrew is called *toph*; hence the place was called Tophet.

TORALIA, the coverlets or carpets which were laid over the *tori* or couches of the Romans when they supped. Originally they were nothing but the skins of goats; but as riches increased, the delicacy of that people increased also, and more expensive materials were sought for.

TORCHES, among the classical ancients, were used both at marriages and funerals. Those used at marriages were made of white thorn, and had incense in their composition, that, with their light, they might afford a grateful smell. Torches were made use of as signals in war, and intimated the approach of an enemy or a friend, according as it had been previously agreed upon. They were likewise used as philtres, and made an ingredient in love-potions. Torches were also made use of in many solemn and sacred processions, particularly in the Eleusinian mysteries.

TORQUES, collars or chains of gold and silver, given by the Romans to soldiers who had distinguished themselves. They were wreathed with great beauty, and worn round the neck. It was also the distinction of a Draconarius, or ensign. The torque was also a mark of distinction worn round the neck, not only by the Asiatics, Egyptians, and Greeks, but by the ancient Britons and Gauls. Manlius, the Roman hero, acquired the surname of Torquatus, from the torque which he obtained from a Gaul whom he slew in single combat; and Publius Cornelius took 4070 golden torques, after the slaughter of the Boii. The British heroine Boadicea wore a golden one of unusual size, and Virdomarus had one fastened behind with hooks, which fell off when he was decapitated. Jornandes mentions them as substitutes for diadems. Among the Anglo-Saxons and Normans they were insignia of dukes and earls. One of these pieces of antiquity was found near the castle of Harlech, in Merionethshire, consisting of a wreathed bar, or rather of twisted rods, about four feet long, flexible, but bending entirely one way; it had hooks at each end, not twisted, but plain and cut even. A still more magnificent one was lately dug up in Staffordshire, so hammered as to be elastic; almost in the shape of a pair of pot-hooks, if the upper part were circular;

for the two ends were hooked, and would come as near together as one pleased.

TORTOISE, a form of battle adopted by the ancients in sieges, when the soldiers placed their shields over their heads in a sloping position, one rank lower than another. This form was the *chelone* of the Greeks, and the *testudo* of the Romans; to which the reader is referred.

TOURNAMENT, (Fr. *tourner* to turn, or wheel about,) in the feudal ages, a military equestrian sport or exercise, in which the knights and noble cavaliers were occasionally engaged, for the purpose of publicly exhibiting their martial prowess and skill. Budæus derives the word from *Trojana agmina*; others from *Trojamentum*, quasi *ludus Trojæ*. Menage deduces it from the Latin *tornensis*, or the French *tourner*, because the combatants turned and twisted this way and that. M. Paris calls them in Latin, *hastiludia*; Neubrigensis, *meditationes militares*; others *gladiatura*, or *decursiones ludicræ*, &c. These exercises, like the public games of the Greeks, or the *ludi Trojani* of the Latins, were intended to make the combatants expert in the art of war; and the arms were prevented in a great measure from being fatal to the assailants, by the points of the swords and lances being broken, to prevent their doing execution.—The first tournaments were only courses on horseback, wherein the cavaliers tilted at each other with canes, in the manner of lances; and were distinguished from jousts, which were courses, or careers, accompanied with attacks and combats with blunted lances and swords. They first engaged man against man, then troop against troop; and after the combat the judges allotted the prizes to the best cavalier, and the best striker of swords. We find matches of three courses with the lance, three blows with the battle-axe, and three strokes with the dagger. (*Strutt.*)—It is said that tournaments were held at the court of king Arthur, who instituted the order of the Round Table; and we read descriptions of such games in the history of the German people, divided into Roman provinces; and of something more nearly resembling them in the time of the Carolingians. They insensibly acquired the greatest consideration, and were celebrated with the most imposing pomp. The *Historia Byzantina* tells us, that the Greeks and Latins borrowed the custom from the Franks; and we find mention made of these games in Cantacuzenus, Gregorias, Bessarion, and others of the late Greek authors.—The illustrious king of the Germans, Henry I.,

feeling the necessity of a well-exercised cavalry to resist the invasions of the Hungarians, contributed much to bring them to perfection. It is probable that under his reign various regulations were made, which being concentrated became at length the established order of the tournament. However, towards the middle of the twelfth century this name was not given to these chivalric exercises. The word, which comes from *dorno*, signifying in the Celtic tongue a combat, was unknown to the Germans; and it is probable that tournaments were most in vogue in France at that period. Geoffroi de Previlby, a French gentleman, who lived at the latter end of the eleventh century, transmitted to his country the regulations of king Henry I. concerning them, and brought them into great repute by certain refined improvements which he introduced; so that in a short time they became a principal diversion at the courts of the most powerful princes in Europe. Before the lists or barriers were invented (says Grose, as copied by Mr. Fosbroke) the knights were stationed at the four angles of an open place, whence they ran in parties; but as these pastimes were accompanied with much danger, they invented in France the double lists, where the knights might run from one side to the other without coming in contact, except with their lances. Cords were stretched before the different companies, and when they were embattled the cords were cut, and the trumpets blew the charge. The lists were to be sixty paces long, and forty broad, set up in good order, and the ground within hard, stable, and level, without any great stones or other impediments. Within the lists were pitched the tents of the combatants, and the shields at the door. These attracted attention; and, to add to the pomp, esquires and pages were placed to support them. They were fancy-dressed, in enigmatical garbs. When our countrymen came home from fighting with the Saracens, they depicted them with huge terrible visages, and hence some appeared like Saracens; others as palmers, pilgrims, or angels; and, by a farther stretch of fancy, they assumed the figures of lions, griffins, &c. Hence came, according to Menestrier, the supporters to coats of arms. Tilting-armor consisted in general of the same pieces as those used in war, except that they were lighter, and more ornamented. There were, however, the following peculiarities. The helmet was perforated only on the right side. The left side of the face, the left shoulder and breast, were covered by a plate called a grand

guard, which fastened on the stomach. On each shoulder was also fixed a plate, declining from the face like wings. These were intended to protect the eyes from the point of the lance, and were called pass-guards; also from the right side of the cuirass projected a contrivance like a moveable bracket, called a rest, for the purpose of supporting the lance. (*Grose's Milit. Antiq.*) Tilting-lances differed from those used in war both in their heads and staves; the heads of tilting-lances being blunt, or capped with an expanding ferule, called a *coronel* or *cronel*, from its resemblance to a crown: the staves were thick at the butt-end, tapering off gradually to the point, and generally fluted: near the bottom they had a cavity for the reception of the hand. The front of it was defended by an iron plate, the *vam-plat*, or *avant-plat*; and behind it was a broad iron ring, called a *burr*. — To be admitted to the combat required the fulfilment of certain conditions. In Germany, none were eligible who could not prove their four quarters. The necessity of this proof began to be insisted upon at a time when many acquired nobility by an imperial warrant. The noble inhabitants of the towns, and even patricians, were inadmissible, till they had formally renounced all the rights and privileges of a burgess; and all were excluded who had sinned publicly against God or their neighbour. This law banished from the lists heretics, felons, blasphemers, murderers, robbers (although many noblemen were at that time literally robbers), adulterers, those guilty of sacrilege, and even noblemen who had married women of mean birth; also, whoever was known to have oppressed the widow or the orphan. It will easily be perceived, by this account, that the rules were formed by the priesthood. The chevalier who wished to enter the lists, was obliged to wear on his escutcheon the helmet he had inherited from his ancestors, with its ornaments and appendages; this was called the blazon or armorial shield; and whoever had appeared as an actor at a tournament, was not only regularly entered, but received a certificate of his eligibility. — The tournament at that time was one of the most brilliant spectacles imaginable. The neighbouring fields were covered with superb tents and pavilions. Around the arena, which was closed on one side by palisadoes, and on the other by drapery, scaffolds were erected, on which were constructed boxes and balconies, richly adorned with superb tapestry, flags, and streamers. At a given signal, the most animating martial music introduced the knights most superbly

mounted and caparisoned, attended to the barriers by their respective esquires. Each of these champions received from the lady who was the principal object of his tenderness and affection, some device, with a part of the ornaments she wore, as a bracelet, a knot of ribbon, a girdle, or a veil. This precious pledge was immediately attached either to his helmet, his buckler, or his lance, to stimulate him to signalize himself, and achieve something worthy of her approbation. If by any accident he happened to lose this ornament, she quickly supplied him with another; and the eagerness with which the ladies furnished their noble lovers with new pledges of their affection, was such, that at the conclusion of the entertainment, they sometimes appeared nearly destitute of decent covering, and had no other consolation, in this unpleasant dilemma, than that of seeing others of their sex in a similar situation.—Judges were appointed to decide the honour of the combat. Two knights of established loyalty were elected to this office, by the prince who gave the entertainment. They fixed the time and place, and regulated the conditions of the tournament, and the nature of the arms to be used. It was their duty also to examine the armorial bearings and the titles of those who presented themselves. They were distinguished during the combat by a white wand. There were also (principally in France) Marshals and other officers appointed to attend the scene of action, and render assistance to those who required it. The heralds and other subalterns were commissioned to remark the progress and issue of the combat, in order to report an exact and faithful account of it. The judges inspected the combatants, previously to their going into action. The lances were not to be sharpened, or the swords adapted to cut or thrust. It was considered disgraceful to be dismounted by an adversary; and some having taken the precaution to secure themselves to the saddle, severe penalties were inflicted upon those who should have recourse to such unfair practices. On advancing to the combat, the knight carried on his right arm his principal weapon, a lance, made of pine or ash; large at the grasp, but terminating in a sharp iron point, and adorned with a bandrol or little flag. The lance couched, he advanced to the combat, and endeavoured by a vigorous thrust to dismount his antagonist; and when fortunate enough to lay him at his feet, drew a poniard to terminate his existence, if he refused to supplicate his mercy. When the combatants had

broken their lances, they grasped their immense swords, to cleave with this heavy and destructive instrument the helmet, the armour, or the shield of the adversary. Their violent and reiterated blows produced sounds most dreadful, which Tasso, Ariosto, and others, have compared to the roaring of thunder.—The knight was followed to the tournament, or combat, by four or five young gentlemen of his own rank, called pages or varlets; names which were sometimes also given to the esquires. The domestics of the inferior order were called base varlets, and were appointed to attend the horses, &c. The esquires were always in immediate attendance upon their lords, and assisted to equip and disarm them; and when away from the place of action, carried the buckler and lance.—Various laws were instituted to regulate the combat. A knight could not try his skill with an inferior; neither was it legal to direct the lance otherwise than at the visage, or the armour of an opponent. He who lifted the visor, or took off his helmet, ceased to be exposed to the attacks of the assailants. If it happened that one was beset by many, a chevalier, appointed by the ladies, shook a wand adorned with some female ornament over the object of their pursuit, to shew that they took him under their protection, and the pursuers were obliged to desist; but, at the same time, a severe reprimand was given to him who had the imprudence to challenge many. The combat concluded, the princes or the oldest knights proclaimed the conquerors. The ladies, too, congratulated the successful champion, and bestowed upon him some mark of their respect for his valour and address; as a sword, a pair of gold spurs, or some similar present. He was then conducted from the field by a pompous and splendid retinue; and very often the delicate hands of the most lovely females were employed in removing his ponderous armour. But it often happened that he who expected to be covered with glory, retired covered with wounds; and fatal consequences have sometimes resulted from this diversion. Many accidents likewise occurred by overcrowding the scaffolding, which has even fallen in and crushed the combatants. The popes therefore endeavoured to suppress these tournaments. Innocent III., in 1200, refused the rites of sepulture to those who should lose their lives in engagements of this sort. But Philip the Second, of France, by dint of earnest entreaties, obtained from Pope John XXII., in 1316, the abrogation of this severe law. The

fatal accident, however, of Henry II. King of France, in 1547, gave a mortal blow to tournaments. Added to this, the use of cannon and other fire arms having necessarily changed the mode of warfare, military exercises also underwent a revolution; and tournaments were entirely discontinued in the 16th century.

TOWERS. The most celebrated tower of antiquity is that of Pharos, built near Alexandria. (See PHAROS.) In Ireland there are seen the remains of some similar round towers, called *cloghads*, attributed to the ninth century. They have been severally deemed belfries, habitations of anchorites, penitentiaries, minarets, and residences of the worshippers of fire. They are always found at or near monasteries, the monks settling near them. They have a resemblance to a Roman Pharos, though not so massy; and we find long afterwards "a towre to bee upon daylight a redy bekyne, wheryn shall be light geyng by night," to be kept by a hermit. Col. Montmorency Morris says that the founders of these towers were the primitive Cœnobites and bishops; the builders and architects being those monks and pilgrims who from Greece and Rome preceded or accompanied our early missionaries in the fifth and sixth centuries.

TOWERS, MOVEABLE. The *purgi* of the Greeks, and the *turres mobiles* of the Romans, consisted of several stories, furnished with engines, ladders, casting bridges, &c., and moving on wheels for the purpose of being brought near the walls. They were usually of a round form, though sometimes square or polygonal. Before the invention of guns, they used to fortify places with towers, and to attack them with moveable towers of wood, mounted on wheels, to set the besiegers on a level with the walls, and drive the besieged from under the same. These towers were sometimes 20 stories and 30 fathoms high: they were covered with raw skins, and a hundred men were employed to move them.

TOWNS. For the construction, form, &c. of ancient towns, see CITIES, BOROUGHS, and STREETS. We learn from Dionysius that the ancients paid more attention to the choice of advantageous situations for their towns, than large territories. The positions of the strong towns of Greece have usually something very remarkable. An insulated hill, or a steep and difficult rock, commanding a rich plain, and a small distance from the sea, was the situation to be preferred; as conveniences for trade, facility of procuring the necessaries of life, and security

against pirates and banditti, were the objects to be attained. — The Roman *vicus* signified a quarter of a town, as well as a village; and every *vicus* had [a *sacellum* or chapel, like our villages, which served to fix the limits; and a Magister (called Vico-Magister), who discharged the joint office of surveyor of the roads and constable, now separate. The Celts were originally Nomades; and the Gauls, who led the vagabond life of these tribes, did not begin to construct regular towns, or apply themselves to agriculture, till after the foundation of Marseilles by the Phœceans, in the reign of Tarquin the elder at Rome, about 600 years before the Christian era. Polybius says that the Gauls had no walled towns, nor the Britons before the Roman conquest. Hence Strabo observes that the cities of the Britons were groves. The old Celtic towns of the age of Cæsar, had *fora* or market places, and open spots; but then all towns among them and the Britons were merely fortresses; nor did the Welsh live in towns until they had been civilized by the Anglo-Saxons. Sir R. C. Hoare gives various particulars concerning British towns. Among the Anglo-Saxons, they were fortified on account of the Danes; and towns upon hills were the great objects of occupation by both these nations. The walls were built by the different trades, each taking a portion; but sometimes we find ramparts of earth substituted for walls. In time of war towns were so fortified with locks and bolts, within and without, that no entrance could be had, especially by horsemen. That they might not benefit the enemy, they were often burnt by the Castellans. A double ditch, and a large wall full of towers, was deemed, in the fourteenth century, the strongest fortification.

ΤΟΧΟΤÆ, among the Athenians, a sort of inferior officers, or rather servants, who attended the *lexiarchi*, and were armed with bows. They were much like the Roman *licitors*. There were about one hundred of them in the city of Athens, who lived in tents, erected first in the Forum, and afterwards in the Areopagus.

TRABARÆ, little boats among our ancestors, so called from being made out of single beams, or pieces of timber cut hollow. — *Jacob's Dict.*

TRABEA, a sort of gown worn by Roman kings, consuls, and augurs, and by the knights on the ides of July. It was white, bordered with purple, and adorned with *clavi* and *trabes*, or sprigs of scarlet. It differed in this from the *prætecta*, which

was only edged with purple. The consuls put it on when they opened the temple of Janus. Romulus is said to have worn it, and Virgil adorned Picus with it, (*Æn.* vii. 188). The *trabea*, reserved for statues of the gods, differed but little from the *paludamentum*. It occurs upon Romulus, in a coin of Antoninus Pius, with the legend *Romulo Augusto*. The *Salians* wore it, fastened by a girdle. Two *Salians* upon gems, one in the Florentine Museum, and the other published by Agostino, have the head covered with a drapery which envelops the body down to the navel and middle of the back. It is fastened by a fibula, and is precisely of the form of the *trabea*. — *Trabeata Comædiæ* was a species of comedy among the Romans, which represented some chief officers, and had for its subject matters relating to the camp; so called from the garb *trabea*. They were a subdivision of the comedies called *togatæ*.

TRACTORÆ, among the Romans, diplomas, or tickets, given by the emperors to such as they called out of, or sent into, the provinces, by which they were entitled to the public post, and had a right to be maintained at the expense of government.

TRAGEDY, the representation of some one serious and important action, in which illustrious persons are introduced, as heroes, kings, &c.; written in an elevated style, and generally with an unhappy issue. The great end of tragedy was to excite the passions, chiefly pity and horror; to inspire the love of virtue, and an abhorrence of vice. It had its name, according to Horace, from *τραγος* a goat, and *ὄδῃ* a song; because a goat was the prize of the person who produced the best poem, or was the best actor; to which Virgil alludes, *Ecl.* iii. 22:—according to others, because such a poem was acted at the festival of Bacchus after vintage, to whom a goat was then sacrificed, as being the destroyer of the vines; and therefore it was called *τραγῳδία*, the goat's song. In the course of time, however, to diversify the representation, and amuse the audience, they began to divide the singing of the chorus into several parts; and to have something rehearsed in the intervals. At first, a single person, or actor, was introduced, then two, and afterwards more; and what the actors thus rehearsed, being something foreign, or additional to, or beside the song of the chorus, and not a necessary part thereof, was called *ἐπιτροδίου*, or *episode*. Hence tragedy consisted of four parts; the *prologue*, *episode*, *exode*, and *chorus*. The prologue was all that preceded the first entrance of the

chorus: the episode, all that was interposed between the singings of the chorus: the exode, all that was rehearsed after the chorus was finished: the chorus was the *grex*, or company that sang the hymn. As this recitation of the actors was in several parts, and inserted in several places, it might either be considered together as a single episode, consisting of several parts, or each part might be called a distinct episode. By degrees, what was at first only an addition to tragedy, became the principal part. Then the several pieces or episodes began to be considered as one single body, which was not to have parts or members of different nature, and independent of each other. The best poets drew all their episodes from the same action; which practice was so fully established in Aristotle's time, that he lays it down as a general rule.—The Athenians were remarkably fond of dramatic spectacles. Thespis, who lived in the time of Solon, was generally esteemed as the inventor of tragedy; for before him it was no more than a jumble of buffoon tales in the comic style, intermixed with the singing of a chorus in praise of Bacchus; for it was to these feasts of the vintage that tragedy owed its birth. Thespis made several alterations in it, which Horace describes after Aristotle, in his *Art of Poetry*. The first was to carry his actors about in a cart; whereas before they used to sing in the streets, wherever chance led them. (*Hor. de Art. Poet.*) Another was to have their faces smeared over with wine-lees, instead of acting without disguise, as at first. He also introduced a character among the chorus, who, to give the actors time to rest themselves and to take breath, repeated the adventures of some illustrious person; which recital at length gave place to the subjects of tragedy. The alterations Thespis made in tragedy gave room for Æschylus to make some new and more considerable ones of his own. He was born at Athens, in the first year of the sixtieth Olympiad. He took upon him the profession of arms at a time when the Athenians reckoned almost as many heroes as citizens. He was at the battles of Marathon, Salamis, and Plataeæ, where he did his duty. But his disposition called him elsewhere, and put him upon entering into another course, where no less glory was to be acquired, and where he was soon without any competitors. As a superior genius, he took upon him to reform, or rather to create tragedy anew; of which he has, in consequence, been always acknowledged the inventor and father. Father Brumoi, in a disser-

tation which abounds with wit and good sense, explains the manner in which Æschylus conceived the true idea of tragedy from Homer's epic poems. The poet himself used to say, that his works were the remnants of the feasts given by Homer in the *Iliad* and *Odyssey*. Tragedy therefore took a new form under him. He gave marks to his actors, adorned them with robes and trains, and made them wear buskins. Instead of a cart, he erected a theatre of a moderate elevation, and entirely changed their style; which from being merry and burlesque, as at first, became majestic and serious. But that was only the external part or body of tragedy. Its soul, which was the most important and essential addition of Æschylus, consisted in the vivacity and spirit of the action, sustained by the dialogue of the persons of the drama introduced by him. The chorus had been established before Æschylus, as it composed alone, or next to alone, what was then called tragedy. He did not therefore exclude it; but, on the contrary, thought fit to incorporate it, to sing as chorus between the acts. Thus it supplied the interval of resting, and was a kind of person of the drama, employed either in giving useful advice and salutary instructions, in espousing the party of innocence and virtue, in being the depository of secrets, and the avenger of violated religion, or in sustaining all those characters at the same time, according to Horace. The Coriphæus, or principal person of the chorus, spoke for the rest. In one of Æschylus's pieces, called the *Eumenides*, the poet represents Orestes at the bottom of the stage, surrounded by the Furies, laid asleep by Apollo. Their figure must have been extremely horrible, as it is related, that upon their waking and appearing tumultuously on the theatre, where they were to act as a chorus, some women miscarried with the surprise, and several children died of the fright. The chorus at that time consisted of fifty actors. After this accident, it was reduced to fifteen by an express law, and at length to twelve. — Æschylus was in the sole possession of the glory of the stage, with almost every voice in his favour, when a young rival made his appearance to dispute the palm with him. This was Sophocles; who was born at Colonos, a town in Attica, in the second year of the seventy-first Olympiad. His first essay was a master-piece. When, upon the occasion of Cimon's having found the bones of Theseus, and their being brought to Athens, a contest between the tragic poets was appointed,

Sophocles entered the lists with Æschylus, and carried the prize against him. — Of ninety or at least seventy tragedies composed by Æschylus, only seven are now extant. Nor have those of Sophocles escaped the injury of time better, though one hundred and seventeen in number, and according to some one hundred and thirty. He retained to extreme old age all the force and vigour of his genius. He died in his ninetieth year, the fourth of the ninety-third Olympiad, after having survived Euripides six years, who was not so old as himself. He discovered in himself a genius for the drama unknown to him at first, and employed it with such success, that he entered the lists with the great masters of whom we have been speaking. His works sufficiently denote his profound application to philosophy. (*Quintil.* l. x. c. 1.) They abound with excellent maxims of morality; and it is in that view that Socrates in his time, and Cicero long after him, set so high a value. — It is surprising to observe the warmth with which the Athenian audience unanimously reproved whatever seemed inconsistent with virtue, and called the poet to an account for it, notwithstanding his having a well founded excuse, as he had given such sentiments only to persons notoriously vicious, and actuated by the most unjust passions. Euripides had put into the mouth of Bellerophon a pompous panegyric upon riches, which concluded with this thought: "Riches are the supreme good of the human race, and with reason excite the admiration of the gods and men." The whole theatre cried out against these expressions: and he would have been banished directly, if he had not desired the sentence to be respited till the conclusion of the piece, in which the advocate for riches perished miserably. Similar instances frequently occurred. — Lysurgus, the orator, who lived in the time of Philip and Alexander the Great, to re-animate the spirit of the tragic poets, caused three statues of brass to be erected, in the name of the people, to Æschylus, Sophocles, and Euripides; and having ordered their works to be transcribed, he appointed them to be carefully preserved amongst the public archives; from whence they were taken from time to time to be read; the players not being permitted to represent them on the stage. (*Plut. in vita X. Orat.*) — At Rome, comedy was long cultivated before any attempt was made to compose tragedies; nor have we any Roman tragedies extant, except a few, which bear the name of Seneca. Nothing remains of the works of Ennius, Pacuvius,

Accius, &c. but a few fragments. Every regular play among the Romans was divided into five acts; the subdivision into scenes is thought to be a modern invention. Between the acts of a tragedy were introduced a number of singers, called the chorus, who indeed appear to have been always present on the stage. The chief of them, who spoke for the rest, was called *choragus*, or *coryphæus*; but *choragus* is usually put for the person who furnished the dresses, and took care of all the apparatus of the stage, *choragium* for the apparatus itself, and *choragia* for *choragi*; hence *falsæ choragium gloriæ*, something that one may boast of. The music chiefly used was that of the flute, which at first was small and simple, and of few holes; but afterwards it was bound with brass, had more notes, and a louder sound. — In the Middle age, the first attempt at regular dramatic performances, of a serious or tragic character, consisted of the sacred mysteries. For these, theatres ornamented with tapestry were erected in the churches; sometimes in church-yards. These church-theatres were temporary scaffolds; and the apparel, where they had none of their own, was borrowed from other parishes. In the Corpus Christi plays, there were theatres for the several scenes large and high, placed upon wheels, and drawn to all the eminent parts of the city for the better advantage of the spectators. Strutt says, that our ancient stage consisted of three several platforms raised one above another: in the uppermost sat God, surrounded by his angels; in the second appeared the holy saints; and in the last and lowest mere mortals. On one side of this lowest platform was the resemblance of a dark pitchy cavern, from which issued appearances of fire and flames, and, when it was necessary, the audience was treated with hideous yellings and noises, as imitative of the howls and cries of the wretched souls tormented by the restless demons. From this yawning cave the demons themselves constantly ascended to delight and instruct the spectators! In the more improved state of the theatre, when regular plays were introduced, all these mummeries were abolished, as well as the cavern and demons, together with the highest platform. On the establishment of the Reformation, and the consequent diffusion of learning and dramatic refinement, the immortal genius of Shakspeare recalled the dormant energies of the tragic muse into action; and his productions will for ever stand in powerful rivalry with the classic ages of Greece. See DRAMA, THEATRES, &c.

TRAJAN'S PILLAR. See PILLAR.

TRANSMIGRATION. See METEMPSYCHOSIS.

TRANSVECTIO, among the Romans, a sort of review of the Equites or knights, previous to their being embodied for the service of the state. It is thus described by Dionysius: "The sacrifice being finished, all those who are allowed horses at the expense of the state, i.e. all the knights, ride along in order, as if returning from a battle, being habited in the *togæ palmatæ* or the *trabææ*, and crowned with wreaths of olive. The procession begins at the temple of Mars, without the walls, and is carried on through all the chief parts of the city, particularly the Forum, and the temple of Castor and Pollux. The number sometimes amounts to 5000; every man bearing the gifts and ornaments received from his general as a reward of his valour: a most glorious sight, and worthy of the Roman grandeur!" This solemnity was instituted in honour of Castor and Pollux, who in the year of the city 257 are said to have ridden post to inform the Romans of their victory over the Latins.

TREASURES. The Athenian treasury was sacred to Jupiter Soter, and Plutus the god of riches. Besides other public moneys it always contained 1000 talents, which it was capital to touch, except on the most pressing occasions. The public treasury was divided into three parts; the first contained money for civil uses; the second that for defraying the charges of war; and the third contained money intended for pious uses, plays, public shews, and festivals. The treasury was supplied from the *τελη*, or income of public possessions belonging to the state; from the *φοροι*, or payments exacted from tributary cities; from *εισφοραι*, or taxes laid upon citizens, sojourners, and freedmen; and *τιμηματα*, or all fines and amercements, except the tenth part which was given to Minerva, and the fiftieth, which was allotted to the rest of the gods. — Under the emperors, the Romans had two kinds of treasures, one called *ærarium*, wherein was kept the money destined for the support of the government; and the other called *fiscus*, wherein was preserved the money appointed for the subsistence of the emperor and his court. *Ærarium*, therefore, belonged to the people, and the *fiscus* to the prince. The public treasure of Rome was kept in the temple of Saturn, where the spoils of conquered nations were deposited. Julius Cæsar, in the civil war, seized upon and plundered this temple; and what immense wealth that threw into his hands may

be judged of by the elegant description which Lucan gives of its riches, l. iii. 155, &c. Pliny the elder says that Cæsar got, in gold and silver plate and coin, to the amount of 1,093,979*l.* 3*s.* 4*d.*

TREBUCHET or TRIBUCH, (*Sax.*) a great engine for casting stones, and battering walls. It was also the name of a tumble or cucking-stool. — 3 *Inst.* 319.

TRECHEDIPNA, a kind of livery or distinguishing habit worn by Parasites, which was a sufficient passport to the tables of their patrons, whose livery it was.

TREES. Groves and woods, in the first ages, were resorted to as temples, and particular trees were supposed to be the residence of certain divinities; thus the Dryades and Hamadryades were believed to be enshrined in oaks. The gods are also said to have taken particular species of trees under their protection; thus Jupiter chose the oak, Venus the myrtle, Apollo the laurel, Cybele the pine tree, Hercules the poplar, Minerva the olive, and Bacchus the ivy and the vine. When the Jews planted a vine or fruit-tree, they were not allowed to eat of the produce for the first three years; they offered to God that of the fourth year; and afterwards might enjoy their fruits at discretion. The fruit of the three first years was usually accounted unclean, Levit. xix. 23.

TRIALS, (IN COURTS OF JUSTICE.)

Among the great nations of antiquity, the due administration of justice, by public trial, has always been considered of paramount importance to the national weal; especially among the Egyptians, Cretans, Carthaginians, Persians, Jews, and others; of whose legal polity, and the administration thereof, we have already treated, under the articles COURTS, LAW, and MAGISTRATES. We shall now confine ourselves to the judicial trials (civil and criminal) of the Greeks and Romans, and of our Saxon or Gothic ancestors, from whom our own modes of public trial have been mainly derived.

At Athens (the illustrious head of all judicial proceedings in the various states of Greece), there were three celebrated tribunals for the trial of causes; the tribunal of the Areopagus, the tribunal of the Ephetæ, and the Heliastic tribunal. The Areopagus took cognizance of robberies, malicious plots, wiful woundings, poisonings, setting fire to places, homicides, contempt of the gods, innovations in religion, &c. In this court none could be admitted as judge who had not been archon. This regulation was made

by Solon. The judges at first used to meet on the three last days of every month; but afterwards their meetings were almost daily. When the magistrates were assembled, a crier ordered the people to remove to some distance, and enjoined their silence; then he of the archons, who was styled Basileus, took his place among the judges; but first of all solemn sacrifices were offered. Then the accuser and the accused took each an oath at the altar, laying their hands on the flesh of the victim; they afterwards pleaded their cause either in person or by their patrons; the accuser being mounted upon the stone called *ἵβρεως*, and the accused on that called *ἀναδυσίας*. At first every one pleaded his own cause; but in after times ten persons were chosen by lot to be the patrons of this tribunal. These orators, however, were not permitted to make use of the insinuating openings of causes, nor the other resources of eloquence. The judges having heard the parties, gave their opinions privately, by means of black and white stones. The black had holes in them, that they might be distinguished in the dark. The white stones were put into an urn of brass, called *the urn of mercy*, and the black into a wooden urn, named *the urn of death*. If the number of white stones prevailed, they made a short line with the nail in a wax tablet, and the person was acquitted; if the black were more numerous, a long line was drawn, and the person was condemned; if the numbers were equal, the crier threw a white stone into the urn of mercy, which was termed *the stone of Minerva*. After condemnation, the criminal was loaded with chains, and led forth to execution. Before the sentence, the culprit was not in chains; but had it in his power, if he despaired of his cause, to avoid punishment by voluntary exile, in which case his goods were confiscated.—The tribunal of the Ephetæ took cognizance of involuntary murder. The judges were fifty-one in number, and fifty years of age. They were the most respectable persons of the ten tribes, from each of which five citizens were chosen of irreproachable life, and they chose the additional one by lot. They were called Ephetæ from *ἐφίμαι* to appeal; because appeals were made from inferior courts to this.—The Heliastic tribunal was so called from *ἥλιος* the sun, because it was in the open air, exposed to the sun. The judges were called Heliastæ, and were more or fewer in number according to the importance of the cause. They were chosen by lot, and qualified for their office by a solemn oath. He

that wanted to bring an action before this tribunal, first obtained leave of the *Thesmothetæ*, and then summoned the other party by an apparitor called *Κλητήρ*. The judges then met, and the magistrates authorised them to try the cause. The accused person might elude or delay judgment, by pleading informality in the process, indispensable avocations, recrimination, or want of legal notice. If none of these pleas were urged, each of the parties took an oath, and deposited a sum of money. Then the plaintiff and the defendant, or his patron, were allowed to speak, the time permitted by each of them being measured by a *clepsydra* or water-clock. The judges gave their judgment by little pebbles, and passed sentence of death, or a fine, according to the nature of the offence, if the accused person lost his cause. The Eleven, of *Ενδεκα*, executed the sentence of death; and the *Πρακτορες* received the fine. If he could not pay the fine he was thrown into prison: his son was declared infamous, and was thrown into the same prison if his father died there. The pay of the *Helistiæ* for every cause was three oboli.

The judicial proceedings of the Romans were either private or public, that is, civil or criminal. The civil trials or actions were concerning private causes, or pecuniary differences between private persons. The criminal trials were for some public wrong, or private injury done to individuals, as theft, robbery, murder, &c. Private causes were tried in a public building called *basilica*; while public causes were tried in the open air, in the places where the *comitia* were held. Public causes were either causes of law or fact; those of law were determined by the centuries, i. e. the judges of the *decuriæ*, and those of fact were judged upon the report of a tribune. In the early ages of Rome, the kings were wont to preside at the trials of private causes or civil actions; then the consuls, the military tribunes and *decemviri*; but after the year 389, the prætor urbanus and peregrinus. The judicial power of the prætor urbanus and peregrinus was properly called *jurisdictio*, and of the prætors who presided at criminal trials, *questio*. The prætor might be applied to on all court days; but on certain days he attended only to petitions or requests (so the consuls,) and on others, to the examination of causes. When a person had a quarrel with any one, he first tried to make it up in private. If the matter could not be settled in this manner, the plaintiff ordered his adversary to go with him before the prætor, by saying, "In

jus voco te: in jus eamus: in jus veni: sequere ad tribunal: in jus ambula," or the like. If he refused, the prosecutor took some one present to witness, by saying "Licet antestari?" (May I take you to witness?) If the person consented, he offered the tip of his ear, which the prosecutor touched. Then the plaintiff might drag the defendant to court by force in any way, even by the neck, according to the law of the twelve tables: "Si calvitur pedemve struit, manum endo jacito (*injicito*)." It was likewise unlawful to force any person to court from his own house, because a man's house was esteemed his sanctuary. But if any one lurked at home to elude a prosecution, he was summoned three times, with an interval of ten days between each summons, by the voice of a herald, or by letters, or by the edict of the prætor; and if he still did not appear, the prosecutor was put in possession of his effects. If the person cited found security, he was let go: "si ensiet (*si autem sit*, sc. *aliquis*), qui in jus vocatum vindicit, (*vindicaverit*), shall be surety for his appearance,") mittito," let him go. If no private agreement could be made, both parties went before the prætor. Then the plaintiff proposed the action which he intended to bring against the defendant, and demanded a writ from the prætor for that purpose; for there were certain forms or set words necessary to be used in every cause. At the same time the defendant requested that an advocate or lawyer might be given him to assist with his counsel. There were several actions competent for the same thing. The prosecutor chose which he pleased, and the prætor usually granted it; but he might also refuse it. The plaintiff, having obtained a writ from the prætor, offered it to the defendant, or dictated to him the words. This writ it was unlawful to change. The greatest caution was requisite in drawing up the writ; for if there was a mistake in one word, the whole cause was lost. Hence "scribere vel subscribere dicam alicui vel impingere," to bring an action against one, or "cum aliquo judicium subscribere, ei formulam intendere." But "dicam vel dicas sortiri," i. e. "judices dare sortitiones, qui causam cognoscant," to appoint judges to judge of causes. A person skilled only in framing writs and the like, is called by Cicero *Leguleius*, and by Quinctilian *Formularius*. He attended on the advocates to suggest to them the laws and forms; as those called *Pragmatici* did among the Greeks, and as agents do among us. Then the plaintiff required that the defendant should give bail for his

appearance in court on a certain day, which was usually the third day after. And thus he was said "vadari reum." This was also done in a set form prescribed by a lawyer, who was said "vadimonium concipere." The defendant was said "vades dare vel vadimonium promittere." If he did not find bail, he was obliged to go to prison. The prætor sometimes put off the hearing of the cause to a more distant day. But the parties chiefly were said "vadimonium differre cum aliquo," to put off the day of the trial. "Res esse in vadimonium cepit," began to be litigated. In the mean time the defendant sometimes made up the matter privately with the plaintiff, and the action was dropped. In this case the plaintiff was said "decidisse vel pactionem fecisse cum reo, iudicio reum absolvisse vel liberasse, lite contestata vel iudicio constituto," after the lawsuit was begun; and the defendant, "litem redemisse," after receiving security from the plaintiff that no further demands were to be made upon him. If a person was unable or unwilling to carry on a lawsuit, he was said "non posse vel nolle prosequi, vel experiri, sc. jus vel iure, vel iure summo." When the day came, if either party when cited was not present, without a valid excuse, he lost his cause. If the defendant was absent, he was said "deserere vadimonium," and the prætor put the plaintiff in possession of his effects. If the defendant was present, he was said "vadimonium sistere vel obire." When cited he said, "Ubi tu es, qui me vadatus es? ubi tu es, qui me citasti? ecce me tibi sisto, tu contra et te mihi siste." The plaintiff answered, "adsum." Then the defendant said, "quid ais?" The plaintiff said, "aio fundum, quem possides, meum esse; vel aio te mihi dare facere, oportere," or the like. This was called *intentio actionis*, and varied according to the nature of the action. — In criminal matters there was always an accuser and an accused. The bill of indictment or accusation was lodged in the public treasury, till it was cancelled. From the day of accusation, the accused had a right to set a watch upon the accuser, to prevent his using any unwarrantable arts. The interval between the citation and judgment was at least thirty days, i.e. there were to be three market-days (*trinundinum*) between the assignation and the sentence. After the third market-day, the accused appeared before the prætor. The accuser placed his seat in the most commodious part of the forum, and in a few words exhibited the matter of the complaint; for instance, "ais te

siculos spoliassse." The accused either denied the charge, or by his silence acquiesced. In the first case, time was granted to collect evidence; in the second, costs and damages were granted to the sufferers, and settled upon the spot. This was called *litis æstimatio*. — In public crimes the prætor convoked several persons out of each decuria to form a kind of jury; the common number was 75. The accuser and accused might challenge those whose character they disapproved, or whom they suspected of partiality. They were always chosen by ballot, and those who were rejected were replaced by other names taken out of the urn. This jury were called *Judices*. Three tablets were given to each of them; on one was the letter A. for *absolvatur*, signifying acquittal; on another the letters V. P. for *ultra probetur*, denoting that the affair was not sufficiently explained; upon the third was C., the mark *condemnatio*. The persons concerned in pleading and preparing the cause were the Advocates, who originally were friends of the party accused, and attempted by their numbers to influence the judges; the Cognitores, who being learned in the customs of the bar, assisted the pleaders, who were also called Patroni, and were allowed to speak; the Cognitores of an inferior sort, who resembled our attorneys; the Monitores, who repressed the extravagant warmth and sallies of the advocates; and the Custodes, who held the bags which contained the several instruments of the process. In causes of great importance orators were employed, instead of the common patrons. Claudius, the emperor, forbade the advocates to take more than 10 sesterces, about 80*l.*, for one cause. The number of advocates was fixed; they were exempt from subsidies, took place of the equestrian order, and had palms placed before their houses. They spoke standing, and were limited by a clepsydra as to their time in speaking. When they had finished on each side of the question, the prætor pronounced with a loud voice "dixerunt," and immediately each of the judges cast one of their tablets into a box; these being counted, the prætor put off his purple robe, or prætexta, and pronounced judgment accordingly: but from this sentence there lay an appeal to the senate or the people. A spear was always stuck up in the forum during the time that causes were trying, to shew that the court was open.

It is generally admitted that many of the legal constitutions of the Franks and Goths were founded on the Roman method of trial, on their establishing those

newly erected kingdoms which arose on the ruins of the Roman empire in the sixth century; and from these (though modified by times and circumstances) emanated those forms of legal trial peculiar to our Saxon ancestors, from which our own forms of judicial proceeding have been derived. The policy of our ancient constitution, as regulated and established by the great Alfred (says Blackstone), was to bring justice home to every man's door, by constituting as many courts of judicature, for private and public trials, as there were manors and townships in the kingdom; wherein injuries were redressed, in an easy and expeditious manner, by the suffrage of neighbours and friends. These little courts, however, communicated with others of a larger jurisdiction, and those with others of a still greater power; ascending gradually from the lowest to the supreme courts, which were respectively constituted to correct the errors of the inferior ones, and to determine such causes as by reason of their weight and difficulty demanded a more solemn discussion. The course of justice flowing in large streams from the king, as the fountain, to his superior courts of record; and being then subdivided into smaller channels, till the whole and every part of the kingdom was plentifully watered and refreshed; an institution that seems highly agreeable to the dictates of natural reason, as well as of more enlightened policy; being equally similar to that which prevailed in Mexico and Peru before they were discovered by the Spaniards; and that which was established in the Jewish republic by Moses. Thus in Mexico each town and province had its proper judges, who heard and decided causes, except when the point in litigation was too intricate for their determination; and then it was remitted to the supreme court of the empire, established in the capital, and consisting of twelve judges. Peru, according to Garcilasso de Vega, (an historian descended from the ancient Incas of that country) was divided into small districts containing *ten* families each, all registered, and under one magistrate, who had authority to decide little differences and punish petty crimes. Five of these composed a higher class, or *fifty* families; and two of these last composed another, called a *hundred*. Ten hundreds constituted the largest division, consisting of a thousand families; and each division had its separate judge or magistrate, with a proper degree of subordination. In like manner we read of Moses, that, finding the sole administration of justice too heavy for him, he "chose able men out

of all Israel, such as feared God, men of truth, hating covetousness; and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens: and they judged the people at all seasons; the hard causes they brought unto Moses, but every small matter they judged themselves." These inferior courts, at least the name and form of them, long continued in our legal constitution: but as the superior courts of record had in practice obtained a concurrent original jurisdiction with them; and as there was besides a power of removing complaints or actions thither from all the inferior jurisdictions; upon these accounts (among others) it happened that these petty tribunals fell into decay, and almost into oblivion.

By the ancient Saxon constitution, there was only one superior court of justice in the kingdom; and that had cognizance both of civil and spiritual causes; viz. the Wittenagemote or general council, which assembled annually or oftener, wherever the king kept his Easter, Christmas, or Whitsuntide, as well to do private justice as to consult upon public business. At the Conquest the ecclesiastical jurisdiction was diverted into another channel; and the Conqueror, fearing danger from these annual parliaments, contrived also to separate their ministerial power, as judges, from their deliberative, as counsellors to the crown. He therefore established a constant court in his own hall; thence called, by Bracton and other ancient authors, *aula regia* or *aula regis*. This court was composed of the king's great officers of state resident in his palace, and usually attendant on his person: such as the lord high constable and lord mareschal, who chiefly presided in matters of honour and of arms; determining according to the law military and the law of nations. Besides these, there were the lord high steward and lord great chamberlain; the steward of the household; the lord chancellor, whose peculiar business it was to keep the king's seal, and examine all such writs, grants, and letters, as were to pass under that authority; and the lord high treasurer, who was the principal adviser in all matters relating to the revenue. These high officers were assisted by certain persons learned in the laws, who were called the king's justiciars or justices; and by the greater barons of parliament, all of whom had a seat in the *aula regia*, and formed a kind of court of appeal, or rather of advice, in matters of great moment and difficulty. All these, in their several departments, transacted all secular business

both criminal and civil, and likewise matters of the revenue: and over all presided one special magistrate, called the Chief Justiciar, "or Capitalis Justiciarius totius Angliæ," who was also the principal minister of state, the second man in the kingdom, and by virtue of his office guardian of the realm in the king's absence. The Court of King's Bench (so called because the king used formerly to sit there in person, the style of the court still being *coram ipso rege*) was then, as now, the supreme court of common law in the kingdom, consisting of a chief justice and three *puise* justices, who were by their office the sovereign conservators of the peace and supreme coroners of the land. Yet though the king himself used to sit in this court, and still is supposed so to do, he did not, neither by law was he empowered to, determine any cause or motion but by the mouth of his judges, to whom he had committed his whole judicial authority.

Of the minor courts established by our ancestors, for the trial of civil and criminal cases, by expeditious process, the lowest was the Court of *Piepoudre*, "*curia pedis pulverizati*:" so called from the dusty feet of the suitors; or according to Sir Edward Coke, because justice was there done as speedily as dust could fall from the foot. Upon the same principle justice among the Jews was administered in the gate of the city, that the proceedings might be the more speedy, as well as public. It was instituted to administer justice for all commercial injuries done in that very fair or market, and not in any preceding one. — The *Court Baron* was a court incident to every manor in the kingdom, to be holden by the steward within the said manor. It was composed of the lord's tenants, who were the *pares* of each other, and were bound by their feudal tenure to assist their lord in the dispensation of domestic justice. This was formerly held every three weeks; and its most important business was to determine, by writ of right, all controversies relating to the right of lands within the manor. It might also hold plea of any personal actions, of debt, trespass on the case, or the like, where the debt or damages did not amount to forty shillings. This was the same sum (three marks) that bounded the jurisdiction of the ancient Gothic courts in their lowest instance, or *fierding-courts*, so called because four were instituted within every superior district or hundred. — A *Hundred Court* was only a larger court-baron, being held for all the inhabitants of a particular hundred instead of a manor. The free suitors were here also the

judges, and the steward the registrar, as in the case of a court baron. This is said by sir Edward Coke to have been derived from the county court for the ease of the people, that they might have justice done to them at their own doors, without any charge or loss of time; but its institution was probably coeval with that of hundreds themselves, which were formerly introduced though not invented by king Alfred, being originally derived from the polity of the ancient Germans. The Centeni were the principal inhabitants of a district composed of different villages, originally in number a hundred, but afterwards only called by that name; and who probably gave the same denomination to the district out of which they were chosen. Caesar speaks positively of the judicial power exercised in their hundred-courts and courts-baron. "*Principes regionum atque pagorum*, (which we may fairly construe, the lords of hundreds and manors) *inter suos jus dicunt, controversiasque minuunt*." Tacitus, who appeared to have examined their constitution still more attentively, informs us not only of the authority of the lords, but of that of the Centeni, the hundreders or jury, who were taken out of the common freeholders, and had themselves a share in the determination: "*Eli-guntur in conciliis et principes, qui jura per pagos vicosque reddunt: Centeni singulus, ex plebe comites, consilium simul et auctoritas, adsunt*." This hundred court was denominated *hæreda* in the Gothic constitution. — The *County Court* was a court incident to the jurisdiction of the sheriff. It was not a court of record, but might hold pleas of debt or damages under the value of forty shillings; over some of which causes these inferior courts had, by the express words of the statute of Gloucester, a jurisdiction totally exclusive of the king's superior courts. For, in order to be entitled to sue an action of trespass for goods before the king's justiciars, the plaintiff was directed to make affidavit that the cause of action did really and *bona fide* amount to 40s., which affidavit eventually fell into disuse, except in the court of exchequer. The statute also 43 Eliz. c. 6, (which gives the judges, in many personal actions where the jury assess less damages than 40s., a power to certify the same, and abridge the plaintiff of his full costs,) was also meant to prevent vexation by litigious plaintiffs, who, for purposes of mere oppression, might be inclinable to institute suits in the superior courts for injuries of a triding value. In former times the county

court was a court of great dignity and splendour, the bishop and the ealdorman (or earl) with the principal men of the shire sitting therein to administer justice both in lay and ecclesiastical causes. But its dignity was much impaired, when the bishop was prohibited and the earl neglected to attend it. And, in modern times, as proceedings became removeable from thence into the king's superior courts, by writ of *pone* or *recordare*, in the same manner as from hundred-courts, and courts-baron; and as the same writ of false judgment might be had in nature of a writ of error, this occasioned the same disuse of bringing actions therein.

TRIARI, in the Roman militia, a kind of infantry, armed with a pike, a shield, a helmet, and a cuirass; thus called because they made the third line of battle. The Triarii were also called *postsignani*, because ranged behind the Principes who bore the standard in a legion. Polybius distinguishes four kinds of forces in the Roman army: the first, called Pilati, or Velites, were a raw soldiery, lightly armed; the Hastati, or spearmen, were a degree older, and more experienced; the third, called Principes, princes, were still older, and better soldiers than the second; the fourth were the eldest, the most experienced, and the bravest: these were always disposed in the third line, as a corps de reserve, to sustain the other two, and to restore the battle, when the others were broken or defeated. Hence arose the name of Triarii: and hence the proverb "*ad Triarios ventum est*," to shew that one is at the last and hardest struggle. They consisted generally of veterans, or hardy old soldiers of long experience and approved valour. Their ranks were so wide and loose, that, upon occasion, they could receive both the Principes and Hastati, who were placed before them, into their body, in case of distress. They are sometimes called Pilani, from their weapons, the *pila*.

TRIBES, among the nations of antiquity, certain orders or descriptions of persons, when a city or people was divided into districts, &c. The Jewish nation was divided into twelve tribes, the descendants of the twelve sons of Jacob, viz., the tribes of Judah, Reuben, Gad, Asher, Dan, Naphthali, Ephraim, Manasseh, Simeon, Levi, Issachar, Zebulun, and Benjamin. But Jacob, on his death-bed, adopted Ephraim and Manasseh, the sons of Joseph, and would have them constitute two tribes also; instead of twelve tribes then, there were now thirteen, that of Joseph being divided into two. In the division of lands

by Joshua, however, they made but twelve lots, the tribe of Levi being omitted by the order of God, as having been appointed to the service of the tabernacle of the Lord, and provided for in a different way. There were ten of these tribes that revolted, and followed Jeroboam. — The city of Athens was at different periods divided into different numbers of tribes. After Cecrops had settled a form of government amongst the Athenians, for the better administration of justice, and the prevention of fraud and deceit in their transactions with each other, he divided the people into four tribes: each tribe he subdivided into three parts; and each of these into thirty families. The names of the tribes were, 1. The tribe of Cecrops; for it was usual with the ancients, out of an earnest desire for perpetuating their memories, to call cities or countries or any monuments that seemed likely to remain to succeeding ages, after their own names: 2. The Autochthones, from a king of that name, supposed to have reigned in some part of Attica, before Cecrops; or more probably, they were so called from the epithet *Ἀυτοχθόνες*, which has been noticed elsewhere, and in which the Athenians gloried not a little: 3. Actæa, so called from Actæus, or Actæon, another of the kings before Cecrops; or from *ἄκτις*, which signifies a shore; because a great part of Attica, and that part in particular where this tribe inhabited, lay towards the sea-shore: this was the reason why the whole country was sometimes called Acte; and the same reason is assigned for the name of the fourth tribe, which they called Paralia, from its nearness to the sea. — In the reign of Cranaus, new names were imposed upon the tribes; and they were called, 1. Cranaïs, from the king's name; 2. Athis, from a young lady, the daughter of Cranaus; 3. Mesogæa; 4. Diacris. The two last seem to have taken their names from their situation, the latter being seated on a craggy shore, the former in the interior of the country. Erechthonius, being advanced to the kingdom, called them after the names of Jupiter, Minerva, Neptune, and Vulcan. Afterwards, under Erechtheus, they received new names from the sons of Ion, a man of great repute among the Athenians, and general of their armies, as Herodotus reports. The names were, 1. Geleontes; 2. Oplitæ; 3. Ligycoræ; 4. Argades. This was the opinion of Herodotus; but Plutarch and others were of opinion, that the tribes were named after their occupations; that the soldiers were called Oplitæ; the crafts-

men, Ergatæ; the farmers, Georgi; the shepherds and the graziers, Ligycoræ. Afterwards, when the number of inhabitants was increased, Clisthenes, having first consulted Apollo's oracle, as was usual in every affair of moment, altered the number of the tribes, increasing them from four to ten, and gave them new names, taken from certain ancient heroes, all born in Attica, except Ajax the son of Telamon, to whom he gave a place among the rest, as being a neighbour, friend, and companion in the wars. The names of these heroes, according to Pausanias, were, Erectheus, Cecrops, Ægeus, Pandion, Acamas, Antiochus, Leo, Cænius, Hypothoon, and Ajax. Afterwards, when Antigonus and Demetrius freed the Athenians from the Macedonian slavery, they augmented their tribes, by adding two to the former number; which, in honour of their deliverers, they named after them. But the gratitude of the Athenians being no longer lived than the good fortune and successes of these two princes, these tribes soon changed their first names, and called themselves after Attalus king of Pergamus, and Ptolemy king of Egypt; from both of whom the Athenians had received considerable favours. This continued to be the settled number of the tribes, as long as Athens maintained its liberty and form of government. Each of these tribes were divided into several parts; and the better to preserve a good understanding and harmony among them, they had public feasts, where they all met together and made merry. These feasts were first instituted by Solon. — In Attica were little boroughs, called *Demoi*, several of which belonged to every tribe; these, though they were reckoned together in the business of the commonwealth, yet had separate habitations, and distinct rites and ceremonies in the performance of their religious worship; and also different gods; for each of them adored particular deities, but all were unanimous in worshipping Minerva, who was the tutelary goddess of the whole country; whereas the other deities had only certain districts assigned them; and in these they were inferior to Minerva, the supreme governess. These *Demoi* were of very great use in preserving accuracy in their legal processes, by enabling those who had the management of them to refer with precision to particular persons. They were a hundred and seventy-four in number. — The citizens of Sparta were divided into five tribes, each of which was composed of six *obæ*. — Romulus divided the Romans into three tribes; hence the origin of the word *tribus*. The first

consisted of Albans, the second of Sabines, and the third of a mixture of fugitives. Servius Tullius, fearing seditions, divided the inhabitants of Rome into four tribes, and of the citizens who had retired into the country he composed twenty-six tribes, in all thirty. In after times the number of tribes was increased to thirty-five. The censors, who formed their lists at discretion, frequently confounded the country tribes with those of the city. The names of the thirty-five tribes were, 1. the Palatina; 2. the Suburana; 3. the Collina; 4. the Esquilina; 5. the Romilia; 6. the Æmilia; 7. the Crustumina; 8. the Cornelia; 9. the Fabia; 10. the Galeria; 11. the Lemonia; 12. the Mentina, or Menenia; 13. the Oericulana; 14. the Papiria; 15. the Pollia; 16. the Popilia; 17. the Pupinia; 18. the Sergia; 19. the Veientina; 20. the Voltinia; 21. the Claudia; 22. the Stellatina; 23. the Tromentina; 24. the Arnensis; 25. the Sabatina; 26. the Pomptina; 27. the Publilia; 28. the Mæcia; 29. the Scaptia; 30. the Oufentina; 31. the Falerina; 32. the Aniensis; 33. the Terentina; 34. the Velina; 35. the Quirina. In ancient authors, and inscriptions, we meet with the names of others, viz., Pinaria, Sappinia, Camilla, Cestia, Cluentia, &c. No man was a Roman citizen unless he had the *jus tribus*, (also called *jus Quiritium*), which was the right of being magistrate, and the right of voting in assemblies of the people. Inhabitants of municipal cities were therefore imperfect citizens, as being of no tribe. Freed-men always purchased the right of tribe, which did not otherwise belong to them, though they were citizens of Rome.

TRIBUNALS. Among the Carthaginians the most celebrated court was the tribunal of One Hundred; (see **COURTS**.) The Athenian tribunals of most note were that of the Areopagus, that of the Ephectæ, and the Heliastic tribunal. The Romans had three tribunals; for causes were pleaded before the people in the general assemblies; before the prætor who was the usual judge; or before the judges commissioned by the prætor. There was also a place from whence the people were harangued by the tribunes. It was an eminence in a temple, or the forum; as that called *rostra*, where the people were harangued in tribes.

TRIBUNES OF THE PEOPLE, certain Roman magistrates, chosen out of the plebeians, to preserve the privileges and secure the liberties of the people against the power and encroachments of the nobles. These magistrates owed their in-

stitution to a quarrel between the nobility and the commonalty, about the year of the city 261. The commons revolted, and could not be reduced to order without the privilege of electing Tribunes. At first they had only two; soon after they were increased to five; and in the year of Rome 297 they were augmented to ten, and this number continued ever after. Though at first they only professed themselves the redressers of public grievances, and of wrongs done to the people; yet afterwards they assumed an arbitrary power, being backed by the authority of the whole people. They assembled the people, preferred laws, made decrees, and executed them upon the magistrates themselves, commanding the very consuls to be carried to prison. In fact they occasioned far greater animosities among the Roman nobility and commons, than those they were intended to appease. They had the reputation of being *sacro-sancti*, which was even confirmed by law; so that it was reckoned highly impious to offer them the least injury, or to interrupt them when speaking. Nothing could be concluded without their consent, which was signified by subscribing the letter T. at the bottom of the decree. They could prevent the passing or the execution of any decree in the senate, or any other assembly of magistrates, by standing up and pronouncing the single word *veto*: this was called *intercessio*. They had no *prætæta*, *lietors*, or curule chair; only a beadle, called *Viator*, walked before them. The Tribunes of the people were senators by virtue of their office. *Atinius Labeo*, in the year of Rome 623, passed a law requiring that they should be chosen out of the body of the senate, or, which is the same thing, that they should have borne the office of *quæstor*. Their houses were to be always open to every body; and they were never allowed to lie out of Rome except at the *Feriæ Latinæ*, when they went to offer sacrifice with the other magistrates upon the Alban mount. At first their jurisdiction reached but a mile out of the city of Rome; but a law was enacted by which it was extended into the provinces; till at length this office grew into so much authority and honour, that the greatest men in the state chose it, and by clashing with the consuls and senate occasioned great tumults. *Sylla* endeavoured, but in vain, to curb their power; it was however effectually checked under the emperors, who obliged the people to confer the same power and authority on themselves; hence they were said to be "*Tribunitia potestate donati*;"

for they could not be directly Tribunes, unless their families had been plebeian. — The *Military Tribunes* of Rome were certain officers who commanded in chief over a body of forces, particularly a division of a legion. At first they were chosen by the kings, then by the consuls, then by the people. The consuls afterwards recovered the power of election; and at last it was divided between the consuls and people. Those chosen by the consuls were called *Rufuli* or *Rutuli*, from *Rutilius Rufus*, who preferred a law on behalf of the consuls' right of election; those chosen by the people were called *Comitiati*, because they were elected by the public votes in the *comitia*. They were sometimes taken out of the senatorian and equestrian order: the former were called *Laticlavii*, the latter *Angusticlavii*, because the *laticlave* belonged to senators, and the *angusticlave* to the equites or knights. Their business was, among other things, to decide controversies in the army, to give the word to the watch, and to take care of the works and camp. They had the honour of wearing a gold ring, and in order to make the rotation as quick as possible to an office so desirable, they continued in command but six months. They were called Tribunes, because at their institution by *Romulus* there were only three in number, chosen out of his three tribes. They were afterwards increased to six in every legion. At the time of the year when the consuls were declared elect or *designati*, fourteen Tribunes were chosen out of the equites, who had served in the army five years, and ten out of the commonalty, who had made ten campaigns. The former were called *Tribuni jûniore*s, the latter *seniores*. — The *Tribunes of the Soldiers* (with consular power) consisted of certain magistrates who were first elected instead of consuls in the year of the city 310. At first they were only three in number, but afterwards were augmented to six, and even more, according to the will of the people and the occasions of the commonwealth. Part of them were elected out of the plebeians. These magistrates subsisted about seventy years; after which consuls were re-established, who governed, as before, to the end of the commonwealth. — *Tribunes of the Treasury* were officers taken from among the people, who kept the money designed for the use of the army. The richest persons were chosen into this office; for it was an employment where a great deal of money was to be managed. *Vossius* says, they took up money of the *quæstors* to pay the army; and *Calvin*,

the civilian, says that they had the supervisal of the money coined in the city. — *Tribunus Cohortium Prætorianarum*, (the tribune of the prætorian cohorts), was much like our captains of the guards, whose business it was to guard the emperor. — The title of *Tribunicus*, or *Tribunician* power, was assumed by the emperors, and frequently appears on the medals of that period. The quality was first introduced by Augustus, to keep the sovereign authority over the other magistrates, without either taking that of dictator or king. Sometimes the emperors would communicate the power to such as they associated with, or as they intended to succeed them: and Tiberius held it fifteen years with Augustus. But this practice only obtained till the time of Valerian and Gallienus. After them we only find *TR.P. II.* in Claudius; *TR.P.V.* in Aurelian; and *TR.P.* in Probus. This, however, is to be understood of medals; for in inscriptions we find it after that time.

TRICLARIA, a yearly festival celebrated by the inhabitants of three cities in Ionia, to appease the anger of Diana Triclaría, whose temple had been defiled by the adulterous commerce of Menalippus and Cornetho. It was usual to sacrifice a boy and a girl.

TRICLINIUM, a name given by the Greeks to the room where they supped, because three couches or beds were placed about the table. This name was adopted by the Romans as synonymous with *cænaculum*. The triclinia were in general very sumptuously fitted up with paintings, gilt beams, and chandeliers. Adjoining to the triclinium were *exedrae*, or recesses, intended for conversation or sleep, and similar to the *alæ*. (*Pompeiana*.) Vitruvius says, that triclinia in winter should not be ornamented with arched work, because its nice ornaments would be spoiled by the smoke of the fires; for no chimney has been found at Pompeii. Adjoining to summer triclinia were to be water and gardens; and this appears to be one of the kind, from the situation.—*Alberti*, lxxvii.

TRIDENT, the sceptre which poets and painters place in the hands of Neptune. It is in form of a spear or fork, with three prongs or teeth; hence the name. The poets inform us that Neptune, by striking the ground with this trident, would throw the globe into convulsions, and produce an earthquake. It was an emblem of his power over the sea, the fresh waters, and the subterraneous waters.

TRIENS, a small Roman coin of copper, worth one-third of the *as*, as the name implies. On one side it bore a Janus's

head, on the other a water-rat, and sometimes a boat. This was the piece of money usually put into the mouths of the deceased to pay Charon his fare for their passage into the other world. It is also put to signify the third part of any integer; for every integer or whole, as the *as* for instance, was considered as containing twelve parts, or ounces, of which parts the triens contained four, or one-third of the whole. See *As*.

TRIERARCHS, among the Athenians, certain commissioners annually chosen out of the richest citizens, and obliged to furnish and provide all sorts of necessities for the fleet, and to build ships at their own charge. There was no fixed number of them; sometimes two, sometimes three, and sometimes even ten *Trierarchs* were appointed to equip one vessel. At length the number of *Trierarchs* in general was fixed at twelve hundred, in this manner. Athens was divided into ten tribes. A hundred and twenty of the richest citizens of each tribe were nominated to furnish the expenses of these armaments; and thus each tribe furnishing six score, the number of the *Trierarchs* amounted to twelve hundred. Those twelve hundred men were again divided into two parts, of six hundred each; and those six hundred again sub-divided into two more, each of three hundred. The first three hundred were chosen from amongst such as were richest. The *Trierarch* commanded the vessel, and gave all orders on board. When there were two of them to a ship, each commanded six months. When they quitted their office, they were obliged to give an account of their administration, and deliver a statement of the vessel's equipage to their successor, or the republic. The successor was obliged to go immediately and fill up the vacant place.

TRIETÈRIS, in Grecian chronology, a cycle invented by Thales to correct his year, which consisted of twelve months of thirty days each, amounting to 360 days. This falling short of the true solar year, he added a month of thirty days at the conclusion of every two years; by which means he made it exceed the true year by ten days. This cycle was called *trieteris*, because the intercalation was made at the beginning of every third year.

TRIFORIA, in the Middle age, upper passages round the inside of Romish churches. They were considered as convenient for suspending tapestry, or other ornaments, on festival days.—*Gervas. Cant.*

TRIGA, among the Greeks and Romans,

a car or chariot with three horses. The triga in fact was only drawn by two horses, the third being tied to the others like a led horse, for change, and called *equus funalis*.

TRIMILCHI, a name given to the month of May by the Anglo-Saxons, because they milked their cattle three times every day in that month.—*Bede*.

TRINŌDA NECESSITAS, a threefold necessary tax, to which all lands were liable in the Saxon times; i. e., for repairing of bridges, the maintaining of castles or garrisons, and for expeditions to repel invasions. In the king's grants, and conveyances of lands, these three things were excepted in the immunities from other services, &c.

TRIPOS, among the Greeks and Romans, a sacred seat or stool, supported by three feet, whereon the priests, priestesses, or sybils sat, when they gave oracles. It had a cover of a circular form, called *ἄλμος*, full of holes, through which the Pythia at Delphi used to snuff the inspiring vapour which communicated to her the spirit of prophecy. These tripods were of different forms; some had solid feet, others were supported by rods of iron. Others were altars, upon which they immolated victims. Tripods, among the Greeks, were not only placed upon the fire, but used as tables. Two of the sacrificial kind are in the Portici cabinet. Herodotus says, that the golden tripod of the oracle at Delphos was carried upon a bronze serpent, with three heads; and the famous serpentine column, now in the Hippodrome at Constantinople, is said to be the same; for Eusebius says, that the emperor removed it from Delphos. A tripod, found at Pompeii, is of admirable work. In the place where the feet take a bend for the sake of elegance, is a sphinx seated upon each, whose hairs, instead of falling upon the cheeks, are raised in such a manner that they pass under a diadem, upon which they afterwards fall. Around the large edges of the chafing dish are heads of rams flayed, wrought in relief, and united to one another by garlands of flowers, which accompany the ornaments. In the sacred tripods, the pan upon which they put the brazier is of pottery; and such a one, dug up at Pompeii, is preserved with the ashes. The tripod on medals expresses priesthood, or sacerdotal dignity. The tripod on Roman medals, with a raven and a dolphin, signifies the *Duumviri*, who were appointed to keep the Sibylline books, and consult them upon occasion. The name Tripod of Bacchus was given to drinking vessels, whose feet or props were triangular. In Stosch is a tripod,

charged with a cup and two long vases, the "*Pocula cum cyatho duo*" of Horace. With a serpent entwined, it is the tripod of Apollo. See **ORACLES**.

TRIPUDIUM, among the Romans, a term made use of to express the falling of the crumbs from the mouth of the sacred chickens, when brought from their pens to be consulted concerning the success of any intended enterprise. The word is derived from *terra* and *pavire*, which signifies the same as *ferire* to strike. When the chickens ate so greedily as to let part of their meat fall through hurry, they gave assurance of success. — Tripudium also signifies dancing or tripping on the toe like a dancer.

TRIRĒMIS, among the Greeks and Romans, a galley with three tiers of oars, in which the rowers were placed upon seats fixed one at the back of another, and ascending gradually one above another like stairs. The *trirēmis*, which the Greeks called *τρίρης*, were most common, as being of the most manageable size, and most useful in war.

TRISMEGISTOS, (from *τρίς* thrice, and *μέγιστος* greatest), an epithet or surname given to one of the two Hermes, or Mercuries, kings of Thebes, in Egypt. The one reigned before or about the time of the deluge, and the other was nearly contemporary with Moses. They are both of them represented as authors of many arts and institutions of the Egyptians. The books of their Mercuries were esteemed as sacred and divine. They communicated to them the most astonishing inventions, and taught them almost every thing that made human life agreeable and commodious. The Egyptian Hermes, or Thoth, the Phœnician Taautus or Tautē, the Grecian Hermes, the Roman Mercury, and the Teutates of the Celts, are generally admitted to be the same. The history of the great Egyptian prototype of all these fabulous and fanciful deities, goes so far back into the darkness of time that only a few faint and uncertain traces of what we might consider as truths can be discerned amidst a cloud of fable and mysterious obscurity. These traces, few and faint as they are, unite in representing a being, in the earliest ages of the world, of almost supernatural knowledge, afterwards deified by the Egyptians in the dog-star. To him universal antiquity attributes the division of the year into months, and the months into thirty days, with the days intercalated. From him, according to Cicero, the first month of the year was named. To the same mysterious personage is attributed the invention of the zodiac, the

classification of stars into constellations, as described in the poem of Aratus 300 years before Christ, nearly such as now they appear marked in the common celestial globes. Music, medicine, and above all, the invention of letters, are also attributed to him. The learning of the Egyptians may be faintly traced in the sublime wisdom of the Grecian sages, and we may thus, from the shadow, form an idea of the august original. Plutarch says expressly that Pythagoras and Plato, besides what they learned from the priests, acquired certain knowledge, particularly of sacred things, from engraved pillars remaining in their days, which pillars were said to contain the learning of Thoth, living before the deluge, afterwards collected into volumes by another Thoth, called Tris-megistus. (See *PILLARS*.) Denon speaks of the magnificence of a temple near Thebes, at Hermontis, evidently the hill of Hermes; and Belzoni mentions the ruins of Hermont, and thinks, from the numerous representations on the walls and the columns, that it must have been sacred to Anubis or Typhon. It seems obvious, from representations in Denon, that Typhon and Thoth were the representatives of the two principles, the fruitful source of oriental mythology, those of good and evil. Thoth was the deified personification of beneficence, and the name of Hermontis seems to point out to whom the vast structure was sacred—the deity whom the Grecians called Hermes.

TRISOLYMPIONICA, a name given to any person who had been so fortunate as to return three times victorious from the Olympic games. The condition of such persons was truly honourable. They were exempted from taxes and encumbrances, could never be marked with infamy, enjoyed many honours and privileges, ennobled the place of their nativity, and had Iconic statues erected to their memories, modelled to the form and size of their persons.

TRISTRA, in the Middle age, a kind of immunity, whereby a man was excused from attending on the lord of a forest, when he was disposed to chase therein; so that he could not be compelled to hold a dog, follow the chase, or stand at a place appointed, which otherwise he might be, under pain of amercement.—*Manw.*

TRITHING, among the Anglo-Saxons, the third part of a county, or three or four hundreds. It was also a court held within that circuit of the nature of the court-leet, but inferior to the county court. (*Cumd.*) The Ridings in Yorkshire are corruptly called by that name, from Tridings or

Trithings; and those who anciently governed those Trithings were termed Trithing-reves, before whom were brought all causes which could not be decided in the hundreds; for from the hundred-court suits might be removed to the Trithing, and thence to the county court.—*Spelm.*

TRITON, in the Greek and Roman poets, a kind of demi-god, supposed to be an officer or trumpeter of Neptune, attending on him, and carrying his orders and commands from sea to sea. He is represented as half man and half fish, terminating in a dolphin's tail, and bearing in one hand a sea-shell, which served as a trumpet.

TRITOPATORIA, a Grecian solemnity, in which it was usual to pray for children to the θεοι γενεθλίου, or gods of generation, who were sometimes called τριτοπατορες.

TRITYARCHI, inferior magistrates at Athens, invested with the same power in the several Trityes over which they presided, as the Phylarchus exercised over the whole tribe.

TRIUMPH, among the Romans, a magnificent ceremony, solemnity, and procession, decreed by the senate to a general, for having conquered a province, or gained some signal battle. Previous to the triumph, the general sent couriers, with tidings of his success, written in letters wreathed about with laurel, and called *literæ laureatæ*. These letters the senate read in the temple of Bellona. This done, they sent him the title of Imperator, and ordered him to return with his victorious army. When he arrived near the city, he and the principal officers were required to attest, upon oath, the truth of the victory; after which the day of triumph was fixed. — There were two kinds of triumphal processions; a lesser one, called *Ovation*, and the other *Triumph*, by way of eminence. The greater triumph, by far a more noble and splendid ceremony, was reserved for the dictator, consul, or prætor, who, in a just war with a foreign nation, had slain, in one battle, above 5000 enemies of the commonwealth, and by his victory had enlarged the limits of the empire, or had delivered the state from threatened danger. The procession began from the Campus Martius, and, entering the city at the Porta Triumphalis, proceeded to the capitol. The streets and public places through which it passed were cleansed and strewed with flowers; all their temples were adorned with garlands, and the altars smoked with incense. First went musicians of various kinds; the oxen destined for the sacrifice next followed, having their horns gilt, and their heads adorned with garlands;

then in carriages were brought the spoils taken from the enemy, statues, pictures, plate, armour, &c., with the titles of the vanquished nations, and their images or representations. The spoils were succeeded by the captive kings or leaders, with their children and attendants. After the captives came the lictors, having their fasces wreathed with laurel, followed by a great company of musicians and dancers, dressed like satyrs, and wearing golden crowns; and next came a long train of persons carrying perfumes. After these came the triumphant general, standing in a chariot magnificently adorned, and drawn by four white horses placed abreast. He was clothed in a robe of purple, interwoven with gold, with a crown of laurel upon his head, holding in his right hand a branch of laurel, and in his left a sceptre of ivory surmounted with an eagle. His children usually rode with him; and that he might not be elated with so much honour, a slave was placed behind him, holding a crown of gold over his head, who, from time to time, whispered in his ear, "Remember that thou art a man." He was surrounded by his relations, and a vast concourse of citizens dressed in white, while his legati and tribunes rode by his side. The procession was continued by the consuls and senators, who followed on foot, and was closed by the victorious army, who, crowned with laurel, and marching in their proper order, displayed the rewards they had received for their valour. Some of them sang odes, according to the usual custom, mixed with railery; others songs of triumph, and the praises of their general's deeds; in which the citizens, as they passed along, also joined. In this order they marched along the Via Sacra, through the triumphal gate to the capitol, where the victims were slain. In the mean time the temples were all open, the altars loaded with sacrifice and incense, games and combats every where celebrated, and every thing was done which could add to the general joy and festivity. Amidst all this mirth an act was usually perpetrated which humanity shudders at. Before the victims were touched, the poor captives were led from the forum, and strangled in prison. The rites and sacrifices being over, the triumphant general treated the people in the capitol, under the porticos and in Hercules' temple. The triumphal procession sometimes took up more than one day; that of Paulus Æmilius three. — When the victory was gained by sea, it was called a Naval triumph; which honour was first granted to Duilius, who defeated the

Carthaginian fleet near Lipæræ, in the first Punic war, A. U. 493, and a pillar erected to him in the forum, called *columna rostrata*, with an inscription, part of which still remains. After Augustus, the honour of a triumph was in a manner confined to the emperors themselves; and the generals who acted with delegated authority under their auspices only received triumphal ornaments, a kind of honour devised by Augustus. Hence L. Vitellius, having taken Terracina by storm, sent a laurel branch in token of it to his brother. As the emperors were so great, that they might despise triumphs, so that honour was thought above the lot of a private person; such therefore usually declined it, although offered to them; as Vinicius, Agrippa, and Plautius. We read, however, of a triumph being granted to Belisarius, the general of Justinian, for his victories in Africa, which he celebrated at Constantinople, and is the last instance of a triumph recorded in history. The last triumph celebrated at Rome was by Diocletian and Maximian, 20th Nov. A. D. 303, just before they resigned the empire. — The Grecians had a custom which resembled the Roman triumph; for the conquerors used to make a procession through the middle of their city, adorned with garlands, repeating hymns and songs, brandishing their spears, leading their captives, and exposing all their spoils to public view.

TRIUMPHAL ARCHES, were erected in honour of illustrious generals, who had gained signal victories in war; several of which are still standing. At first they were built of brick or stone, but afterwards magnificently of marble. They had a large arched gate in the middle, and two smaller ones on each side, ornamented with columns and statues, and various figures done in sculpture, representing the achievement of him whose memory it was intended to perpetuate. From the middle arch were suspended little images of victory, with crowns in their hands, which they let down and put upon the conqueror's head, as he passed in the triumphal procession. — Triumphal arches were unknown in Greece before the time of the Roman emperors (*Clarke*, vi.); but rude structures of wood or brick, or rough stone, were common in the republic. Those ornamented with bas-reliefs, inscriptions, and other decorations, Pliny calls a new invention. The arch of Adrian, at Athens, has, differently from other triumphal arches, a colonnade and pediment over the other work. (*Stuart*, iii.) At Rome the arches of Romulus

were of brick; that of Camillus of plain square stone; but those of Cæsar, Drusus, Titus, Gordian, Trajan, &c., were entirely of marble.

TRIUMVIRI, among the Romans, three persons who governed absolutely with equal power. There were two famous Triumvirates at Rome: Pompey, Cæsar, and Crassus established the first; and Augustus, Marc Antony, and Lepidus, the second, which gave a fatal blow to Roman liberty. There were other officers under the name of Triumviri. Thus we meet with the Triumviri Capiteles, who took care of prisoners, and looked to their execution. The Triumviri Monetales, who looked to the coinage of money; hence the mark still extant on some ancient coins, III VIRI. Their title on medals is III VIR. AAA. FF., i. e. "Triumviri auro, argento, ære flando, feriando." They used to engrave their names upon the coins, down to the time of Augustus inclusive, after which their names do not appear. In the lower empire, apparently in the time of Aurelian, when all mention of the Triumvir Moneyers ceases, and the sigles S.C. disappear from the brass coins. The office seems to have been superseded by a Comes Sacrarum Largitionum, or superintendant of finances, and a director over each kind of coin, called Procurator, or Propositus monetæ, under one head officer, the Primarius monetariorum. There were also Triumvirs of health and Triumvirs of virtue, who took care of the temples of health and virtue. We meet also with *Triumviri Nocturni*, who, attended by eight lictors, walked round the watches at night, for the purpose of preventing fires.

TROCHUS, among the Romans, was a circle or hoop of iron, five or six feet in diameter, with a number of rings of the same metal in the inside. The boys and young men in play whirled and rolled it along, directing its motions with an iron rod that had a wooden handle. This rod the Greeks called *ραβδος* or *ἑλατηρ*; the Romans, *radius*. Both skill and strength were required in this exercise; and the rings, by their clattering, contributed to the diversion of the boys, and gave people notice to keep out of their way. This is reckoned among the unmanly exercises by Horace, lib. iii. Ode xxiv. and De Art. Poet. — The Romans borrowed this exercise from the Greeks; and the form of the hook occasioned it to be called *rota* and *canthus*. This last term implies the hand of metal which covered the circumference of the wheels. (*Mart.* xiv. 168.) Count Caylus thinks that the exercise of the Trochus was divided

into two kinds; of which the first was called *cricelasia*. According to Oribasus, the player took a large circle, around which rolled many bells, as high as his heart. He moved it by means of a stick of iron in a handle of wood. He did not roll it upon the ground, for the rings inserted in the circumference would not permit that, but raised it in the air, and turned it over his head, in directing it with his stick. The second kind, more properly the Trochus, consisted in a similar hoop, but smaller. Winckelman, in his *Monum. Antichi*, No. 195, 196, has published two fine gems, upon which the sport of the Trochus distinctly appears. The first is thus described in Stosch, Cl. v. n. 2: A young man naked is running and rolling the Trochus; he touches it with a crooked instrument called *clavis*, resembling a racquet, but solid, and mentioned by Propertius, lib. iii. El. 12.

TROJÆ LUDUS, among the Romans, a species of mock fight, similar to the tournaments of the Middle age, performed by young noblemen on horseback, who were furnished with arms suitable to their age. The captain of the party was called Princeps Juventutis, being sometimes next heir to the empire, and seldom less than the son of a principal senator. They exhibited a kind of mock-fight on horseback, and sometimes on foot. Some say that chariots were used on the occasion. The place of action was the circus. Virgil has given us a beautiful description of these exercises, *Æn.* v. 545, &c.

TROJAN WAR, in classical history, a celebrated epoch, which occurred nearly twelve centuries before the Christian era, and which has formed the subject of the two finest poems in the world—Homer's *Iliad*, and Virgil's *Æneid*. Of all the wars which have been carried on among the ancients, that of Troy is the most famous. This war was undertaken by the states of Greece, to recover Helen, whom Paris, the son of Priam king of Troy, had carried away from the house of Menelaus. All Greece united to avenge the cause of Menelaus, and every prince furnished a certain number of ships and soldiers. According to Euripides, Virgil, and Lycophron, the armament of the Greeks amounted to 1000 ships. Homer mentions them as being 1186, and Thucydides supposes that they were 1200 in number. The number of men which these ships carried is unknown; yet as the largest contained about 120 men each, and the smallest 50, it may be supposed that no less than 100,000 men were en-

gaged in this celebrated expedition. Agamemnon was chosen general of all these forces; but the princes and kings of Greece were admitted among his counsellors, and by them all the operations of the war were directed. The most celebrated of the Grecian princes that distinguished themselves in this war, were Achilles, Ajax, Menelaus, Ulysses, Diomedes, Protesilaus, Patroclus, Agamemnon, Nestor, Neoptolemus, &c. The Grecian army was opposed by a more numerous force. The king of Troy received assistance from the neighbouring princes in Asia Minor, and reckoned among his most active generals, Rhesus king of Thrace, and Memnon, who entered the field with 20,000 Assyrians and Ethiopians. Many of the adjacent cities were reduced and plundered before the Greeks approached the walls; but when the siege was begun, the enemies on both sides gave proofs of valour and intrepidity. The army of the Greeks, however, was visited by a plague, and the operations were not less retarded by the quarrel of Agamemnon and Achilles. The loss was great on both sides; the most valiant of the Trojans, and particularly of the sons of Priam, were slain in the field; and indeed so great was the slaughter, that the rivers of the country are represented as filled with dead bodies and suits of armour. After the siege had been carried on for ten years, some of the Trojans, among whom were Æneas and Antenor, betrayed the city into the hands of the enemy, and Troy was reduced to ashes. The poets, however, maintain that the Greeks made themselves masters of the place by artifice. They secretly filled a large wooden horse with armed men, and led away their army from the plains, as if to return home. The Trojans brought the wooden horse into their city; and in the night the Greeks, that were confined within the sides of the animal, rushed out and opened the gates to their companions, who had returned from the place of their concealment. The greatest part of the inhabitants were put to the sword, and the others carried away by the conquerors. This happened, according to the Arundelian marbles, about 1184 years before the Christian era, in the 3530th year of the Julian period, or 408 years before the first Olympiad.

TROGLODYTES, in ancient geography, a people of Ethiopia, said to have lived in caves under-ground. Pompeius Mela says that they did not so properly speak as shriek; that they lived on serpents, &c.—Troglodytes was also an appellation given to a sect of Jewish idolaters.

TROPHIES, among the ancients a pile or heap of arms of a vanquished enemy, raised by the conqueror in the most conspicuous part of the field of battle. Trophies were originally nothing more than the trunk of a tree hung round with the spoils of the vanquished enemy. The olive was frequently used for this purpose, as being an emblem of peace, which should ever be the object of war. Sometimes the oak or other trees were made use of. The trophies were generally placed upon mountains, and dedicated to some of the gods, especially Jupiter Troæus. A pile of arms left on the field of battle, sometimes served as a trophy. The word is also used to signify a representation of such a pile of marble, or other matter; of this kind were the trophies of Marius and Sylla in the Roman capitol. Pillars of stone or brass, statues and temples in honour of Jupiter Troæus, were sometimes erected as trophies to perpetuate the memory of a victory. To demolish a trophy was looked upon as sacrilegious; and it was no less a crime to repair them when demolished, because this shewed a disposition to revive forgotten quarrels, and engage posterity to revenge the disgrace of their ancestors. There is a description of a trophy in Virgil, *Æn.* xi. 4.—Trophies are frequently exhibited on medals of the emperors, struck on occasion of victories; wherein, besides arms and spoils, are frequently seen one or two captives by the sides of the trophy.

TROUBADOURS, in the Middle age, a name given to the ancient poets of Provence; so called, it is supposed, from the instruments on which they played, while reciting their own compositions. Their poesy consisted of sonnets, pastorals, songs, and satires; and in *chansonnettes*, or love disputes.—The Italian poets are said to have borrowed their best pieces from the Troubadours. Pasquier declares expressly, that Dante and Petrarch were, indeed, the fountains of Italian poetry, but fountains which in reality had their sources in the Provincial poetry. Bouche, in his history of Provence, relates, that about the middle of the twelfth century the Troubadours began to be esteemed throughout Europe, and that their credit and poesy were at the highest about the middle of the fourteenth.—The existence of these southern poets forms an era in the literary history of Europe; for they were one of the principal ingredients in the formation of the chivalry of the age. Immense labour has been expended in rescuing from oblivion the poetry of the Trouba-

dours. The two earliest collectors were Carmentiere, the monk of the Isles of Hieres, and the monk of the Golden Isles. The next were John and Cæsar Nostradamus, uncle and nephew; to whom, besides the Spanish writers, succeeded the indefatigable St. Palaye, of whose collection the Abbé Millot's forms an analysis, and Crescembini and Tiraboschi. Gallantry was the star of the Troubadours' idolatry. The lady of his love was proud of her knight's celebrity, and the knight was enraptured with the supposed excellence and superiority of his mistress. Ingenuity was tortured for the invention of novel schemes of daring, to convince unconscious beauty of the attachment of her ardent admirer. Besides traversing countries to celebrate the charms of mistresses, the Troubadours undertook the most perilous and arduous adventures. Among other feats equally extravagant, one knight possessed the hardihood to clothe himself in the skin of a wild beast, and be hunted by dogs for the amusements of his lady love. —The ardent admiration of the Troubadours for the female sex gave origin to the Parliaments of love. The courts of love were, however, institutions established for the express purpose of deciding on cases having the slightest connexion with that tender passion; and they had their existence in Picardy, Gascony, Languedoc, Dauphiny, besides many other places; and the Germans followed the example. The members of these extraordinary establishments were of both sexes; the females, however, were allowed pre-eminence, and conducted the proceedings. Criminals were tried, and their sentences adjudged; questions were propounded and adjudged, with all the solemnity of a political assemblage. De Sade (vol. ii. p. 50 of his notes) has discussed, at some length, the merits of these courts of love. Our own Chaucer has also a poem called the Court of Love, descriptive of the Troubadour Court of Love, in which poem is contained an enumeration of twenty statutes. In Vaissette's *Histoire du Languedoc*, vol. iv. p. 185, to which also Warton makes reference, is contained a description of a curious society, denominated the Fraternity of the Penitents of Love. The members were of either sex, and considered themselves so immediately under the influence of love, as to become altogether heedless of the weather. Their custom was to attire themselves with a superabundance of apparel of the warmest description in summer; and in winter to resign every thing except a covering of

the thinnest material; and the individual who best could endure excess of heat or cold, was considered as being most favoured by the passionate influence of love, and obtained the victory. In the year 1323, circular letters were written, in the name of the "Gaie Societé des sept Trobadors de Toulouse," (couched in terms of general invitation to all the poets of France, to assemble at Toulouse, and enter into competition for the palm of excellence. This meeting took place under the auspices of Clementina Isaure, of Toulouse; and it was followed by a grand fête, where the victor was rewarded with a violet of gold; to which were afterwards added an eglantine and a marigold of silver, and amaranthus of gold. The degree of Doctor of the Gay Science was also conferred on those who had manifested their desert for the grave title.

TROUGHS, PUNISHMENT of the; among the Persians, one of the severest kinds of capital punishment, usually inflicted on state criminals. It is related that Artaxerxes, at the beginning of his reign, having entirely defeated a conspiracy formed against him, took an exemplary vengeance of those who were concerned in his father's murder, and particularly of Mithridates the eunuch, who had betrayed him. He made him suffer the punishment of the Troughs, which he executed in the following manner. He was laid on his back in a kind of horse-trough, and strongly fastened to the four corners of it. Every part of him, except his head, his hands, and feet, which came out at holes made for that purpose, was covered with another trough. In this horrid situation victuals were given him from time to time; and in case of his refusal to eat, they were forced down his throat: honey mixed with milk was given him to drink, and all his face smeared with it, which by that means attracted a multitude of flies, especially as he was perpetually exposed to the scorching rays of the sun. The worms which bred in his excrements preyed upon his bowels. The criminal lived about twenty days in inexpressible torments.

TRUMPETS. Athenæus, Clemens, Alexandrinus, Euripides, Sophocles, and others, ascribe the invention of the trumpet to the Etruscans, who communicated it to the Greeks in the time of the Heraclidæ. Trumpets, however, were in use in Egypt and the East long anterior to the Trojan war; for we read in the Scriptures that the Lord commanded Moses to make two trumpets of beaten silver, to call the people together when they were to de-

camp. (Numb. x.) The priests, the sons of Aaron only, had the privilege of sounding them. These trumpets, according to Josephus, were nearly a cubit long, and had a tube or pipe of the thickness of a common flute. Their mouths were but just wide enough to blow into, and their ends were like those of a modern trumpet. At first there were but two in the camp; but in Joshua's time there were seven; and at the dedication of Solomon's Temple there were 120 priests that sounded the trumpet. The trumpets were sounded in going forth to war, at the solemn festivals, when they offered burnt offerings or peace-offerings, on the first day of each month, at the beginning of the Civil year, the Sabbatical year, and the Jubilee. (Levit. xxv.) The Feast of Trumpets was observed on the first day of the seventh month of the sacred year, which was the first of the civil year, and answered to our September. The beginning of the year was proclaimed by sound of trumpet. This was rather a civil feast than a sacred solemnity. — Homer never speaks of trumpets as used in the field of battle among his heroes; but Virgil makes Misenus to have served Hector, in the Trojan war, in the capacity of trumpeter. Shell-trumpets seem to have been first in use; then those of brass. There were six different sorts of trumpets among the Greeks: 1. The *Σαλπιγξ*: 2. The Egyptian trumpet, called *Χενουη*, to call the congregation together at sacrifices; it was round, and contrived by Osiris: 3. The *Καρνύξ*, invented in Gallia Celtica, of a shrill sound, with a mouth-piece of lead, and adorned with the figure of some animal: 4. The *Βοωνος*, with the figure of an ox on the orifice, of a deep bass sound: 5. The deep-toned Median trumpet, with a mouth-piece of reeds: 6. The *Σαλπιγξ Τυρρηνική*, invented by the Tyrrhenians, loud and shrill, and proper for engagements; the orifice of this trumpet was cleft. — The trumpets used by the Romans in war were four kinds: the *tuba*, the *cornua*, the *buccina*, and the *litui*. Hence trumpeters were called *Tubicines*, *Cornicines*, *Buccinatores*, &c. Because the trumpets in general were made of brass, *Æneatores* was a name applied to trumpeters in general. *Tuba* was an instrument supposed to have exactly resembled our trumpets, running on wider and wider, in a direct line, to the orifice. The person that played upon the tuba was called *Tubicen*. This instrument was commonly of brass. The Roman trumpets differed materially from ours, in having only a single branch, and being quite straight, with

mouth-pieces of bone. — Bartholine mentions the Gaulish trumpet, not very large, but ending in the neck of an animal, the canal of lead, and the sound sharp; the Paphlagonian, terminating in an ox's head; the Median, whose tube was of reed; and the Tyrrhenian or Etruscan, which resembled the Phrygian flute, having a cleft mouth-piece. They were used in the amphitheatres, gladiatorial combats, horse-races, &c. In Stosch are two figures fighting to the sound of a *lituus*, the crooked trumpet of the cavalry, and two trumpets. — The trumpet occurs among the Anglo-Saxons. The ancient Irish had also different kinds.

TRUNCUS, (Fr. *tronc*), in the Middle age, a kind of trunk or box set in churches for the purpose of receiving the oblations of pious people; of which there were many at altars and images. The customary free-will offerings, dropt into these trunks, made up a good part of the endowment of vicars: "Vicarius habebit oblationes quas-cunque ad truncos tam in dicta ecclesia de, &c., quam alibi infra parochiam ipsius ecclesiæ factas." — *Ordin. Vic. Lancast.* anno 1430.

TULLIANUM, an apartment under ground in the public prison at Rome, into which the most notorious criminals were put. It was so called because it was added by Servius Tullius.

TUMŪLI, tombs or sepulchral mounds, raised in memory of some chief, in the early ages of antiquity, and still existing in different parts of the world. They are somewhat similar to the Barrows, Cairns, and Cistvaens of our British ancestors, still found in various parts of England and Scotland. The tumuli of the Cyclopean and heroic ages, seem to consist of immense stones at the base, the rest consisting of earth or stones in the manner of cairns, every person in the army, city, or other place, bringing one, as the Roman soldiers brought each a helmet of earth. Such are the Altyn Obo, called the tomb of Mithridates, the presumed barrows of Ajax and Patroclus, and that of Alyattes, father of Cræsus, described by Herodotus and Strabo. Indeed sepulchral mounds, with altars raised upon them for sacrifices, are antecedent to the formal construction of temples. Hence the most ancient heathen structures for offerings to the gods were always erected upon or near the sites of tombs. The sanctity of the Acropolis of Athens owed its origin to the sepulchre of Cecrops. It was the custom of the Greeks (says Dr. Clarke) derived from their ancestors, to raise a mound upon every spot signalized for the theatre of any important events. Every

memorable field of battle throughout Greece has a tumulus, or polyandrium, of this kind. Chandler says it was customary among the Greeks to place in tumuli either the image of some animal, or the *stela*, commonly round pillars with inscriptions. The tumulus, called of Antiope, on the road from Athens to Phalerus, contained only ashes, charcoal, and a vase of glazed white, which had some rude figures drawn in red outlines. The bad execution of the vase shows its antiquity. — In Scythia and Tartary there are immense numbers of sepulchral tumuli raised enormously high; some with a square wall around them of large quarry-stones, &c. In particular instances the earth is excavated several fathoms deep; in others only dug to a sufficient depth for covering the body. They contained gold and silver utensils, skeletons of horses, bones of men, many bodies deposited in the same grave, weapons and implements of war, domestic utensils, images and idols; wood, canes, and fish-bones, all burnt; grains of the millet kind, and small silver vessels, with handles in the form of a snake's head. No coin of any sort has been discovered in these tumuli. (*Clarke*, ii.) — The tumuli of the early Romans appear to have been extraordinary memorials of honour; sometimes mere cenotaphs, or *tumuli honorarii*. Such was the cenotaph of Hector in Virgil, expressly said to have been a barrow, "*viridi cespite inanem*." In real interments the size denoted the eminence of the character. It should seem that among them barrow-burial was wholly (or almost so) a military practice, unless the mound was merely the basement of a tomb. Annual games or ceremonies were celebrated at these tumuli.

TUNICA, or TUNIC; an under garment, very generally worn by the nations of antiquity; some with sleeves, others without; some large, others small. It was commonly composed of two pieces, nearly oblong squares; hanging, like curtains, one before, the other behind; the head being passed through an aperture left in the upper rims. These two pieces grew broader below, with a marked difference between the two sexes. It was made of woollen or linen; the latter being in very early use among the women. It sat so close to the neck, and descended so low in modest women, as to leave only the face visible; but the shoulders next to the arms were exposed. In the end, the neck was exhibited, the tunics escalloped, and the sleeves fastened from the shoulder to the wrist with fibulae of gold and silver; so that one side of the tunic lying at rest

on the left shoulder, the other fell negligently over the upper part of the right arm. The colour, though mostly white, was various; those of the poorer citizens and soldiers being brown. It was fastened by a girdle, and descended among men in a civil habit to the knees; but soldiers and travellers raised it to the middle of the thighs. — Among the Egyptians, the tunic reaching from the neck to the feet, was reserved for the higher orders. — The Jews are presumed to have had a tunic, upon which the thorax was fastened. — The Medes and Persians had tunics covered with plates like fish-scales of scarlet or purple. The latter, in the time of Alexander the Great, had them embroidered with gold, the sleeves adorned with pearls. — The Phrygians wore a tunic with tight sleeves down to the wrists, and covered with flat rings. — The Thracians, imitated in the Retarii, had short tunics or cuirasses, which came up to their breasts, and reached nearly half way of their thighs. — Among the Greeks, the tunic reaching from the neck to the feet was a distinguishing attribute of royalty. The tunic of the Greek males was almost confined by a girdle. The tunic (says Hope) was worn by Grecian females, either quite loose or confined by a girdle; and this girdle was either drawn tight round the waist, or slung loosely round the loins. Often, when the tunic was very long, and could otherwise have entangled the feet, it was drawn over the girdle in such a way as to conceal the latter entirely underneath its folds. It is not uncommon to see two girdlets of different widths worn together; the one very high up, the other very low down, so as to form between the two, in the tunic, a puckered interval; but this fashion was only applied to short tunics by Diana, by the wood nymphs, and by other females fond of the chase, the foot-race, and such other martial exercises as were incompatible with long petticoats. — Among the Romans, the tunic was the common garment worn by itself within doors, and abroad under the toga. The poor people, who could not purchase a toga, wore only a tunic; as did also foreigners, slaves, and gladiators. Instead of the tunica, the women wore the stola. The tunica was short and narrow; the sleeves at first were very short, but afterwards they came down to the elbows, but no farther. The tunica of senators was enriched with little pieces of purple, cut in the form of large nails, whence it was called *laticlavica*. The knights had less nails upon their tunica; it was therefore called *angusticlavica*. The common people had no *clavi* or nails

at all. By these different kinds of tunica, the three different orders of Roman people were distinguished in their habits. We read also of the *tunica palmata*, which was worn under the *toga picta*, and called *palmata*, either because the *clavi* were a palm in breadth, or because it was adorned with embroidered figures of palms. In process of time the commonalty of Rome wore the *toga* over the *tunica*. In Cæsar's time almost all the Roman Equites had quilted, stuffed, or felted tunics, or *tegmenta*. Some of these stuffed were steeped in vinegar, to render them hard; others were of leather, and both were edged with iron round the neck, and sometimes round the line of the abdomen. The military tunic was worn under the cuirass. Some Etruscan spearmen had quilted tunics with short sleeves, and their archers tunics of leather. Sleeved tunics called *chirodotæ* or *manulateæ*, at first peculiar to barbarians, became, towards the decline of the empire, the ruling fashion. The usual ornaments were a broad purple border, which descended from top to bottom, called *clavis*. — Among the Anglo-Saxons, there were the short tunic, worn at times by all classes of people; and the long tunic, which appears, as among the Egyptians, Greeks, and Romans, to have been the distinguishing mark of superior rank. The short tunic in its simple state resembled the modern shirt, and, when open on the sides, seems to have been the badge of slavery.

TURLUPINS, a sect of heretics of the 14th century, who called themselves the Fraternity of the Poor, and maintained that when a man was come to a certain degree of perfection, he was then no longer under restraint, but had a perfect exemption from the commands of the divine law. They practised the most obscene matters in public, and both men and women went naked; and yet to recommend themselves, they pretended to extraordinary degrees of spirituality and devotion. Dauphny and Savoy were the principal places in which they appeared, whence they were eventually expelled.

TURMA, in the Roman cavalry, a troop consisting of 30 horsemen. There were ten *turmæ* in every legion, and three *decuriæ* in every *turma*.

TURNING. The invention of the lathe is very ancient. Diodorus Siculus says the first who used it was a grandson of Dædalus, named Talus. Pliny ascribes it to Theodore of Samos, and mentions one Thericles, who rendered himself famous by his dexterity in managing the lathe. With this instrument the ancients turned

all kinds of vases; many they enriched with figures and ornaments in basso-relievo; thus Virgil, “*Lenta quibus torno facili superaddita vitis.*” The Greek and Latin authors make frequent mention of the lathe; and Cicero calls the workmen who used it, *Vascularii*. It was a proverb, among the ancients, to say that a thing was formed in the lathe, when intending to express its delicacy and justness.

TURRES MOBILES. See TOWERS.

TWELF-HINDI, (*Sax.*) the highest rank of men in the Saxon commonwealth, who were valued at 1200 shillings; and if an injury were done to such persons, satisfaction was to be made according to their worth.—*Leg. Alfred.*

TWELVE TABLES. The laws of the Twelve Tables were the great foundation of Roman jurisprudence. To remedy the inconvenience arising from arbitrary modes of judicature, commissioners were sent into Greece, B. C. 452, to collect the most salutary statutes for the benefit of their country, particularly the famous ones of Solon. At their return, these laws were approved and confirmed, and, together with some additional ones, were engraven on ten tables of brass. Two other tables of laws were soon afterwards added to these, which, together with the former, went by the name of the Twelve Tables, and were looked upon as the fountain of all law, public and private. These laws were first put into execution by the *decemviri*. The fragments of the twelve tables have been culled from various authors, many of them from Cicero. The laws are, in general, very briefly expressed: thus, “*Si in jus vocet, atque eat—Si membrum rupsit, ni cum eo pacit, talio esto—Si falsum testimonium dicassit, saxo dejector—Privilegia ne irrogant—De capite civis Romani, nisi per maximum centuriatum ne ferunto—Quod postremum populus jussit, id jus ratum esto—Hominem mortuum in urbe ne sepelito, neve urito—Ad divos adeunto caste, pietatem adhibento, opes amovento—Qui secus faxit, deus ipse vindex erit—Feriis jurgia amovento.—Ex patriis ritibus optima colunto—Perjurii poena divina, exitium; humana, dedecus—Impius ne audeto placare donis iram deorum—Nequis agrum consecrato, auri, argenti, eboris sacrandi modus esto.*” After the publication of the twelve tables, every one understood what was his right, but did not know the way to obtain it. For this they depended on the assistance of their patrons. From the twelve tables were composed certain rites and forms which were necessary to be observed in prosecuting law-suits, called *actiones legis*. The forms used in

making bargains, in transferring property, &c. were called *actus legitimi*.—There were also certain days on which a lawsuit could be raised, or justice could be lawfully administered, and others on which that could not be done; and some on which it could be done for one part of the day, and not for another. The knowledge of all these things was confined to the patricians and pontifices for many years; till one Cn. Flavius, the son of a freedman, the scribe or clerk of Appius Claudius Cæcus, a lawyer who had arranged in writing these *actiones* and days, stole or copied the book which Appius had composed, and published it, A. R. 440. In return for this favour he was made curule ædile by the people, and afterwards prætor. From him the book was called *Jus civile Flavianum*.

TWY-HINDI, the lowest order of Saxons, valued at 200 shillings, as to pecuniary mulcts for crimes, &c.—*Leg. Alfred.*

TYMBAL, among the Asiatics and Greeks, a kind of kettle-drum, supposed to be of Egyptian origin. It is a common instrument in the hands of Bacchantes; and one is engraved with it in C. Caylus. A thong there supports it; it has four

small bells; and the skin has some painting upon it. It was much in use in the feasts of Bacchus and Cybele. It was struck with a stick, or a knotted whip of many thongs (as appears by an ancient marble of Cybele, or the naked hand.) Joinville calls it a semicircular copper vessel, covered on the top with stretched leather, i. e. the *tympanum*, in one sense a hemisphere covered with stretched leather, as in Pliny; in another a real *tambourin*: with two skins, or the tabor, of very late use among the ancients, called *symphonia*, and struck on both sides by two sticks.

TYMBRIL, (Fr. *timbre*,) “a crest upon a helmet, corresponding to the crest of the bearer’s coat of arms.” (Pink.) Du Cange observes that it anciently signified the helmet itself.

TYRBE, a drunken festival, observed by the Greeks in honour of Bacchus.

TZANGÆ, among the Romans, were, according to some, a sort of shoes set with precious stones formed into the figure of eagles, and designed for the emperor’s use. Others will have Tzangæ to have been a kind of Parthian garments.

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UBIQUISTS, or UBIQUITARIANS, (from *ubique* everywhere); a celebrated sect of Lutherans, whose distinguishing doctrine was, that the body of Jesus Christ was everywhere, or in every place. Brentius, one of the earliest reformers, is said to have first promulgated this creed in 1560. He had many supporters, and his doctrine was extensively diffused throughout Germany. Melancthon, however, declared against it, (maintaining that it introduced, with the Eutycheans, a kind of confusion into the two natures of Jesus Christ,) and protested that he would oppose it as long as he lived. The universities of Leipsic and Wirtemberg also set themselves against this new doctrine; but it was all in vain; for the Ubiquitarians grew stronger and stronger. Six of their leaders, Schmidelin, Selnecker, Musculus, Chemnitius, Chytræus, and Cornerus, had a meeting in 1577, in the monastery of Berg, and there composed a kind of *credo*, or formula of faith; where-

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in the Ubiquity was established as an article, and is even prevalent to this day.

UMBILICUS, a term in use among the Romans, which signified the staff on which the books were rolled: for a whole book was generally written in one continued page, and when finished it was coiled up by means of a roller applied to one end, as many large maps are amongst us; hence “ad umbilicum ducere” signifies to finish. The two ends of the roller standing out a little were called *cornua*, and were generally tipt with silver or gold, or otherwise curiously adorned.

UMBO, the boss which jutted out in the middle of the ancient bucklers. This was of service in glancing off and repelling missive weapons, and also in bearing down the enemy.

UMBRE, such persons as not being invited were brought to entertainments by those who had received invitations. Among the Greeks and Romans, those who were asked to a feast had a right to

bring a friend along with them. Such friends were called *Umbrae*, because they followed the principal guests as shadows follow bodies.

UNCIA, among the Romans, the twelfth part of the *as*, *libra*, or any integer; hence it signifies an ounce, or an inch, or the twelfth part of an estate.

UNDECIMVIR, among the Athenians, a magistrate who had ten other colleagues or associates joined with him in the same commission. They were chosen by the tribes; each tribe naming its own: and as the number of tribes, after Callisthenes, was but ten, which made ten members, a scribe or notary was added, which made the number eleven. Whence their name of *Ενδεκα*, or Undecimviri, as Cornelius Nepos calls them in the life of Phocion. They had to take care of the apprehending of criminals, to secure them in the hands of justice; and when they were condemned, to take them again into custody, that the sentence might be executed on them.

UNICORN, an animal mentioned by the Greek authors under the name of *μονοκερας*, or single-horned, and called by the Latins *unicornu*. This horn is represented as five palms long, and growing in the middle of the forehead. The popular account is, that this animal was about the size of a horse, its hair short, and of a dark brown colour; very timorous, and keeping mostly in the woods. It is related that its true place was the province of Agoas, in the kingdom of Damotes in Ethiopia. The first author who wrote of the unicorn was Cresius, whom Aristotle mentions as a very suspicious author; and the more learned of the moderns consider it as a fabulous animal.

UNIVERSITIES. The term University is generally supposed to have originated from the circumstance of its being a union or universal assemblage of various colleges anciently established in cities for the advancement of learning and the arts; or otherwise from its being calculated for the promotion of *universal* learning, and the conferring of literary honours and degrees in all the four faculties, viz., Arts, Medicine, Law, and Divinity; but, in all probability, the term was first applied in a corporate sense; and the university of Paris appears to have been the first learned association in Europe that received the appellation. In the language of the civil law, all corporations (says Blackstone) "were called *universitates*, as forming one whole out of many individuals." Thus in the German jurisconsults *universitas* is the word for a corporate

town (*Ducange*); and in Italy it was applied to the incorporated trades in the cities. In ecclesiastical language, the term was sometimes applied to a number of churches united under the superintendence of one archdeacon. In a papal rescript of the year 688, it is used of the body of canons of the church of Pisa; and Innocent III. applied the term to the teachers and learners of the school of Paris; thus recognizing them as forming a connected and organised body, and not merely as an assemblage of individuals. (See COLLEGIA.)

The most ancient universities of Europe were founded in the twelfth century; although their germs may probably be traced to the commencement of the ninth. They were first formed, says Malden, by the zeal and enterprise of learned men, who undertook to deliver public instruction to all desirous of hearing them. The first teachers soon found assistants and rivals; students resorted in great numbers to the sources of knowledge thus opened to them: and from this voluntary concourse of teachers and learners the schools arose, which were afterwards recognised as public bodies, and entitled Universities, and which served as models for those which in later times were founded and established by public authority.

The university of Paris was one of the earliest universities in Europe. For some centuries it was the most frequented of all the seats of learning, and exercised the greatest influence upon the public mind of Christendom. The greater number of universities throughout Europe assumed its form, and adopted its customs. It was the old tradition of the university of Paris, that it was founded by Charlemagne; and consequently its origin was referred to the year 800, or thereabouts. For nearly three centuries after the death of Charlemagne the university fell into a state of almost utter decay, and scarcely a shadow or vestige of letters was to be found in Paris. (*Du Boullay*.) Mr. Hallam states, on the authority of Cr  vier, that "the first who is said to have read lectures at Paris was Remigius of Auxerre, about the year 900:" and he adds, "for the next two centuries the history of this school is very obscure." It was universally allowed that the most ancient part of the university of Paris was the faculty of arts or philosophy. This faculty originally constituted the whole university; and the faculties of theology, law, and medicine, were not added till a later period. The learning which was communicated in this ancient school, as in all others of the same age, was comprised in

two courses, called the *trivium*, and the *quadrivium*. The first included grammar, logic, and rhetoric; the second, arithmetic, geometry, astronomy, and music. These were the seven liberal arts. But the event which gave a new life to the university of Paris, and from which in fact its existence as a university must be dated, was, that from the beginning of the twelfth century Paris became the resort of learned men, who attached themselves in some sort to the existing school of arts; but, leaving to inferior teachers this preliminary learning, delivered public lectures in theology. Filesac enumerates the most celebrated of these theologians who flourished during the reign of Louis VII., the father of Philip Augustus:—Anselm of Laudun, the preceptor of Peter Abelard; William of Champeaux, who previously, according to Hallam, at the very beginning of the century, had taught logic and philosophy, and must consequently have lectured in the school of arts; Peter Abelard himself, whose genius and eloquence, and boldness in speculation, allured a multitude of enthusiastic disciples; and Peter Lombard, the pupil of Abelard, whose Book of Sentences became a text-book in scholastic theology, and supplanted even the Scriptures themselves. The faculty of arts was divided into four nations: 1. the French; 2. the Picardese; 3. the Norman; and 4. the English and German: and in this division the teachers of theology were originally included. Each nation had its procurator; and by these procurators the rector was originally chosen. After the year 1280, he was chosen by electors specially appointed for the purpose. His office was considered to be a very high dignity, and it was only held for a quarter of a year. The earliest mention which we find of the university as a recognised public body, and the earliest allusion to its peculiar divisions, is in the offer of Henry II. of England to refer his dispute with Becket to the provinces of the school of Paris, A. D. 1169. (*Savigny*.) There is a concordat of the Four Nations, respecting the election of a rector, of the year 1206, which proves the existence at that time of the exact division described above.—As Paris was the most ancient university, so it was the university in which collegiate establishments were first founded. According to Mr. Hallam, Crévier enumerates fifteen colleges founded in the university of Paris during the thirteenth century, besides one or two of a still earlier date. Savigny esteems the famous college of the Sorbonne to have been the most ancient in Paris; and this was founded

by Robert de Sorbonne only in the year 1250.

The university of Bologna is confessedly the next in antiquity to that of Paris. By some it has been esteemed the older of the two. Certainly it may claim priority in legal recognition, inasmuch as important privileges were conferred upon its teachers long before any such concession was made at Paris. There was a school of ordinary learning at Bologna, the origin of which is as little known as the foundation of the school of arts at Paris. But the university started suddenly into celebrity in the early part of the twelfth century, when Irnerius began to teach the Roman law. Bologna had been one of the most celebrated seats of learning in Europe for nearly two hundred and fifty years, before theology constituted a regular part of its studies. There were not wanting occasionally lecturers in theology; for example, Alexander III., before his elevation to the papedom, had lectured on theology at Bologna: but the teachers of this science undertook their labours as a voluntary enterprise, without authority or sanction. At length, in the year 1362, Pope Innocent VI. granted to the university, as a mark of special favour, permission to teach theology, and erected a faculty of theology on the model of that of Paris. One of the most singular points in the history of the university of Bologna was the admission of the female sex to its honours and offices. There is mention in early times of learned women on whom degrees were conferred. It is said that Novella d'Andrea read lectures on jurisprudence, but took the precaution of drawing a curtain between herself and her auditors. Mrs. Piozzi mentions la Dotteressa Laura Bassi, who taught mathematics and natural philosophy; and Lady Morgan has introduced us to Signora Clotilda Tambroni, a learned professor of Greek. But the boldest inroad into the scientific province of the ruder sex was made by Madonna Manzolina, who lectured on anatomy.

The university of Salerno was the first and most famous medical university. As Paris was the great school of theology, and Bologna of law; so, from the twelfth to the fourteenth century, was Salerno the school of medicine. Conringius more than once refers the establishment of the school of Salerno to Roger I., the Norman sovereign of Sicily and prince of Salerno, about the year 1100. There was a school of law at Salerno; but we hear nothing of philosophy or theology. The university fell into decay, from the neglect

and discouragement of the French race of kings; and in the time of Conringius (the seventeenth century) had long entirely perished.

Frederic II. founded a university at Naples, and endowed it with ample privileges; but its degrees were never acknowledged in other universities. Savigny ascribes this to its peculiar constitution, by which the degrees were formerly conferred by the king himself, and not by the academical faculties.

The common tradition of the university of Oxford used to be, that it was founded by king Alfred about the year 890 or 895. The college called University College, which is the most ancient in Oxford, was supposed to be the germ or rudiment of the university; but this tradition has fared as ill in the hands of critical inquirers as the Parisian tradition of Charlemagne. There is no evidence to support it, except a passage found in only one manuscript of Asser, the biographer of Alfred; which for that reason is justly believed to be an interpolation. As to University College, nothing is recorded of it before the year 1219, when Roger Caldwell is named as the master of it; and it seems not to have been endowed for the maintenance of graduates till 1280; when the university applied to this purpose a bequest of William archdeacon of Durham, who died in 1249. It appears, however, that Oxford was a place of study in the reign of Edward the Confessor. Ingulfus, who was abbot of Croyland, in the Isle of Ely, under William the Conqueror, says of himself, that he was educated first at Westminster, and then passed to Oxford, where he made proficiency in such books of Aristotle as were then accessible to students, and in the two first books of Tully's rhetoric. (*Camden's Brit.*) For more than half a century after the time when Ingulfus must have studied at Oxford, we find no traces of the existence of the school. Robert Pulein, a theologian from Paris, expounded the Holy Scriptures at Oxford under the patronage of Henry I. (Beauclerc), and gave new life to the study of theology in England. He continued his labours under the protection of Henry II., till he was called to Rome, and became chancellor of the apostolic see. In the reign of Stephen we find that Vacarius, a Lombard by birth, who had studied the civil law at Bologna, came into England, and formed a school of law at Oxford; although the study of the civil law obtained but little favour in England, except with the clergy. Oxford is called a university in a public instrument of the

3d of John, A. D. 1201, which is of earlier date than any extant application of the word to Paris. (*Dyer's Privileges.*) In that year, according to Wood, it contained 3,000 scholars. Its earliest charter was granted by John. Its privileges were confirmed and extended by Henry III. in 1255; Edward I. in 1275; Edward II. in 1315; and Edward III. in 1327; and by succeeding kings. Its privileges now depend upon the Act of Incorporation, which was passed with regard to both universities in the 13th of Elizabeth, A. D. 1570. The university of Oxford was confirmed by papal authority, and received such privileges as the see of Rome claimed the power of bestowing. It was mentioned in the Constitutions published by Clement V. after the council of Vienne, A. D. 1311, in company with Paris, Bologna, and Salamanca. It was ordained that schools should be erected for Hebrew, and Arabic, and Chaldee, in each of these *studia*; and that all prelates and ecclesiastical corporations in England, Wales, Scotland, and Ireland, should be taxed for the maintenance of professors of these tongues at Oxford. Collegiate foundations were established in Oxford at a very early period. Of the existing colleges, University College and Baliol College were founded before the end of the reign of Henry III.; Merton College in the reign of Edward I.; and Oriel College was founded by Adam de Brome, with the licence of Edward II.

The traditions of the universities of Paris and Oxford, with regard to their foundation by the famous kings Charlemagne and Alfred, are such as would tempt chroniclers to repeat them without stopping to consider the truth of them; but the tradition of the origin of the university of Cambridge is of so very unpretending a character, that though the external evidence for it is not very strong, it may fairly be left to stand on its own probability. It is said that Joffred, abbot of Croyland in 1109, successor of Ingulfus, "sent over to his manor of Cotenham nigh Cambridge, Gislebert, his fellow monk and professor of divinity, and three other monks who followed him into England (from Orleans). From Cotenham they daily repaired to Cambridge. There they hired a public barn, made open profession of their sciences, and in a little time drew a number of scholars together. In less than two years' time, their number increased so much, from the country as well as town, that there was never a house, barn, or church, big enough to hold them all. Upon which they dispersed themselves in different parts of the

town, imitating the university of Orleans." Three of the party taught the three branches of the *trivium*—grammar, logic, and rhetoric; and Gislebert preached to the people on Sundays and holidays. (*Peter of Blois*, in Camden's *Britan.*) An old building is pointed out at this day as the barn in which these missionaries of learning taught, or at least as retaining some portion of its walls. Mr. Dyer states that he finds the term university applied to Cambridge in a public instrument of 1223. According to Mr. Hallam, the date of its first incorporation is the 15th of Henry III. or 1231. The first formal charter which is extant was granted by Edward I. in the twentieth year of his reign. Charters more and more ample were granted by Edward II., Edward III., Richard II., and Henry IV. in the very beginning of their reigns, as we have observed to be the case with the Oxford charters. These charters were confirmed by Edward IV., Edward VI., and Elizabeth; and they were finally ratified by the act of parliament for the incorporation of the two universities, in the thirteenth of Elizabeth. The statutes, which were the basis of the actual laws of the university, and of which by far the greater part, although practically obsolete, are still nominally binding, had been given by Elizabeth in the preceding year, an. Reg. 12, A.D. 1570; and it may be assumed that they were considered as confirmed by the subsequent act of parliament as well as the grants and charters. There is not before us such ample information with regard to the collegiate foundations of Cambridge and other houses for the residence of students, as those of Oxford. In the beginning of the reign of Edward I. Hugh Balsham, bishop of Ely, under the authority of a royal charter and a papal bull, turned a religious house into a college; and this is St. Peter's, the oldest of the existing foundations. In the fourteenth year of Edward II. (1320 or 1321,) there is a royal licence for appropriating the advowsons of certain churches, to the value of 40*l.* per annum, to the founding of houses for the use of scholars, notwithstanding a statute. Clare Hall, which is next in antiquity to Peterhouse, was founded in the first year of Edward III. A.D. 1326. Pembroke Hall was founded in the twenty-fifth of the same king. King's Hall and St. Michael's Hall were of the preceding reign, and founded in 1322 and 1324. These foundations were swallowed up in the great foundation of Trinity College. Merton Hall had the same end. We find mention of a Hall of Annunciation of the Blessed Virgin Mary;

and no doubt there were even at a late period many others as at Oxford, which have now ceased to exist. At Cambridge, as far as we can gather from Dyer's Privileges of the University, the earliest professorship which appears upon record is the professorship of divinity, founded by Lady Margaret countess of Richmond, mother of Henry VII. A.D. 1502. The professor was to be elected by the vice-chancellor and the graduates in divinity, and to hold his office two years. In 1524, Sir Robert Read made an endowment for three lecturers, who were called the Three Readers of Ordinaries, and who were "to read the accustomed lectures in humanity (rhetoric), logic, and philosophy." These readers were to be elected annually, and were "to be chosen after the laudable custom and usage of the university." In 1535, when Thomas Cromwell, the king's commissioner for visiting all ecclesiastical establishments, was chancellor of the university, the university was directed by a royal injunction to found a Greek and Latin lecture at its own expense. The Latin lectureship became extinct—probably from want of an endowment. But in 1540 the king endowed the regius professorships of Greek and Hebrew, of theology, civil law, and medicine, as at Oxford. The original endowment of these professorships was 40*l.* per annum; and the stipend of the Greek and Hebrew professors has never been in any way augmented.

With regard to the Scottish universities, we have full information in the "Report of the Royal Commission of Inquiry into the State of the Universities of Scotland, printed by order of the House of Commons in 1831;" from which it appears that in the three most ancient places of study, St. Andrew's, Glasgow, and Aberdeen, the original universities have been superseded by colleges.

The university of St. Andrew's was founded by Henry Wardlaw, bishop of the diocese, in 1411. The king, James I. of Scotland, the bishop, and the heads of the Augustinian priory at St. Andrew's, requested the papal sanction; and accordingly a bull was issued in 1413, by Benedict XIII. by which it was made a university, and a general study for the faculties. It received other benefactions from the church, which were ratified by the king in 1432, and he at the same time granted to all its members an exemption from taxes—a privilege confirmed by his successors. The bishop of the see was always chancellor of the university. All the members, whether students or graduates, were distributed into four nations. The rector of

the university was chosen by the votes of the nations; probably in old times he was elected immediately by them. The university of St. Andrew's suffered great inconvenience during the first twenty years of its existence from the want of public buildings; and its schools were held in the religious houses. In 1430, a *pædagogium* was built for the schools of the faculties of arts, and even, it is said, for chambers for students of that faculty; but the schools of the faculties of theology and law were provided as before. James Kennedy, bishop of the see, founded the college of St. Salvator, which was confirmed by the king, and by the popes Nicholas V. and Pius II. in 1455 and 1458. It was endowed for three graduates in theology; a master in theology, who was to be provost; a licentiate, and a bachelor, each of whom was to lecture; four clerical masters of arts, two of whom were to be annually nominated by the theological professors as regents or lecturers; and six poor scholars, students of philosophy. The provost or principal had the chief authority within the college; but the rector of the university was its official visitor, and with the advice of his four assessors, might correct abuses, whether in the head or members. About 1468, pope Paul II. granted by bull to the college the power of conferring degrees in theology and arts; and by this anomalous grant erected, in fact, a university within the university. In 1512, Alexander Stuart, archbishop of St. Andrew's, and John Hepburn, prior of the cathedral, founded St. Leonard's College, which was confirmed by royal charter. St. Mary's college was founded in 1537, by archbishop James Beatoun, and confirmed by Paul III. It was founded for all the faculties, and empowered to confer degrees in them; thus presenting the same anomaly as St. Salvator's. In 1533, archbishop Hamilton, with the sanction of a papal bull, gave a new constitution to the college; but which has been subjected, at different times, to various modifications, by which the two principals and the professors now constitute the whole *Senatus Academicus*, which is the governing body of the university.

The university of Glasgow was established in 1450, by a bull of pope Nicholas V., issued at the request of James II. Authority was given for the institution of a general study for all faculties, and the university was empowered to grant degrees which should be valid throughout Christendom. The members of it were endowed with "all the liberties, immunities, and honours enjoyed by the mas-

ters, doctors, and students of the university of Bologna." The effect of this bull was to make the constitution of the university the same as that of Bologna, so far as circumstances would allow. In 1453 a royal charter was granted by James II. with an exemption from taxes and all civil burdens; and certain local privileges, of a similar nature, by the bishop of the diocese. The archbishop of Glasgow was the chancellor of the university; and by his authority all its honours were to be conferred. The *Supposts*, a term which included all the members of the university, whether scholars or graduates, were distributed into four nations. The constitution of Bologna was imitated in the distinguishing character in which it differed from the Parisian model: the supreme power of the university was vested in the assembly of all its members,—that is, of all the scholars who had been matriculated, and whose names remained upon the album. In these general meetings, called *Comitia*, or congregations, the statutes were enacted, amended, or repealed. Each nation had its procurator, whom it elected annually; and the procurators were officers of considerable trust and power. The rector, likewise, was elected by the *supposts* assembled in their nations; and this mode of appointment is still in use.

The university of Old Aberdeen was founded in 1494, according to the models of Paris and Bologna. The example of Paris seems to have been mainly followed. The *supposts* were divided into four nations, who seem to have elected their procurators; but they took no further part in elections, or in the government of the university—the procurators acting as their representatives. The turbulence incident to the general congregations of Bologna and Glasgow was thus avoided. The college was founded in 1505, and new-modelled in 1531. In its constitution it closely resembled the colleges of St. Andrew's and Glasgow, especially St. Mary's college at St. Andrew's. The relation between the college and the university is distinctly marked in the foundation charter, in which it is recommended that the permanent and higher offices of the college should be supplied from the inferior members of it, if they were qualified; if not, from members of the university of Aberdeen; and if none of them were qualified, from members of other universities. The rector and his assessors were empowered to visit the college annually. As elsewhere, however, the university has disappeared, except the incorporated and endowed college. The

college was as extensive as the university ; or rather, the university was limited to the extent of the college ; nor was any distinction preserved, as at Glasgow. The university and college were governed by the *Senatus Academicus*.

Marischal college in New Aberdeen, which claims to be a separate university, was founded in 1593. It was a college from the beginning, with endowments for certain members. The founder, William earl Marischal, directed the principal to confer the degree of master of arts upon students who deserved it ; and as the deed of foundation has been confirmed by more than one act of parliament, the college was an authorised university. It always conferred degrees in all the faculties—by what authority is not stated. It is likely that “college” was taken at that time as synonymous with “university ;” or if the power of granting degrees, bestowed by the popes on the colleges of St. Salvator and St. Mary at St. Andrew’s, was recognised in law and practice, the literal interpretation of the statute would convey the right.

As to the college or university of Edinburgh, it is stated that in 1582, James VI. empowered the provost and town-council of Edinburgh to repair and build houses for the reception and habitation of professors of all the faculties and of any other liberal sciences, and schools for teaching the students. In 1584, the king granted property, not to the college but to the magistrates and town-council, for the benefit of the college ; and in 1612 he gave a charter confirming all that they had done. In 1621, an act of parliament was passed, ratifying the royal endowments and the erection of the college as a college for the profession of theology, philosophy, and humanity ; and granting, “in favour of the burgh of Edinburgh, (patron of the said college, and of the regents and students in the same,) all liberties and privileges pertaining to any college within the realm.” It is probably on this authority that it confers degrees. The college has remained in every respect subject to the magistrates and town-council.

URIM and THUMMIM, (Heb. אֲרִים תְּמִים, light and perfection,) the name of a mysterious kind of ornament in the Jewish high-priest’s habit, which was consulted as an oracle. Some say the Urim and Thummim were twelve precious stones in the high-priest’s breast-plate, which made known the will of God by casting an extraordinary lustre. Others again assert that they were the words Manifestation and Truth, written

upon two precious stones, or upon a plate of gold ; and Spencer believes they were two little golden figures, shut up in the pectoral as in a purse, which answered with an articulate voice the questions of the high-priest ! Diodorus Siculus relates, that there was a like ceremony in use among the Egyptians, whose principal minister of justice wore a collar of precious stones about his neck, which was called ἀλγθεα, or truth. Various are the conjectures upon this subject ; and Moses has nowhere distinctly expressed what it was. When the Urim and Thummim was to be consulted, the high-priest put on his robes, and going into the holy place, stood before the curtain that separated the sanctum from the sanctuary ; then turning his face directly towards the ark and the mercy seat over it, upon which the divine presence rested, he proposed what he wanted to be resolved about ; and directly behind him, at some distance, without the holy place, stood the person at whose command or entreaty God was consulted ; and there, with all humility and devotion, expected the answer. According to Josephus this oracle ceased about 112 years before Christ.

URNA, a Roman liquid measure, containing half the amphora, and four times the congius, being equal to $3\frac{1}{2}$ gallons of English wine measure.

URNS, among the classical ancients, were vases made of different materials, of a roundish form, and swelling at the mouth. They were made use of, among the Greeks and Romans, for drawing lots out of, and for casting their votes into, the courts of judicature, &c. But the use they were most commonly applied to was to preserve the ashes and remains of the deceased, after they had been burnt upon the funeral pile. Urns of gold, silver, brass, and other metals, were designed for kings and persons of quality. Urns were most commonly made of a mixture of sand and clay, of a bluish grey, blue, or red colour. They differed from our earthen ware in three particulars : first, they had no lead glazing ; secondly, they had more sand than clay in their composition ; and thirdly, they were not baked in immediate contact with the flames of an open fire, but inclosed in large earthen vessels. They were tall and narrow about the neck, with the figures of men or animals upon them. The urns used by the vulgar were generally of a larger sort, because the bones, not being perfectly burnt, took up a larger space ; besides, the same urn often served for both husband and wife, or sometimes for a whole family. Some

contained epitaphs; others had only the name of the persons to whom they belonged; others had the letters "D.M. for *dis manibus*, and many had only the name of the potter. The urns were sometimes placed under stones, with epitaphs cut upon them; sometimes on the tops of pillars, and sometimes in the house; we meet with them also in coffins. Persons who had no mausolea kept them in their houses, or upon *cippi*, which contained an inscription. Urns of metal belonged to persons of distinction. Each had a lamp and piece of money for Charon; many lamps of red common earth were placed in corners. (*Pliny*, vii.—*Pompeiana*.)—Among the Hamilton collections, in the British Museum, are eight cinerary urns; one of which has the leaden covering in which it was preserved; and another contains the burnt bones, and the asbestos cloth, which prevented the ashes of the body from mixing with those of the funeral pile. Some time ago a sepulchral urn, of a bell shape, and ornamented with zig-zag work, containing ashes and small pieces of human bones, was dug up in a gravel pit at Stone, co. Stafford. It was 9 in. diam. at the mouth, 10 deep, and 3½ diam. at bottom.

USTRINA, or **USTRINUM**; a place where the Romans burnt their dead. It was commonly the Campus Martius, or some other place in the suburbs, and sometimes in the city, for persons of quality. The common people were burnt upon the Esquiline Mount.

USURY. Tacitus (*Annal*. i. vi.) observes that usury was one of the most ancient evils of the Roman commonwealth, and the most frequent cause of sedition. The interest of money amongst the Romans was paid every month, and was one per cent.; hence it was called *usura centesima*, or *unciarium fœnus*, because in reckoning the twelve months twelve per cent. was paid; *uncia* being the twelfth part of a whole. The law of the twelve tables prohibited the raising interest to above twelve per cent. This law was revived by the two tribunes of the people, in the 396th year of Rome.

Ten years after, interest was reduced to half that sum, in the 406th year of Rome, *semunciarium fœnus*. At length, in the 411th year of Rome, all interest was prohibited by decree, *Ne fœnerari liceret*. All these decrees were ineffectual. Avarice was always too strong for the laws; and whatever regulations were made to suppress it, either in the time of the republic or under the emperors, it always found means to elude them. It is related that when Lucullus, the Roman general, was in Pontus, the cities of Asia were so dreadfully oppressed, by the avarice and cruelty of the usurers and tax-gatherers, that the poor people were obliged to sell their children of both sexes, and even set up to auction the paintings and statues consecrated to the gods; and, when these would not suffice to pay the duties, taxes, and interest of their arrears, they were given up without mercy to their creditors, and often exposed to such barbarous tortures, that slavery, in comparison with their miseries, seemed a kind of redress and tranquillity to them. These immense debts of the province arose from the fine of twenty thousand talents (about three millions sterling) which Sylla had imposed on it. They had already paid the sum twice over; but those insatiable usurers, by heaping interest upon interest, had run it up to a hundred and twenty thousand talents; so that they still owed triple the sums they had already paid.

UXORIUM, or **ÆS UXORIUM**; among the Romans a sum paid as a penalty for living as bachelors to old age. This tax upon bachelors seems to have been first imposed in the year of Rome 350, under the censorship of M. Furius Camillus and M. Posthumus. The method of levying it was this: At a census, or review of the people, each person was asked, "et tu ex animi sententia uxorem habes, liberum quærendorum causâ?" He who had no wife was hereupon fined after a certain rate, called *æs uxorium*. This tax upon bachelors, among the Romans, answered to the Athenian *Λγαμιον δικη*, and to the *ὀφθαγμαιον* and *κακογαμιον δικη* of the Spartans.

V.

V A C

VACUNALIA, a festival kept by the Romans, in honour of the goddess Vacuna. It was celebrated in December by the

V A C

country labourers, after the fruits were gathered in, and the lands tilled. Vacuna was the goddess of leisure, or indolence.

VADĀRI, a term made use of in the Roman courts of judicature, which denoted a person's pledging himself, undertaking, or giving security on behalf of another, that he should, on a certain day, appear in court to prosecute or answer. If he failed, his surety had an action *vadimonii deserti* against him, i. e., an action for deserting his bail. — *Vadari reum* was the act of the plaintiff himself, who demanded surety or bail from the defendant, that he would appear before the prætor on a certain day, which commonly was the third day following, properly called *dies perendinus*, and sometimes *dies tertius* simply, as appears by those capital letters, I. D. T. S. P. written in their process, which are thus explained: "In diem tertium sive perendinum."

VADIMONIUM, a Roman law-term, signifying a promise, bond, surety, or security, given for appearance before the Prætor or judge, upon a day appointed. Vadimonium was applied to the plaintiff as well as the defendant; for both were engaged to make their appearance.

VALENTINE'S DAY, in all probability, originated from the ceremony of the Roman Lupercalia. To abolish the heathen custom of boys drawing the names of girls, in honour of their goddess Februa, or Juno, on the 15th of February, several zealous pastors substituted the names of saints on billets given on that day; and St. Valentine is alleged to have been conspicuous in overthrowing this custom. There were, however, two Valentines, one who lived A. D. 270; the other in 800; the first of these was a presbyter of the church, and some affirm, a bishop, who received the palm of martyrdom, under Claudius II. at Rome, A. D. 271. The latter Valentine, who was the ninety-ninth bishop of Rome, and died in the year 827, is thought by some to have been the first who changed the heathen practice of drawing for girls, &c.; and as he did establish the annual usage of the poorer clergy drawing lots for their patron for the ensuing year, he seems to have some claim for the honour assigned him. St. Valentine's day being the one immediately preceding the ancient day of the Lupercalia, or Februa, as it was at first called, the practice may very easily have changed its title, as it had in part its rites; and even the most strict of our religious ancestors may have submitted without repining to a change from a pagan ceremony to one that seemed consonant to nature.

VALENTINIANS, an early sect of heretics, who followed the opinions of one Valentine, a priest, who, upon his being dis-

appointed of a bishopric, forsook the Christian faith, and declared that there were thirty gods and goddesses, fifteen of each sex, which he called *Æones* or *Ages*, and taught that our Saviour, like another Pandora, sprang from their correspondence, and affirmed that he passed through the virgin Mary with a body he brought out of heaven, as through a pipe or conduit, and that all men should not rise again. He also published a gospel and psalms. To these his followers added several other errors, declaring there was no obligation to suffer martyrdom. Some declared against baptism, and others practised it in a peculiar manner, and all indulged themselves in licentiousness.

VALESIANS, or **VALESIANI**; an ancient sect, so called from one Valesius, who admitted none into their society but eunuchs; and then, being no longer subject to carnal incentives, they allowed them to eat any kind of meats.

VALLĀRIS CORŌNA, a golden crown, which the Roman generals bestowed on him who, in attacking the enemies' camp, first broke in upon the lines or palisades. It was also called *corona castrensis*.

VALLUM, among the Romans, the parapet which fortified their encampments. It consisted of two parts, the *aggër* and the *sudes*; the agger was the earth thrown up from the vallum, and the sudes were a sort of wooden stakes to secure and strengthen it. — *Vallus* was the name of the stake which served as a palisade in the Roman entrenchments. Every soldier carried one of these valli, and on some occasions, three or four bound together like a faggot. These stakes were not smooth; they chose them full of branches, of which they left three or four on, but only on one side, which served, as they were planted near one another, to interweave so as to form a hedge, and to bind them firmly together, so that one could not be pulled up separately, or a passage be made through them, without cutting them down. The Romans had military barricades, composed of the whole trunks of oak-trees standing on an end close to each other, and fixed some depth in the ground. — Remains of one of these valla are still to be seen extending from Wall (the ancient Elocetum) northward, through Pipe-hill, parallel to the brook which, passing east of Pipe-hill, goes through Wall in Staffordshire; these fortifications are termed by the moderns *stoccado forts*. Spartian, in his life of the emperor Adrian, gives us an accurate description of this kind of fort, perfectly corresponding with the one above discovered, which extends upwards of 500

yards, strengthened with flanking bastions, placed not at regular distances but according to the nature of the ground, so as to enclose a natural swell or bank of earth; and the whole work must have required many hundred oaks, probably some thousands. Each piece of timber, composing this work, has a cavity of four inches wide, and three feet long from the top, cut down its middle, evidently for a look out, or for the purpose of discharging missile weapons on an assailant without being themselves exposed. The one in Staffordshire must have been of uncommon magnitude, and no doubt erected in the reign of Adrian, about A. D. 120.—*Shaw's Staff.*

VAMBRACE, in the Middle age, armour for the arms, called by the Scots *braseris*, or *brazers*, which covered the arms from the elbow to the wrist; the armour of the upper part being called the *pouldron*.—*Grose.*

VANDALS, the name of a barbarous and warlike people, inhabiting the northern parts of Swedeland, who, on the decline of the Roman empire, leaving their native habitations, over-ran a great part of Europe.

VANES. It is certain that vanes, for ascertaining the direction of the wind, were invented at a very early period; but the information given by Vitruvius, respecting the tower built at Athens by Andronicus Cyrrhestes, is the most ancient concerning any mode of observing the direction of the winds, and the earliest with which we are acquainted. This tower was built in the form of an octagon, on each side of which was carved an allegorical representation of the wind to which it was opposed, and the name was written above in large characters. On the summit was a copper triton, which pointed with a rod to that point from which the wind blew. The tower is standing, and the pedestal on which the triton was placed is still observable.—A pyramidal column, probably octagonal, on the summit of which was placed a female figure made to turn with every wind, was certainly erected at Constantinople, the use of which appears to have been unknown to the Greeks. According to Cedrenus, this pillar was erected by Theodosius the Great; others ascribe it to Leo Isauricus. Were the first supposition correct, it would belong to the fourth century, and, in the second case, only to the eighth; but it was probably constructed prior to the time of Theodosius. The female figure is called Anemodoulon, by Nicetus; by Cedrenus, Anemoderion the former denotes a per-

son belonging to the wind; the latter one who contends with the wind. Varro describes an apparatus at his farm, similar to that in use in many modern buildings, for ascertaining the state of the wind without examining it in the open air. Within the building was a circle, in which the winds were represented; and an index, like that of a clock, pointed to the wind that blew. In an account written before the year 1151, mention is made of a tower at Hems, in Syria, formerly called Emessa, on the top of which was a copper horseman, that was turned by the wind. In Europe, the custom of placing vanes on church-steeple is very old; and as they were made in the figure of a cock, they have been thence denominated *weather-cocks*. In the dark ages of ignorance and superstition, the clergy frequently styled themselves the cocks of the Almighty, whose duty it was, like the cock which roused St. Peter, to call the people to repentance, or at all events to church; and thence the cock was considered the emblem of clerical vigilance. These weather-cocks are mentioned so early as the ninth century. In France, in the twelfth century, noblemen alone were permitted to have vanes on their houses; and at one time this privilege was only accorded to those who first planted their standards on the walls of a town when stormed. The oldest information respecting vanes used on board ship, appears to be taken from the life of Emma, consort of Canute the Great; the author of which, describing the Norman fleet sent to England in 1013, states that they had birds affixed to the tops of the masts, which indicated the direction of the wind. There is also, in the cathedral of Bayeux, a piece of tapestry, representing the actions of William the Conqueror, and executed with the needle, either by his consort or under her immediate direction, in which many of the ships are drawn with vanes at the mast-head.

VARIORUM, in classical works, a term or phrase applicable to the commentaries of various editors, chiefly appended to editions of the classics printed on the continent not long after the invention of printing. Thus we say, "cum notis Variorum," or "cum selectis Variorum observationibus," &c.

VARRONIAN SATIRE, a species of satire, so called from the learned Varro, who first composed it. It was written freely, without any restraint to verse or prose, consisting of a mixture of both. Of this kind are the Satyricon of Petronius, Seneca's mock-deification of the emperor Claudius, and Boethius's consolations.

VASES, (Lat. *vas* a vessel.) In the British Museum are deposited a curious collection of Egyptian vases, which, from the hieroglyphic texts, appear to have been appropriated for particular substances, as wax, wine, liquids, &c. The smaller and more elegant are supposed to have held unguents, perfumes, &c., for the toilet; the larger and coarser, domestic objects, as wine, eatables, &c.; or to have been for preserving and mixing liquids; others again contain varnish, bitumen, &c. The materials of which they are fabricated are chiefly basalt, serpentine, arragonite, or oriental alabaster, various kinds of clays baked, a thoroughly vitrified brilliant porcelain, and glazed terra-cotta. The pottery is occasionally painted when unglazed. The prevailing colours of the glazing are red, blue, and green. The delineation of subjects on these vases is exceedingly rare; some few have inscriptions. The following appear most worthy of remark. In case N. is a large arragonite vase, the neck broken off, inscribed in front with the prenomen and name of Thutmes or Thothmes III. (Mœris.) Another has the name of a different king. Of two arragonite vases, one has in front the prenomen Menerre, of an unplaced king prior to the sixteenth dynasty, with the standard and titles of the same monarch; the other, that of Re-Nofrekah, assumed by Sabaco, first king of the twenty-fifth dynasty, but previously used by a monarch of the fifteenth dynasty; this prenomen, standard, and titles, are also in a long cartouche upon the cover. Div. 2. has four ampullæ, of pottery, each inscribed with a single line in hieratic writing; two have their stoppers of unbaked clay, and another the linen bands by which they were held in their places. An arragonite vase is inscribed with the name of Noubmet-hêt, a princess. Porcelain vases, from Thebes, have flat circular bodies and short necks; the necks of three are formed by a lotus flower and two apes squatting; on the lateral bands are invocations to Amoun, Phtah, Nofre-Thmou, Khons, Neith Pasht, to give happy years to the possessor; underneath the necks a rich ôskh, or collar. Case O. has a terra-cotta vase of libations, frequently seen on the altars before divinities. The body has an oval hole through its centre. In front is a small spout, formed by the neck and beak of a bird. Painted on it are two symbolic eyes, a symbol of life, with human arms, from the hands of which other smaller symbols of life are pendent; an emblem of stability, surmounted by the right symbolic eye; a border of rosettes or

flowers on each side round the aperture. These subjects are traced in black and red. The upper part and spout are fractured. — The ancient vases of the Etruscans and Romans (innumerable specimens of which are still preserved in the museums of Europe, or the cabinets of the curious,) are of various kinds; and among the Romans were distinguished by a variety of names; the principal of which were the *Amphora*, an immense vase with two handles—the *Ampulla*, made of glass or pottery, with a long narrow neck, and very small orifice—the *Amula*, or *Aquimnarium*, for containing the lustral water kept in private houses—the *Cantharus*, a large shallow cistern, with pendent handles—*Calices*, vessels of pottery, which held solids, with two or four handles—*Cratera*, a bowl, or goblet, for convivial parties—*Cyathus*, a small vessel, containing the twelfth part of a sextary—*Lachrymatories*, small long-necked bottles, used for perfumes in sprinkling the funeral pile—*Patella*, a small porringer, used by the poor—*Præfericulum*, a long vase with one elevated handle, &c. The Etruscans only used three or four earthy colours, laid flat, like those of the Chinese, without gradation of colouring. They had also enamels of various hues. Certain parts of these, or varnish, they laid on with particular instruments, and afterwards added white, red, or black, to trace the contours, or to distinguish their figures, and form the ornaments. Commonly the vase is of a black colour, and all the figures and ornaments either totally red or of some other colour, relieved with white chalk. The very ancient vases have historical subjects, and the figures are black upon a red ground. The next era is that where concerns of the toilet, the dances, or games, are represented. As theatrical masks were invented by Thespis or Æschylus, on or about the 204th year *ab urbe condita*, vases upon which they are seen must be of subsequent date. The vases found at Herculaneum, Pompeii, and Stabiae, are all black and varnished, none painted; and of course more recent. That celebrated specimen of art, known by the name of the Mantuan Vase, and now in the collection of the Duke of Brunswick, consists of a single onyx, agreeably diversified with rich colours, with bas-reliefs, and ornaments of exquisite workmanship. Some antiquaries consider it, as having belonged to Mithridates; but this is an assumption easier made than proved. What is more positively known in the tradition of this vase is, that it formed part of the plunder of a

soldier at the siege of Mantua, in 1630, and was sold to a Duke of Saxe-Lauenberg, for the sum of 100 ducats. Its value is now estimated at 150,000 crowns. In the centre of the ante-room at the British Museum, is the celebrated Barberini vase, which was, for more than two centuries, the principal ornament of the Barberini palace. This vase was purchased of Sir William Hamilton considerably more than thirty years ago, by the Duchess of Portland; since which period it has generally been known by the name of the Portland vase. It was found about the middle of the sixteenth century, two miles and a half from Rome, in the road leading from Frascati. At the time of its discovery, the vase was inclosed in a marble sarcophagus, within a sepulchral chamber under the mount called Mount del Grano. The material of which the vase is formed is glass; the figures, which are executed in relief, are of a beautiful opake white, and the ground is in perfect harmony with the figures, and of a dark transparent blue. The subject of these figures is extremely obscure, and has not hitherto received a satisfactory elucidation; but the design and the sculpture are both truly admirable. This superb specimen of art was deposited in the British Museum, in 1810, by his grace the Duke of Portland. — The vase manufactories in Gaul were numerous. Some specimens of the vases are black, others mixed with marcasites, according to the soil; or white, and very little baked; but the greatest number were well burnt, and wrought with all possible precision and delicacy. The soils of this last kind are tinged with a red colour, but clear, and similar to that applied by the Etruscans to their works, before laying on the black colour. The equality of tint is not, however, so solid as the Etruscan, and will not bear the same tests. — The British earthenware had small mouldings and circular channels about the brim, and most specimens have been burned; but, with regard to those found in barrows, very imperfectly, and the ornaments done with the hand without a lathe. They have very often horizontal circular mouldings, adorned with saltires and zigzags; or beadings of only four lines. The British vases may be divided into three kinds: the large urn, containing the burnt bones of the deceased, sometimes in an upright but more frequently in a reversed position, which is called the Sepulchral, or Funeral Urn: the Drinking cup, most frequently found with skeletons, and placed at the head and feet: incense Cups, or Thuri-

bula, diminutive, more fantastic in shape and ornaments than the former, frequently perforated on the sides, and sometimes in the bottom like a cullender.

VASSAL, in the feudal ages, a tenant or feudatory, who vowed fidelity and homage to a lord, on account of some land, &c. held of him in fee; also a slave or servant, and especially the domestic of a prince. (*Du Cange*.) — *Vassalage* signified the state of a vassal, or servitude and dependency on a superior lord: and *Vas-seleria* was the tenure of vassals.

VATICAN. Some writers affirm that this immense pile was erected by Nero, and bestowed by Constantine on the Roman pontiffs; others say that it was entirely the work of the latter. Almost every succeeding sovereign has added to it; until it has become of the enormous extent of 70,000 feet in circumference. The difference in the styles of these additions have made the exterior not very prepossessing; but the immense and almost incredible collection of paintings and statues, together with the prodigious and splendid library of 40,000 ancient MSS., and a vast number of printed books of the fifteenth century, have deservedly raised its fame, above that of any other palace in the world. Many of the works contained in the various apartments, courts, and galleries (which exceed two miles in length), are inimitable, especially the frescos of Raffael, which, although they have suffered from time, and the ill usage of the German soldiers quartered in these rooms, when Rome was taken by assault in 1528, are still the finest in existence. The Sistine Chapel contains the last judgment of Michael Angelo; and the chapel of St. Paul some fine paintings, and the valuable pontifical plate and jewels. In the picture gallery, all is of the first class: the transfiguration by Raffael, and the communion of St. Jerome, by Domenichino, are universally allowed to be the two finest pictures in the world. In the sculpture gallery, amongst the spoils of ancient Rome, are the celebrated Laocöon, Apollo Belvidere, crouching Venus, Ganymede, and the famous Torso Hercules, so much admired by M. Angelo.

VAUDOIS, or **VALDENSES**; the name of a celebrated sect of Christians, in the Middle age, who took their name from Peter Vaud or Valdo, a rich merchant of Lyons in France about 1160, who having discovered several errors in the doctrines of the church of Rome, communicated his discoveries to his friends. On this the clergy excommunicated him; and perse-

cutting some of his disciples, compelled them to fly into the valleys of Piedmont, where they found some ancient Christians called also *Vaudes*. They ordained such of the Lyonnais as were capable of preaching, who soon spread themselves into Italy, France, and Germany.

VAVASOR, in the feudal ages, a dignity, according to Camden, next to that of a baron. Du Cange says that there were the great, who held of the King, called *Valvasores*, and lesser, called *Valvasini*, who held fees of the superior *Vavasor*. They differed from nobles; and a *Vavasorship* is called by Bracton a small fee, in distinction from a barony, which had the head. Craig makes it a fief, who held directly under a duke, earl, &c.; the lesser *Vavasour* being one who derived his fee from a greater.

VEDAS, the name of the sacred books of the Brachmans and Gymnosophists of India; the doctrines of which, from the remotest periods, were prevalent over all the East. The *Vedas* are the most curious remains of a distant antiquity; and evince how perfectly materialism and pantheism, mixed up with the refined subtilty of the Sôfis, mark the purest Indian scriptures; although appealed to by many writers as a testimony of excellence in sacred doctrine free from the tarnish and stain of Brachminical idolatry and personifications. These dogmas, under the name of Eastern doctrine, passed from India to Persia, Greece, and Rome. They taught that nothing is new to the adept initiate, nothing is positively evil; all which seems evil includes the radical or germ of that which is good. So perfectly were these points understood in antiquity, that Origen says, "In Egypt the sages possess a sublime and hidden knowledge of the nature of the deity, which they teach the vulgar under the veil of fables and allegories." Of the divine nature the *Vedas* say, "The deity is all which breathes, and all which appears to breathe; he is knowledge, soul, and spirit. He is the Creator; his mysterious name is Oum, the soul of the world, the fire, the air, sun, time, water, breath, and nutriment."

VEIL OF THE TEMPLE, in the sacred edifice of the Jews, that portion which divided the holy of holies from the holy place. It was made of blue, purple, and scarlet. This veil, among other things, signified the separation between the Jews and the Gentiles; but at the death of Christ the veil was rent in twain.

VEILS, were worn by women amongst the Hebrews, in token of modesty, and of reverence and subjection to their hus-

bands. Among the Athenians, virgins, before marriage, wore a veil constantly over their faces, which was not to be taken off till the third day after the celebration of the nuptials, on which occasion presents were given to the bride, called *ἀνακαλυπτερια*. The Roman women also wore veils, particularly at the marriage solemnity; and the word *nubo*, to marry, is derived from *nubes*, which signifies the veil worn by the bride at that time.

VELARIUS, in the courts of the Roman emperors, an officer or usher whose post was behind the curtain, or *velum*, in the prince's apartments. The *Velarii* had a superior of the same denomination, who commanded them; as we find by an inscription quoted by Salmasius, in his notes on *Vopiscus*; "D. M. TI. CL. HAL-LUS PRÆPOSITUS VELARIORUM DOMUS AUGUSTANÆ FEC. SIBI ET FILIIS SUIS L. L. POST EORUM."

VELITES, Roman infantry, so called from their swiftness and agility, *à velocitate*. They did not properly belong to the legion; but, being lightly armed with bows, slings, &c. were stationed in loose order before the army, to be employed when occasion required. They were disposed sometimes before the front of the *Hastati*, sometimes dispersed up and down among the void spaces of the *Hastati*, and sometimes placed in two bodies in the wings. The *Velites* generally began the combat, skirmishing in flying parties with the first troops of the enemy, and, when repulsed, fell back by the flanks of the army, or rallied again in the rear. Their armour was a javelin, casque, cuirass, and shield, all of a light construction.

VENATIO DIREPTIONIS, an entertainment exhibited in the Roman circus, in which the people were permitted to run after boars, deer, oxen, sheep, hares, and birds of various sorts, and to convert what they caught to their own use. The middle of the circus, for this purpose, was all covered over with trees, transplanted thither on the occasion. The emperors instituted this diversion, and let the people know, by *tesserae* or tickets, what they should seize; and these tickets entitled them to the contents when caught. Sometimes the tickets were marked with certain sums payable to the first taker. These largesses were called *missilia*, because they were thrown or dispersed among the multitude. The *Venatio Direptionis* was either the same with, or very like, the *Pancarpus*.

VENETA FACTIO, that order of Roman charioteers who wore a blue or sky-coloured livery. The factions or parties

of charioteers were four in number; and so much were the Roman people interested in the success of their favourite colours in the chariot races, that their zeal oftentimes carried them to dangerous lengths, and produced quarrels of the most serious nature.

VENTILATIO, among the Roman gladiators, a sort of flourishing performed with the *rudes*, spears without heads, blunted swords, foils, and such like, before the real combat began. This exercise continued till the trumpets sounded to give notice for the desperate encounter. This previous flourish, or harmless trial of skill, was sometimes called *prælusio*.

VENUS. For Symbols, &c. see GODS and MYTHOLOGY. — Venus was the name given by the Romans to the highest throw with the *tali* or *tesseræ*. The best cast with the *tali* was, when they presented four different numbers; the best with the *tesseræ* was three sides.

VER SACRUM, a solemn sacrifice which the Romans offered to their gods upon very important occasions. In this sacrifice they offered everything that was brought forth during one spring (*ver*) throughout all their dominions, except human creatures.

VERBÈRA, a punishment among the Romans, wherein stripes were inflicted either with rods (*virgæ*), or batons (*fustes*). The first generally preceded capital punishments: the second was most in use in the camp as a military chastisement.

VERNICLES, articles of sale and profit during the monkish ages, which originated from the pretended circumstance of Jesus Christ having wiped his face on a handkerchief in going to crucifixion, and by a miracle left on it the impression of his countenance, which is still preserved in St. Peter's Church at Rome, and called *veronica*.—*Mat. Paris*.

VERSURA, a term given by the Romans to the act of borrowing money upon small interest, in order to lend it out again upon greater. The Gabinian law forbade any action to be granted for the recovery of money thus put out for gain. We meet with *versuram facere* in this sense, in Tully's orations, more than once. The Gabinian law seems to have been a very necessary check upon such unreasonable and avaricious practices.

VERTUMNALIA, a Roman festival in honour of the god Vertumnus, which was celebrated in the month of October.

VESPILLONES, or **VESPÆ**; a name given by the Romans to those persons who carried the corpse at funerals. The name is derived from *vesper* the evening,

because this solemn business was performed at that time. *Vespillones* are quasi *Vesperones*. The funeral solemnity was performed in the evening, to avoid meeting with the magistrates or priests, whose eyes they imagined would be defiled by such a spectacle.

VESTA. For Symbols, &c. see GODS and MYTHOLOGY.

VESTALIA, Roman festivals, celebrated on the ninth of June in honour of Vesta. The males walked barefooted to the temple of the goddess in procession, and victuals were sent to the Vestals as offerings to the gods.

VESTALS, or **VIRGINES VESTALES**; certain virgins or priestesses at Rome consecrated to the worship of Vesta, the goddess of fire, and the mother of the gods. Their duty was to keep a fire perpetually burning in the temple of this divinity; and if, by any accident, it was extinguished, they were not allowed to re-kindle it with ordinary fire, but by the rays of the sun alone; and they were severely whipped by the pontifex maximus for their negligence. Some ascribe their institution to Æneas, who brought the sacred fire from Troy. Others will have Numa to have been the founder of the order. He appointed four, and Servius Tullius added two more; and this number continued during the whole Roman empire. The honours and privileges which they enjoyed were very extraordinary. They had a licitor to attend them in public; and the consuls, or prætors, whenever they met them in the street, lowered their fasces, and went out of the way. If they accidentally met a criminal going to punishment or execution, they could free him from punishment. They rode in a chariot; sat in a distinguished place at the spectacles; and were held in such veneration, that testaments and the most important documents were deposited in their hands. As the Vestals were to be virgins, they were received into the order at the age of six; when their parents were to be living, and in possession of their freedom. Upon the death of a Vestal, twenty virgins were brought before the pontiff, who chose one by lot, and confirmed the election by a set form of words pronounced over her. This ceremony was called *captio virginis*. Her hair was then shaven, and hung upon a lote-tree. The dress of the Vestals was a white vest, with a purple border; a white linen surplice, called *superum linteam*; and over this a great purple mantle, with a long train, which they tucked up when they sacrificed. On their heads they wore the *infula*, which came very

close, and from the infula hung *vitta*, or ribands. At the end of thirty years the Vestals were at liberty to quit the order and be married; otherwise they continued as assistants to the other Vestals. The first ten years they spent in learning their functions; the ten following in the exercise of them; and the last in teaching them to others. When a Vestal was convicted of unchastity, she was led to the Campus Sceleratus, and stripped of her habit solemnly by the pontiff, which she kissed with tears. She was then put alive into a pit, with a lighted candle, a little water and milk, and thus covered up to pine and languish away the short remainder of her life. The person who had deflowered her was whipped to death.

VESTIARIUS, an officer, under the Greek empire, who had the care and direction of the emperor's apparel, robes, &c. The Proto-Vestiarius, or first Vestiar, was the grand master of the wardrobe.

VESTIBŪLUM, or **VESTIBULE**; in Roman architecture, a large open space before the door or entrance of a house. The Romans had places called vestibules, at the entrance of their houses, to shelter people obliged to stand at the door from the weather, not unlike the porches of modern times.

VESTMENTS, in the Middle age, the term usually applied to the garments or habits of the Roman catholic hierarchy, who appear to have preserved the Greek and Roman costume of the first century, with barbarous but contemporary mixtures. In the church of St. Athanasius at Rome are some ancient paintings, which represent some Greek bishops, clothed in a long tunic, or rather dalmatic, of a stuff in a lozenge pattern, having on the right side a kind of square table-book, fastened by one end to the girdle. There are also seen two ends of a large stole, which descends to the feet, and over it the chesible, or planeta, which the Greek priests still use. "Over the chesible is a large band, which may be the pallium. One of its ends descends before to the mid-leg, coming from the left shoulder, whence it passes to the right. The *orarium* was a piece of linen, used as a handkerchief. Buonarrotti thinks that the *lacerna*, or some similar habit, was preserved by the Catholic priests, and afterwards named *stola* or *orarium*. At the beginning of the fourth century, bishops had some covering of the head; but the mitre, as now used, commenced in the eighth century, and was not general till long after. (See **TIARA**.) The pastoral

crook, at first used by abbots, occurs in the sixth century. The ring, known in the seventh century, did not become general till the ninth. The archiepiscopal pall was in use from the fourth century.

VETO, the important and solemn word which the Tribunes of the Roman people made use of, when they inhibited any decree of the senate, or law proposed to the people, or any act of other magistrates. The bare pronouncing of the word *veto* was sufficient to suspend the business, without any reasons assigned for their dissent. The exertion of this power was called *intercessio*.

VEXILLA, flags or streamers given to the Roman soldiers who distinguished themselves. They were embroidered in silk, and fixed on the top of a spear. — *Vexillum Roseum* was a red flag, which the general, on any sudden tumult, or unforeseen danger, brought out of the capitol, and encouraged the people to flock to it as recruits for the infantry. A blue flag was brought forth in the same manner to raise recruits for the horse. The blue flag was called *vexillum cæruleum*. Every Manipulus had two Vexillarii, or ensigns, under him.

VIALES, magistrates at Rome, four in number, who had the care of the streets and public roads. Viales was also the name given by the Romans to the gods who were supposed to guard and protect the highways and public roads. The Viales were the same with those otherwise called Lares; at least, some of the Lares were denominated Viales, viz., such of them as had the more immediate intendency of the roads. Hence the two names are sometimes joined, and those highway deities called Lares Viales. The Dii Viales, according to Labeo, were of the number of those gods, called Dii Animales; who were supposed to be the souls of men changed into gods; and were of two kinds, viz., the Viales and Penates.

VIATICUM, among the Romans, the allowance or appointment which the republic gave to such of its officers as were sent into the provinces, to exercise any office, or perform any service, or commission. Tacitus makes mention of it (*Annal.* l. i. c. 37), "*Viaticum amicorum ipsiusque Cæsaris*;" meaning the appointments which the republic paid to Germanicus and his officers. This Viaticum, however, did not consist altogether in money. The ring given to the magistrates and officers sent into the provinces, was part of it; so were the clothes, baggage, tents, and the rest of their equi-

page. In the Romish church, *Viatleum* is still the allowance made to defray the expenses of a journey, mission, &c.

VIATORES, public officers at Rome who attended on the tribunes and the *ædiles*. Their business was to go into the country and acquaint the senators and magistrates when assemblies were to be held. The beadle that preceded the tribunes of the people was called *Viator*. *Viatores*, in short, was a general name given to all *licitors*, *accensi*, *præcones*, &c.

VICARIUS, or **VICAR**; among the Romans, a *legatus*, or lieutenant, sent into the provinces where there was no governor; so that the *Vicarii* were properly the emperor's vicars, not those of governors. Italy, in the time of the Eastern empire, was governed by two *Vicarii*; the one vicar of Italy, who resided at Milan; the other of the city, who resided at Rome. *Cujas* observes, that the word *vicar* was sometimes, though rarely, attributed to the lieutenant-generals of *proconsuls*, or governors of Roman provinces. — In the Middle age, the name of *Vicarius*, or *vicar*, was given to the priest of the parish; the predial tithes of which were impropriated, that is, belonging either to a chapter, religious house, or a layman, who received them, and only allowed the vicar the small tithes, or a convenient salary, anciently called *portio congrua*. He was thus called “quasi vice fungens rectoris,” as serving for or in lieu of a rector, who would be entitled to the great tithes. The canonists mention four species of vicars; some perpetual, others appointed for a certain time, and, on some special occasion, called *Mercenarii*; others called *Speciales*, appointed not for the whole cure, but for some certain place, article, or act; others *Generales*, neither perpetual, nor appointed for any certain act, but for all things in the general. — *Vicar-general* was a title given by king Henry VIII. to Thomas Cromwell, earl of Essex; with full power over the clergy, and to regulate all matters relating to the church.

VICE-COMES, or **VISCOUNT**; a degree of nobility, which Camden says is an old name of office, but a new one of dignity, being never heard of among us till the reign of Henry VI., who, in his eighteenth year in parliament, created John Lord Beaumont, Viscount Beaumont. Viscounts had their name from being formerly governors of counties. Before that the term *Vice-Comes* merely signified sheriff.

VICENNALIA, feasts held among the Romans, in honour of the dead, twenty days after the funeral. — *Vicennales Ludi* were games celebrated among the Romans,

every twentieth year of the emperor's reign. On this occasion vows were put up for the emperor and empire, called *vicennalia vota*, which we frequently meet with, expressed by *VOT. X.* and *XX.* in the medals of Tacitus, Galienus, and Probus; *VOT. X. M. XX.* in those of Valerius Maximianus, and Galerius Maximianus; *VOT. X. MUL. XX.* in those of Constantine, Valentinian, and Valens; *VOT. X. MULT. XX.* in those of Dioclesian, Constantine, Julian, Valentinian, Theodosius, Arcadius, Honorius; *VOTIS X. MULT. XX.* in those of Julian, Valentinian, Gratian; *VOT. X. SIC. XX.* in those of Valerius Constantius; *VOT. XII. FEL. XX.* in the younger Licinius; *VOT. XV. FEL. XX.* in Constantine.

VICESIMATIO, among the Romans, was when, for some general crime in the army, as mutiny, running from their colours, &c., every twentieth man was put to death, their names being drawn out by lot.

VICTIMA, among the Romans, an animal destined to be sacrificed. *Victima* and *hostia* are frequently confounded together in authors; but the former signifies a greater animal, and *hostia* is used to express one of the smaller kind. — *Victimarius* was the officer who attended the priest at the time of sacrificing. It was his duty to prepare the water, knife, cake, and other necessaries; to bind the victim, knock him down, and kill him. They stood by the altar, and holding up the hatchet or knife, asked the priest's leave to strike, saying, “Agone?” (shall I strike?) Hence they were called *Agones* and *Cultarii*. When the victim was killed, they flayed him, took out his bowels, and prepared them for the inspection of the *aruspex*. They were naked to the waist, and crowned with laurel. It was their business too to light the fire wherein such books were to be burnt as had been condemned.

VICTORIATUS, a Roman coin, with victory represented on one side, equal in value to half the *denarius*.

VIGESIMA, a Roman tax, of the twentieth part of the yearly income of all inheritances, first established by Augustus. It was also the name of a custom paid for slaves sold or made free.

VIGILLE. See **WATCH**.

VIGINTIVIRATUS, a dignity, among the Romans, established by Cæsar. It comprehended four sets of magistrates; for of the *Vigintiviri*, or twenty-men, which composed the company, three sat in judgment upon criminal affairs, three inspected the coins and coinage, four took care of the streets of Rome, and the rest were judges of civil affairs.

VILLA. The Romans were celebrated for the extent and magnificence of their villas. The term *villa* originally denoted a farm-house and its appurtenances, or the accommodations requisite for a husbandman; hence the overseer of a farm was called *villicus*, and his wife *villica*. In ancient times the garden was chiefly stored with fruit-trees and pot-herbs; hence called *hortus pinguis*, the kitchen garden; and noble families were denominated, not only from the cultivation of certain kinds of pulse (*legumina*), Fabii, Lentuli, Pisones, &c., but also of lettuce, Lactucini. But in after times the chief attention was paid to the rearing of shady trees, aromatic plants, flowers, and evergreens; as the myrtle, ivy, laurel, box-wood, &c. These, for the sake of ornament, were twisted and cut into various figures by slaves trained for that purpose, called *Topiarii*, who were said '*Topiariam, sc. artem facere, vel opus topiarium.*'—When luxury was introduced, the name of villa was applied to a number of buildings reared for accommodating the family of an opulent Roman citizen in the country; hence some of them are said to have been built in the manner of cities. A villa of this kind was divided into three parts, *urbana*, *rustica*, and *fructuaria*. The first contained dining-rooms, parlours, bed-chambers, baths, tennis-courts, walks, terraces, &c., adapted to the different seasons of the year. The *villa rustica* contained accommodations for the various tribes of slaves and workmen, stables, &c.; and the *fructuaria*, wine and oil-cellars, corn-yards, barns, granaries, store-houses, repositories for preserving fruits, &c. Cato and Varro include both the last parts under the name of *villa rustica*. But the name of villa is often applied to the first alone, without the other two, and called by Vitruvius *pseudo-urbana*; by others *prætorium*.—In every villa there commonly was a tower; in the upper part of which was a supping-room, where the guests, while reclining at table, might enjoy at the same time a pleasant prospect. Adjoining to the villa rustica were places for keeping hens, *gallinarium*; geese, *chenoboscium*; ducks and wild fowl, *nessotrophium*; birds, *ornithon* or *aviarium*; dormice, *glirarium*; swine, *suile*, &c.; *stabulum*, et *haræ*, hogsties; hares, rabbits, &c., *leporarium*, a warren; bees, *apiarium*; and even snails, *cochleare*, &c. There was a large park, of fifty acres or more, for deer and wild beasts, *theriotrophium* or *vivarium*; but the last word is applied also to a fish-pond (*piscina*), or an oyster-bed, or any place

where live animals were kept for pleasure or profit: hence '*in vivaria mittere,*' i. e., '*lactare, muneribus et observantia omni alicujus hæreditatem captare,*' to court one for his money; '*ad vivaria currunt,*' to good quarters, to a place where plenty of spoil is to be had.—The Romans were uncommonly fond of gardens (*hortus* or *ortus*), as, indeed, all the ancients were; hence the fabulous gardens and golden apples of the Hesperides, of Adonis, and Alcinous; the hanging gardens of Semiramis, or of Cyrus, at Babylon; the gardens of Epicurus, put for his gymnasium, or school. In the laws of the Twelve Tables, villa is not mentioned, but hortus in place of it. The husbandmen called a garden *altera succidia*, a second dessert, or fitch of bacon, which was always ready to be cut, or a salad, and judged there must be a bad housewife ('*nequam mater familias,*' for this was her charge) in that house where the garden was in bad order. Even in the city the common people used to have representations of gardens in their windows. Gardens were adorned with the most beautiful statues. Here the Romans, when they chose it, lived in retirement, and entertained their friends. The Romans were particularly careful to have their gardens well watered (*rigui* or *irrigui*); and for that purpose, if there was no water in the ground, it was conveyed in pipes. These aqueducts (*ductus aquarum*) were sometimes so large, that they went by the name of *nili* and *euripi*.—The gardens at Rome most frequently mentioned in the classics, were, *horti* Cæsaris; Luculli; Martialis; Neronis; Pompeii; Sallustii (the property first of Sallust the historian, then of his grand-nephew and adopted son, afterwards of the emperors); Senecæ; and Tarchini Superbi, the most ancient in the city. Adjoining to the garden were beautiful walks (*ambulacra*), shaded with trees, and a place for exercise (*palaestra*). Trees were often reared with great care round houses in the city, and statues placed among them. The Romans nearly always built their villas along the high roads, or in conspicuous situations. In the Pompeian paintings we have villas of this kind. One on the sea-shore, of two stories, has trees planted on the roof. Winckelman says, that the architecture of the villas of Herculaneum is the same as that of the large houses of towns; so that the plan and elevation of the one is the same as that of the other.

VILLA PUBLICA, a palace, or magnificent building, in the Campus Martius, for

the reception and entertainment of ambassadors from foreign states, who were not allowed to enter the city.

VILLA REGIA, a title given to those country villages, where the kings of England had a royal seat, and held the manor in their own demesne, having there commonly a free chapel, not subject to ecclesiastical jurisdiction.—*Kennet*.

VILLANI, or VILLAINS; in the feudal ages, bondmen or servants of base condition, who were appendant to the soil as the property of the lord. They were so called because they generally dwelt in *villages*, and were of that servile condition, that they were usually sold with the farm to which they respectively belonged; so that they were a kind of slaves, and used as such. Of villains there were two sorts in England; one termed a *villain in gross*, who was immediately bound to the person of the lord, and his heirs: the other, a *villain regardant* to a manor, being bound to his lord as a member belonging and annexed to a manor, whereof the lord was owner. He was properly a pure villain, of whom the lord took redemption to marry his daughter, and to make him free; and whom the lord might put out of his lands and tenements, goods and chattels, at his will, and chastise but not maim him; for if he maimed his villain, the latter might have appeal of *maihem* against the lord; as he could bring appeal of the death of an ancestor against his lord. (*Bract. lib. i.*) — *Villanage* was a base tenure of lands or tenements, whereby the tenant was bound to do all such services as the lord commanded, or were fit for a villain to perform. The division of villanage, by Bracton, was into "*purum villanagium, à quo præstatur servitium incertum et indeterminatum,*" and "*villanagium socagium,*" which was to carry the lord's dung into his fields, to plough his ground at certain days, sow and reap his corn, &c.; and even to empty his jakes, as the inhabitants of some places were bound to do, though afterwards turned into a rent, and that villanous service excused. Every one that held in villanage, was not a villain or bondman; for tenure in villanage could make no freeman villain, unless it were continued time out of mind; nor could free land make a villain free. Copyhold tenures seem to have sprung from villanage; but the slavery of this custom hath been long taken off.— In the township of Porthæthwy, the power of a feudal proprietor to sell his vassals or villains, as well as his cattle, was exemplified so late as the reign of Henry VII., as appears from the following translated document: "Edfryed Fychan ap

Ednyfed, Dafydd ap Griffydd, and Howell ap Dafydd ap Ryridd, free tenants of our lord the king, in the township of Rhandirgadog, have given and confirmed unto William ap Griffydd ap Guilym, Esq., free tenants of Porthmael, seven of our natives, viz., Horsell Matto, and Llewellyn ap Dafydd dew; Dafydd and Howell ap Matto, ap Dafydd dew; Llewellyn ap Evan goch, and Jevan ap Evan ddu, with their successors procreated, and to be procreated, and all their goods, &c. Dated at Rhandirgadog, June 20th, Henry VII." The title and tenure of villanage were abolished by a statute of Charles II. See *SERVITIA*.

VINAGIUM, the payment of a certain quantity of wine in lieu of rent to the chief lord of the vineyard.—*Mon. Ang. ii.*

VINALIA, a double festival, celebrated by the Romans, on the nineteenth of August, in honour of Jupiter and Venus. It was instituted during the war of the Latins against Mezentius, when that people vowed a libation to Jupiter of all the wine of the succeeding vintage. On the same day fell the dedication of a temple of Venus; it was therefore celebrated with ceremonies peculiar to each deity, as being sacred to both.

VINCULA, as used for a Roman punishment, signifies the imprisonment of the delinquent, and his confinement in chains, of which there were various sorts, as *manica, pedica, nervi, boia*, &c.

VINEA, among the Romans, a kind of mantelet, or moveable parapet, to protect the soldiers whilst working the battering ram. It was eight or nine feet high, as many broad, and sixteen long. They were defended by a double covering, the one of boards, the other of faggots with the ribs of osiers, and cased exteriorly with skins steeped in water, to prevent fire; for in process of time, a certain composition of combustibles was invented, called Greek fire, because first used by the Greeks to burn those machines.

VINEGAR, among the ancients, was of several kinds, and was made use of as their common drink. The emperor Pescennius Niger gave orders that his soldiers should drink nothing but vinegar on their marches. It is very probable that the vinegar offered to our Saviour, at his crucifixion, was the vinegar allowed to the soldiers, and made use of as their common drink, (*Matt. xxvii. 48.*) Constantine allowed his soldiers wine and vinegar alternately every day. But this vinegar was not of that sort which we make use of for salads and sauces, but a small wine called *posca* or *sera*. It is now much used in Italy and Spain in harvest-

time. Among the ancient Jews, reapers made use of this liquor for their refreshment. Boaz told Ruth that she might come and dip her bread in vinegar along with his people, (Ruth ii. 14). The Scripture forbids the Nazarites to use vinegar, or any sort of liquor that comes from the vine, which is capable of intoxicating, (Numb. vi. 3.)

VINES. As vineyards are mentioned by the ancient prophets and poets, there can be no doubt that the value of the plant was among the earliest discoveries in horticulture; but the origin of the cultivated grape is involved in the mystery of fable. Greece may be considered as its parent country, and it was from thence that it was introduced into Italy. It was, however, so rare during the early period of the Roman commonwealth, that Pliny attributes the libations instituted by Romulus—which were of milk—and the prohibition by Numa to pour wine upon the funeral pyres in honour of the dead, to the scarcity of vines. Vineyards were afterwards, however, so multiplied, that they interfered with the more necessary cultivation of grain; and the emperor Domitian not only ordered the reduction of those already in existence, but forbid all new plantations. The vine was introduced into Hungary and Gaul during the reign of the emperor Probus. The vineyards of Burgundy are presumed to be as old as the age of the Antonines; and the district of Beaune, still esteemed for the quality of its wine, is supposed to have been celebrated by the Romans.

VIRGIN MARY, is generally represented seated under a canopy, nursing the infant Jesus; a crown upon her head; her hair flowing upon the shoulders; and a long garment.

VIRGŪLA DIVĪNA, a kind of rod, among the ancients, supposed to possess the supernatural power of obtaining whatever was desired. As the ancients imagined that many magical virtues resided in a rod duly prepared, so they have not failed to make it the instrument by which any extraordinary benefits were to be conveyed to them. The rod of Mercury is famous in poetical history for its extraordinary virtues. The Muses have not forgotten to give Circe a rod likewise, by means of which she worked her celebrated miracles.

VISCERATIO, among the Romans, a feast in honour of the dead, given at funerals, when the entrails of animals were distributed among the people. This custom was only observed at the burial of persons of distinction, and the visce-

ratio was sometimes performed without a feast.

VISCOUNT. See **VICE-COMES.**

VITELLIANÆ, among the Romans, a kind of tablet or pocket-book, in which people used to write down their ingenious and even wanton fancies and impertinences. — *Martial.*

VITTÆ, a sort of ribands or thin sashes which the Roman women wore about their heads. — *Vittæ,* or *infule,* were likewise a kind of white fillets which were put upon the heads and horns of victims, before they were brought to the altar. Their colour was generally white, and they were for the most part made of wool. The Roman matrons wore their vittæ double, to distinguish them from the virgins who bound their hair with a single one. Priests and poets wore vittæ of olive or laurel branches. The statues of the gods, altars, the doors of temples, and supplicants, as well as victims, were adorned with vittæ.

VOLŌNES, a name given by the Romans to those slaves, who, in consequence of the scarcity of citizen soldiers to serve in the second Punic war, volunteered their services in the army. Festus says it was after the battle of Cannæ that this happened: Macrobius (Sat lib. i. cap. 2.) places it before that battle. Capitolinus tells us that Marcus Aurelius formed troops or legions of slaves, which he called *Voluntarii*; and that the like forces, in the second Punic war, had been called *Volones*. But before M. Aurelius, Augustus had given the name *Voluntarii* to forces which he had raised out of Liberti, or freedmen, as we are assured by Macrobius.

VOLŪMEN, or VOLUME, (from *volvo* to roll); the name of the ancient books, or rolls of papyrus, containing manuscripts. The several sheets or pieces were glued or pasted end to end, and written only on one side. At the bottom a stick was fastened, called *umbilicus*, round which it was rolled; and at the other end was a piece of parchment, on which the title of the book was written in letters of gold. Attalus, king of Pergamus, is said to have had some books bound up in the square form. The library of Ptolemy, king of Egypt, contained, according to Aulus Gellius, 300,000 volumes; or, according to Sabellicus, 700,000. See **BOOKS.**

VOTA, or Vows, among the ancients, were of two kinds: the first was when men solemnly bound themselves to abstain from things otherwise lawful, as particular kinds of food, clothes, &c.; the second was that by which persons or

things were devoted to God. Of the first sort, among the Jews, was the vow of the Rechabites never to drink wine, nor to build houses, nor to sow any grain, to plant no vineyards, to have no lands, and to dwell in tents all their lives. The vow of the Nazarites was of both kinds; for they were persons consecrated to God, and bound to several sorts of abstinence. If a man or woman, among the Jews, vowed themselves to the Lord, they were to adhere strictly to his service, according to the tenor of the vow, or to redeem themselves. For a boy from a month old to five years they gave five shekels, for a girl three: from five to twenty a man gave twenty shekels, a woman ten; from twenty to sixty a man gave fifty shekels, a woman thirty; a man of sixty years old or upward gave fifteen shekels, and a woman ten. The shekels were of silver. If the person was poor, and could not procure these sums, the priest imposed a ransom according to his abilities. The vows of children, without the consent of parents, and the vows of married women, without the consent of their husbands, were of no validity. — The Greeks and Romans were strict observers of their vows; and when any person had made a conditional vow, he was said to be *reus voti*, after the condition was fulfilled, until he had performed it. Vows, among the classical ancients, were a sort of barter with the gods, wherein they promised certain presents or offerings, for certain favours and blessings they petitioned for. — The Vota of the Romans were certain sacrifices, offerings, presents, and prayers for the prosperity of their emperors, and the perpetuity of the empire.

These were at first made every five years, then every fifteen, and then every twenty, and were accordingly called *quinquennialia*, *decennialia*, and *vicennialia*. In many ancient medals we meet with *VOT. X.* *VOT. XX.* *VOT. MULT.* for *votis decennialibus*, *votis vicennialibus*, *votis multis*. These vows are oftener found upon the edges than upon the faces of medals, at least under the Western empire. — The origin of vows, and votive medals, is given by Du Cange thus:—Augustus feigning himself willing to quit the empire, and having twice, at the prayers of the senate, condescended to hold it for ten years longer, it grew into a custom, to make fresh public prayers, sacrifices, and games, for his continuing it, at the

ten years' end; and these they called *decennialia*, or *vota decennialia*. These vows were repeated every five years: hence it is, that, after Dioclesian's time, we find on medals *VOTIS V. XV.* &c. which practice continued till the time of Theodosius; when Christianity being well established, a ceremony that had some remains of heathenism in it was set aside. Coins of Constantine II. and of Dunstans only bear *SIC. X.* and *SIC. XX.*, implying a wish, that as they had reigned ten so they would reign twenty years. Of the votive coins, which speak of the *decennialia* and *vicennialia*, the most curious are those of Dioclesian and Maximian, with *PRIMIS X. MULTIS XX.*, of which Banduri gives two. The singularity is, that the vows are in the legend, not in the inscription, and repeated on the bucklers of the Victories, Herculeses, &c. — *Vota novi anni* (with similar of the senate in sigles *S. P. Q. R. A. N. F. F.* "Senatus Populusque Romanus ann. nov. faus. felic." &c.) are sometimes found. The custom of these vows continued till Theodosius; so that the *VOTIS MULTIS*, upon a coin of Majorianus, only means (through the changes introduced by Christianity, from the abolition of heathen practices,) an acclamation similar to *PLURA NATALIA FELICITER*.

VULCAN. For Symbols, &c., see **GODS** and **MYTHOLOGY**.

VULCANALIA, festivals in honour of Vulcan, brought to Rome from Præneste. They were observed in the month of August. The streets were illuminated, fires kindled every where, and animals thrown into the flames, as a sacrifice to the deity. — *Pliny*, xviii. 13.

VULGATE, a very ancient translation of the New Testament, said to have been taken from the Hebrew about the latter end of the fourth century, and the beginning of the fifth, which the council of Trent authorizes as the only true version, and the popes Sixtus V. and Clement VIII. took much pains to have published correct. The first was published in 1590; but upon examination it was found imperfect; and therefore, in 1592, another edition was published, which is looked upon as the model of all that have been printed since. This edition the church of Rome holds authentic, and agreeable to the determination of the council of Trent.

VULTURIUS, among the Romans, a name given to the worst throw of the *tali*. It was also called *canis* and *canicula*.

W.

W A L

WAFŦÖRES, or WAFŦORS ; in the Middle age, the name of the officially appointed conductors or protectors of vessels at sea. Edward IV. constituted certain officers with naval power, whom he styled Custodes, Conductores, and Wafiores, to guard our fishing vessels on the coasts of Norfolk and Suffolk. — *Pat.* 22 Ed. IV.

WAINAGE, in the feudal ages, the usual appurtenances of a villain or serf, consisting of the furniture of his coat or wain, which could not be seized on ordinary occasions like other property: "The villain of any other, if he fall into our mercy, shall be amerced saving his wainage." (*Magn. Chart.* c. 14.) Wainage has been also used for tillage. — *Mon. Ang.*

WAITS, in the Middle age, a kind of musical watchmen, or minstrels, at first annexed to the king's court, who sounded the watch every night, and in towns paraded the streets during winter, to prevent theft, &c. They were set up with a regular salary at Exeter in 1400; and, after being suppressed by the Puritans were restored in 1660.

WALLOON, or WALLON; the ancient language of the Gauls and Celts, peculiar to the Walloons, or ancient inhabitants of Artois, Hainault, Namur, Luxemburg, and part of Flanders and Brabant. The Romans having subdued several provinces in Gaul, established prætors, or proconsuls, &c. to administer justice in the Latin tongue. On this occasion, the natives applied themselves to learn the language of the conquerors, and thus introduced the Roman words and phrases into their own tongue. Of this mixture of Gaulish and Latin was formed a new language, called *Romans*, in contradistinction to the ancient unadulterated Gaulish, which was called Walloon. This distinction is partly kept up to this day; for the inhabitants of several of the Low Country provinces say that in France they speak *Romans*; whereas *they* speak the Walloon, which comes much nearer the simplicity of the ancient Gaulish.

WALLS (of Cities, &c.) Among the Eastern nations of antiquity, walls were common appendages to towns and cities, to fortify the inhabitants against the interruptions of barbarous hordes, or the

W A L

sudden attacks of an invading foe. (See **FORTIFICATIONS.**) They were generally built by the founders of cities; or subsequently by imposts on the inhabitants, or the labour of slaves or captives. The walls of Nineveh, Tyre, Troy, Syracuse, Jerusalem, &c. are celebrated in the pages of history; but those of Babylon, in magnitude and strength, appear to have surpassed all others, and to have been justly ranked among the seven wonders of the world. They were in thickness eighty-seven feet, in height three hundred and fifty, and in compass four hundred and eighty furlongs, or sixty miles. These walls were drawn round the city in the form of an exact square, each side of which was one hundred and twenty furlongs, or fifteen miles in length, and all built of large bricks cemented together with bitumen, a glutinous slime arising out of the earth in that country, which binds much stronger and firmer than mortar, and soon grows much harder than the bricks or stones themselves which it cements together. (*Herod.* l. i. *Diod.* l. ii.) These walls were surrounded on the outside with a vast ditch full of water, and lined with bricks on both sides. The earth that was dug out of it made the bricks wherewith the walls were built; and therefore, from the vast height and breadth of the walls, may be inferred the greatness of the ditch. In every side of this great square were twenty-five gates, that is a hundred in all, which were all made of solid brass. Between every two of these gates were three towers, and four more at the four corners of this great square, and three between each of these corners and the next gate on either side; every one of these towers was ten feet higher than the walls. — As to the town walls of the Greeks, they were double, and towers stood upon them. At Tyrins they were solid. At Halicarnassus (says Dr. Carke) one of the ruined square towers, built of stone, without cement on the outside, and filled within with earth, is thirty feet high. Four more communicated with each other by an interval of wall. These are what Diodorus, writing of Halicarnassus, calls *Πύργοι*, or *Μεσσηγγοί*. At Cnidus, these towers stand upon the walls, which they divide into intervals.

At Pompeii, where the walls are in similar style, viz. terraces faced with stone, we find an inner and outer gate, for double security. The outer gate, called by Polybius *προπύλη*, was rather advanced than placed at an acute angle, formed by the wall of the city. — Among the Romans there were various kinds of walling, which bore different names: as *riemputa*, or mortar and stones of all sorts mingled together, bound with transverse partitions, or without, within a case of planking, afterwards removed: — *herring-bone-work*, the *spicata testacea*, bricks or stones laid on the edges, in form like wheat-ears: — ligatures of flat rag stones, instead of bricks: — facings of hewn stone; interior, grout work or rubbish: — *reticulatum*, or net-work, consisting of coins and courses of brick, the inner part of cement, i. e. stones and mortar: — the inside and outside of brick, the middle filled with cement, brick, earth, and stone, rammed together; to every three feet three courses of larger bricks; the first course with the length inward; the second the length laid sideways; the third as the first: — cement or pebbles; to every two or three feet a course of brick: — irregular stones, &c. — Of walls of circumvallation or national defence, the most celebrated is that built by Severus across the northern part of England, about 200 years A.D., and the great wall of China, erected, as some say, about the same period. The former, of which there are still some remains, was raised to prevent the frequent incursions of the Picts, and was about eighty miles long. The latter still remains entire, and extends along the whole northern, and part of the western frontier of China, over a vast chain of mountains; the sinuosities of which it follows throughout a course of 1000 miles. On the plain it is 30 feet high; but when carried over rocks, from 15 to 20 are found sufficient. The top is flat, paved with stones, and so broad that a carriage can be driven along it. The object of its erection is disputed. According to some, it was designed as a permanent bulwark against invasion; by others it is considered as a fence against the Nomadic hordes who wander over the north of China, and it is probably found to accomplish this desirable object.

WAPENTAKE, (*Danish*), among our early ancestors, a division of land synonymous with Hundred, but more especially confined to the northern counties of England. When a portion of this kingdom was first divided into Wapentakes, he who was the chief of the Wapentake, as soon as he entered upon his office, ap-

peared in the field on a certain day on horseback with a pike in his hand, and all the chief men of the Hundred met him there with their lances, and touched his pike, which was a sign that they were firmly united to each other by the touching of their weapons. (*Fleta*.) Sir T. Smith says that musters were made of the armour and weapons of the inhabitants of every Wapentake; and from those that could not find sufficient pledges for their good conduct, their weapons were taken away and given to others, from whence he derives this word. — *Camd. Brit.*

WAR. The history of nations, from the earliest dawns of society, presents almost one continued detail of warlike operations, which, as the “ultima ratio regum,” form the most eventful periods in the annals of mankind. In the first ages, the wars among neighbouring states were little more than squabbles concerning trespasses, combinations to punish robberies, or associations to make reprisals. But as the states began to flourish, and increase in population, their wars became more serious, more extended, and more systematical. The conquest of a city or a state ennobled the general who accomplished it; and the subjugation of an empire immortalized the monarch as a hero: and the details of their martial deeds have chiefly occupied the songs of the poet, or the pen of the historian. Thus the victories of a Sesostris, a Cyrus, an Alexander, or a Caesar, are emblazoned, even to fulsome adulation, in the pages of the historian, as subjects the most deserving of his pen; while the milder virtues of the peaceful monarch, or the even tenor of national prosperity, are comparatively unnoticed; or probably considered as unworthy of his attention. War thus occupying so prominent a place in the pages of the historians of every age (especially those of Greece and Rome), the following general view may be useful, as well as interesting.

The art of war was well known to the Egyptians, from the earliest periods of antiquity; and many of their kings have been renowned for their military exploits and victorious arms. About 1500 B. C. the army of the great Sesostris (by whom, in all probability, the numerous states of Greece and of Asia Minor were colonized,) consisted of 600,000 foot, and 24,000 horse, besides 27,000 armed chariots. He had also 17,000 officers, all devoted to his service by the strongest ties of gratitude, ambition, and interest, who, from their education and martial spi-

rit, were capable of inspiring his troops with resolution and zeal for the service of their warlike prince. After subduing all Ethiopia, and with four hundred ships of war, making himself master of all the isles and cities along the coasts of the Red Sea, he overran and subdued nearly all Asia with amazing rapidity, and advanced farther into India than Hercules, Bacchus, and in after-times Alexander himself, had ever done: for he subdued the countries beyond the Ganges, and advanced as far as the ocean. One may judge from this how unable the more neighbouring countries were to resist him. The Scythians, as far as the river Tanais, as well as Armenia and Cappadocia, were conquered. He left a colony in the ancient kingdom of Colchis, situated to the east of the Black Sea, where the Egyptian customs and manners have been ever since retained. Herodotus saw in Asia Minor, from one sea to the other, monuments of his victories. In several countries was read the following inscription engraven on pillars: "Sesostris, king of kings and lord of lords, subdued this country by the power of his arms." Such pillars were found even in Thrace; and his empire extended from the Ganges to the Danube. He returned to Egypt laden with the spoils of the vanquished nations, dragging after him a numberless multitude of captives. A hundred famous temples, raised as so many monuments of gratitude to the tutelary gods of all the cities, were the first, as well as the most illustrious, testimonies of his victories; and he took care to publish, in the inscriptions on them, that these mighty works had been completed without burdening any of his subjects. He made it his glory to be sparing of them, and to employ only captives in these monuments of his conquests. There still remained, so low as the reign of Tiberius, magnificent monuments, which shewed the extent of Egypt under Sesostris, and the immense tributes which were paid to it.

Of the warriors of Egypt, and their warlike implements, we have satisfactory evidence, from the numerous sculptured remains still existing on the walls of her magnificent temples. In the wonderful sculptures of Carnac, the Egyptians are represented as wearing a coat of mail; their arms are javelins and spears, and a battle-axe; they wear long robes as Persians, Indians, or Bactrians: their shields are circular and square; and there is also the Theban buckler. Their infantry are armed with spears, their charioteers with short javelins, their swords short, and they wear a high Asiatic tiara. The

Egyptian shield is square at one end, and round at the other; and the Egyptians' arms are bows and arrows, their heads close shaven: they are clad in short dresses, and also have long spears, and daggers, maces, clubs, and scimitars. The chariots are of various shapes, some manifestly of iron: the Egyptian contains two, the others three warriors. A column of Egyptian infantry, armed with long spears and daggers, are moving forward in a slow march; and such is the regularity with which they move, that it is clear the sovereigns of Egypt entertained a large body of regular and well-disciplined foot soldiers. On the Memnonian walls, the colours with which they are painted preserve their original freshness, so as to distinguish the red colour and the blue harness of the horses, the blue, green, red, and white of the Egyptians' and Bactrians' garments, and of the cars of the Egyptians and their adversaries, as well as the fainter blue of the water into which the fugitives are fallen. The scene also combines camels and oxen in the Indian hunch. When it is added, that there are more than fifteen hundred figures, differently grouped and in action, in the war representations on the Carnac walls alone, some idea may be formed of the incredible mass of sculptures overspreading them. The delineations also on the walls of Luxor and Medinet Habu, combine many points of interest. The chariots seem to intimate that Homer drew his detail from them, as two warriors are invariably represented, and no more; and on the Memnonium, the conquered chief is lashed to a car, in the act of being dragged round the walls, in the manner of the treatment of Achilles towards Hector.

The kingdom of Ethiopia has been renowned at different periods for her military spirit and warlike achievements; as is sufficiently attested by her conquest even of Egypt itself. We are informed that Memnon, one of her most celebrated kings, at the Trojan war, brought into the field, in aid of Troy, upwards of 20,000 men. It is also related (in 2 Chron. xiv.) that Zerah, king of Ethiopia, made war upon Asa king of Judah (B. C. 941) with a million of men, and 300 chariots of war; and that Sabachus, encouraged by an oracle, entered Egypt with a numerous and well disciplined army, of which he made himself master; but this was probably in the decline of Egyptian greatness. He built several magnificent temples; and, among the rest, one in the city of Bubastus, of which Herodotus gives a long and elegant description. After

a reign of fifty years, which was the time appointed by the oracle, he retired voluntarily to his old kingdom of Ethiopia, and left the throne of Egypt to Anysis. —Diodorus Siculus, in speaking of the customs of the savage Ethiopians, says that when they went to battle, some were armed with bucklers of ox's hide, with little javelins in their hands; others carried crooked darts; and others took bows of four cubits in length, which they bent with the foot. When these archers had shot all their arrows, they fought with clubs. They took their wives with them to war, whom they obliged to enter upon military service at a certain age.

Among the ancient Jews, the army did not constitute a distinct class; but were composed of citizens and others, and somewhat assimilated to the militia of modern Europe. When a war was resolved upon, all the people who were capable of bearing arms were assembled together, or only a part of them, according to the exigence. A review was made of them by tribes and families, and then they marched against the enemy. Before the reign of king David there were no regular troops in Israel, nor any magazines. Those that went to war carried their own provision along with them. The Hebrew kings fought on foot, as well as the meanest soldier; horses not being used till the reign of David. The officers of war among the Hebrews were, the general of the army, the princes of the tribes, captains of hundreds, captains of thousands, captains of fifties, and captains of tens. They had also scribes or commissaries that kept the muster-roll of the troops. —Among the Hebrews, wars were of two kinds. Some were of obligation, as being expressly commanded by the Lord; such were the wars against the Amalekites and Canaanites. Others were free and voluntary, undertaken by the captains of the people, to revenge injuries and insults offered to the nation, or to maintain and defend their allies. In short, all the laws of Moses every where suppose that the Israelites might make war, and support themselves against their enemies. Nothing is laid down particularly concerning the marches of the Jewish armies; only thus much we may collect, that they made use of trumpets; to the different sounds of which they prepared themselves by packing up their baggage, putting themselves in readiness, and attending at the standards, to wait the signal for marching. We are told that the army of the Israelites marched in general no more than one league in a day

and a half; but this appears to hold good only of their progress through difficult roads: for Follard says they might, in an open country, march four leagues in a day, or more.

A military spirit seems to have dictated the laws of the Cretans. In fact, persons, things, and actions (the ordinary objects of a legislator's attention), were all directed to war; as if the people who were thus modelled were to have no other occupation than to attack and to defend themselves, to seek for enemies, and to fight them. Their only necessary science was expertness in the use of arms. Possessions and actions only deserved attention, in proportion as they could be serviceable against the enemies of the state. The public schools, which were established by the laws, seemed only intended to make true warriors of all the young citizens who were admitted to them. Their arms were light, that they might not impede swiftness of foot, when it was necessary to have recourse to it. The bow and arrow were the principal arms of a Cretan, who, to be a good soldier, was to acquire agility of body, lightness in running, and dexterity of hand. His business was to guard his country; and that he might never be surprised by an enemy, he was always to be under arms. From their infancy, as soon as they had sufficient strength, the young Cretans were accustomed to bear hunger and thirst, and to bear them with patience. As they advanced in years, more difficult exercises were assigned them; they then ran, hunted, surmounted the rigours of seasons, took long and rough journeys, drew the bow, contended with each other at the sword, and at wrestling. The legislature likewise instituted, for their martial improvement, the Pyrrhic dance, in which the young men, completely armed, imitated the motions and actions of combatants; that they might be early accustomed to see arms, their splendour, and their use, without emotion; and that, in their maturer years, to fight against the enemies of their country, might be to them little more than an ordinary and familiar employment.

From the military discipline and tactics of the Persians, as exhibited in the victorious armies of Cyrus the great, we may form a tolerably correct opinion of the art of war, as practised by the early Asiatics; though it is generally admitted that this illustrious monarch, who has been justly considered the greatest captain of the age in which he lived, added greatly to the improvement of military tactics. It was the custom amongst all

the nations of Asia, whenever they encamped, though but for a day or a night, to have their camps surrounded with tolerably deep ditches. This they did to prevent being surprised by the enemy, and that they might not be forced to engage against their inclinations. They usually contented themselves with covering their camp with a bank of earth dug out of these ditches; though sometimes they fortified them with strong palisades, and long stakes driven into the ground. (*Diod. l. i.*) They knew that the most advantageous order of battle was to place the infantry in the centre, and the cavalry, which consisted chiefly of the cuirassiers, on the two wings of the army. By this disposition the flanks of the foot were covered, and the horse were at liberty to act and extend themselves, as occasion should require. They likewise understood the necessity of drawing out an army into several lines, in order to support one another; because otherwise, as one single line might easily be pierced through and broken, it would not be able to rally, and consequently the army would be left without any resource. For this reason they formed the first line of foot heavily armed, twelve feet deep, who, on the first onset, made use of the half-pike; and afterwards, when the fronts of the two armies came close together, engaged the enemy body to body with their swords or scimitars. Before Cyrus's time it was twenty-four men. The second line consisted of such men as were lightly armed, whose manner of fighting was to fling their javelins over the heads of the first. These javelins were made of a heavy wood, pointed with iron, which were flung with great violence. The design of them was to put the enemy into disorder, before they came to close fight. The third line consisted of archers, whose bow being bent with the utmost force, carried their arrows over the heads of the two preceding lines, and extremely annoyed the enemy. These archers were sometimes mixed with slingers, who slung great stones with a terrible force; but, in after-time, the Rhodians, instead of stones, made use of leaden bullets, which the slings carried a great deal farther. A fourth line, formed of men armed in the same manner as those of the first, formed the rear of the main body. This line was intended for the support of the others, and to keep them to their duty, in case they gave way. It served likewise for a rear-guard, and a body of reserve to repulse the enemy, if they should happen to penetrate so far. They had besides moving towers, carried upon huge waggon, drawn by sixteen oxen each, in

which were twenty men, whose business was to discharge stones and javelins. These were placed in the rear of the whole army behind the body of reserve, and served to support their troops when they were driven back by the enemy, and to favour their rallying when in disorder. They made great use too of their chariots armed with sythes. These they generally placed in the front of the battle, and some of them they occasionally stationed on the flanks of the army, when they had any reason to fear their being surrounded. This is nearly the extent to which the early Asiatics carried their knowledge in the military art with respect to their battles and engagements. But we do not find they had any skill in choosing advantageous posts, bringing the war into a close country, &c. Time, reflection, and experience, made the great commanders, in after ages, acquainted with these precautions and subtleties of war; and, in the wars of the Carthaginians, we see what use Hannibal, Fabius, Scipio, and other generals of both nations, made of them.

The battle of Thymbra, between Cyrus and Crœsus, B.C. 545, (in which the latter was signally defeated), is the first pitched battle of which we have any particular details. As it illustrates the military tactics of the Asiatics, preparatory to a general engagement, we shall enter into particulars, as recorded in Xenophon's *Cyropædia* (lib. iv.); more especially as Cyrus is considered one of the greatest captains of antiquity. In Cyrus's army the companies of foot consisted of a hundred men each, exclusively of the captain. Each company was subdivided into four platoons, which consisted of four-and-twenty men each, not including the person that commanded. Each of these divisions was again subdivided into two files, consisting of twelve men. Every ten companies had a particular superior officer to command them, which sufficiently answers to what we call a colonel; and ten of those bodies had again another superior commander, which we may call a brigadier. The Persians did not know at that time what it was to fight on horseback. Cyrus, who was convinced that nothing was of so great importance towards the gaining of a battle as cavalry, was sensible of the great inconvenience he laboured under in that respect, and therefore took wise and early precautions to remedy that evil. He succeeded in his design, and by little and little formed a body of Persian cavalry, which amounted to ten thousand men, and were the best troops of his army. In this battle

Cyrus's army amounted to a hundred and ninety-six thousand men, horse and foot. Of these there were seventy thousand native Persians, viz. ten thousand cuirassiers of horse, twenty thousand cuirassiers of foot, twenty thousand pikemen, and twenty thousand light-armed soldiers. The rest of the army, to the number of a hundred and twenty-six thousand men, consisted of twenty-six thousand Median, Armenian, and Arabian horse, and a hundred thousand foot of the same nation. Besides these troops, Cyrus had three hundred chariots of war, armed with scythes; each chariot drawn by four horses abreast, covered with trappings that were arrow-proof; as were also the horses of the Persian cuirassiers. He had likewise ordered a great number of chariots to be made of a larger size, upon each of which was placed a tower, of about eighteen or twenty feet high, in which were lodged twenty archers. Each chariot was drawn upon wheels by sixteen oxen yoked abreast. There was moreover a considerable number of camels, upon each of which were two Arabian archers, back to back: so that one looked towards the head, and the other towards the tail of the camel. — Croesus's army was above twice as numerous as that of Cyrus, amounting in all to four hundred and twenty thousand men, of which sixty thousand were cavalry. The troops consisted chiefly of Babylonians, Lydians, Phrygians, Cappadocians, of the nations about the Hellespont, and of Egyptians, to the number of three hundred and sixty thousand men. The Egyptians alone made a body of a hundred and twenty thousand. They had bucklers, that covered them from head to foot, very long pikes, and short swords, but very broad. The rest of the army was made up of Phœnicians, Cyprians, Cilicians, Lycaonians, Paphlagonians, Thracians, and Ionians. (*Cyropædia*, lib. vi.) Croesus's army was ranged in order of battle in one line, the infantry in the centre, and the cavalry on the two wings. All his troops, both foot and horse, were thirty men deep; but the Egyptians (who were a hundred and twenty thousand in number, and the principal strength of Croesus's infantry, in the centre of which they were posted,) were divided into twelve large bodies, or square battalions, of ten thousand men each, which had a hundred men in the front, and as many in depth, with an interval between every battalion, that they might act and fight independently of, and without interfering with, one another. His army, as it was

thus drawn out into one line, took up near forty stadia, or five miles in length. — The Persian troops had been generally used to engage four-and-twenty men in depth; but Cyrus thought fit to change that disposition. It was necessary for him to form as wide a front as possible, without too much weakening his battalions, to prevent his army being enclosed and hemmed in. His infantry was excellent, and most advantageously armed with cuirasses, partizans, battle-axes, and swords; and provided they could join the enemy in close fight, there was little reason to believe that the Lydian battalions, that were armed only with light bucklers and javelins, could support the charge. Cyrus therefore thinned the files of his infantry one half, and ranged them only twelve men deep. The cavalry was drawn out on the two wings, the right commanded by Chrysantas, and the left by Hystaspes. The whole front of the army took up but thirty-two stadia, or four miles in extent; and consequently was at each end near four stadia, or half a mile, short of the enemy's front. Behind the first line, at a little distance, Cyrus placed the spearmen, and behind them the archers. Both the one and the other were covered by soldiers in their front, over whose heads they could fling their javelins and shoot their arrows at the enemy. Behind all these he formed another line, to serve for the rear, which consisted of the flower of his army. Their business was to have their eyes upon those that were placed before them, to encourage those that did their duty, to sustain and threaten those that gave way, and even to kill those as traitors that fled; by that means to keep the cowards in awe, and make them have as great a terror of the troops in the rear, as they could possibly have of the enemy. Behind the army were placed moving towers. These formed a line equal and parallel to that of the army, and did not only serve to annoy the enemy by the perpetual discharges of the archers that were in them, but might likewise be looked upon as a kind of moveable forts or redoubts, under which the Persian troops might rally, in case they were broken and pushed by the enemy. Just behind these towers were two other lines, which also were parallel and equal to the front of the army; the one was formed of the baggage, and the other of the chariots which carried the women, and such other persons as were unfit for service. To close all these lines, and to secure them from the assaults of the enemy, Cyrus

placed in the rear of all two thousand infantry, two thousand horse, and a troop of camels. The Persian chariots of war, armed with scythes, were divided into three bodies of a hundred each. One of these bodies was placed in the front of the battle, and the other two upon the two flanks of the army. — Such was the order of battle in the two armies, as they were drawn out and disposed the day before the engagement. In the battle, the object of Cyrus was first to defeat the two wings of the enemy, in which he completely succeeded; when he immediately ordered a simultaneous attack, by the whole of his chariots, upon the enemy's centre, by which he effectually broke through their infantry, and obtained a complete victory. This battle is one of the most important events in all antiquity, as having decided upon the empire of Asia, between the Assyrians of Babylon and the Persians.

Of the constitution of the Grecian armies we have already briefly treated, under the article SOLDIERS. The Athenians had few land forces, their infantry seldom exceeding 30,000 men, and their cavalry 1200. The Grecian armies were composed of different sorts of soldiers. Their main body consisted of foot men; the rest were carried on chariots, horses, or elephants. The foot soldiers were at first of three sorts: 1. *Οπλιται*, who bore heavy armour, and engaged with broad shields and long spears: 2. *Ψιλοι*, light-armed men, who fought with arrows and darts, or stones and slings; they were inferior to the heavy-armed soldiers; when they had shot their arrows, they retreated behind the shield of the heavy-armed soldiers: 3. *Πιλτασται*, armed with shields and spears, but of less size than those of the *οπλιται*. The horsemen were called by various titles, as *Ακροβολισται*, who annoyed their enemies with missive weapons. They who had two horses, on which they rode by turns, were called *Αμφιπτοι*, and sometimes *Ιππαρχοι*, because they led one of their horses. (*Hom. Il.* 684.) The *Διμυχοι* wore armour, not so heavy as that of the foot-soldier, that they might serve either on horse-back or on foot; and had always servants attending to take their horses. (*Pollux*, lib. i.) They were also termed *καταφρακτοι* and *μη καταφρακτοι*, heavy and light armed. The horses of the former were guarded with plates of solid brass: sometimes they were made of skins, with plates of metal curiously wrought in plumes or other forms. (*Virgil's Æn.* ii.)

They were also variously adorned, as with bells, clothing of tapestry, and other

work, rich collars, and trappings, called *φαλαρα*; which is also sometimes called an ornament of the jaws or forehead. (*Liv.* ix.) Elephants were not used in war by the Greeks till the time of Alexander. They then carried into battle large towers, which contained from ten to thirty men, who annoyed the enemy with missile weapons; while the beasts terrified their opponents with their noise, tossed them in the air, or trampled them under their feet. The Greeks used fire-balls, or arrows having a quantity of combustible matter, as hemp, pitch, &c. fastened to them. These being set on fire, were thrown with great force, and burned down all in their way.

Among the Athenians, kings originally held the chief command, who, if they were supposed incompetent, were superseded by some one better qualified; or relieved by one of eminent valour to act under them, as their *πολεμαρχος* or general. (*Pausan. Attic.*) Afterwards, when the people assumed the government, all the tribes nominated a commander from their own body. No person was eligible to this command, unless he had children and land within the territory of Athens; which were pledges of his good conduct. The generals were nominated in an assembly of the people (*Plutarch's Phocion*); sometimes with uncontrollable authority; and hence styled *αυτοκρατορες*. These ten commanders were called *στρατηγοι*; and each had equal command; in matters of dispute another person was appointed, called *πολεμαρχος*, whose vote, added to the parties disputing, decided the matter. (*Herodot.*) To him the command of the left wing of the army belonged. (*Herodot. Erato.*) By these, who were at first annually elected, all military affairs, at home and abroad, were conducted. There were also ten *ταξιαρχοι*, each tribe electing one, who were next in command to the *στρατηγοι*. Their authority extended over the foot soldiers, and consisted in the care of marshalling the army, and of the provisions; and they might cashier any common soldier convicted of misdemeanor.

Among the Lacedæmonians one person held the supreme command; yet in times of extremity it was entrusted to two persons. (*Thucyd.* l. v.) The title of the general (*βασις*) was usually held by one of the kings, who, in matters of necessity, had *προδικας*, a viceroy or protector. The authority of the king was absolute in the army; and was sometimes attended by the Ephori, to give him their advice; or by other sage and prudent counsellors. The general was

guarded by three hundred horsemen, called ἱππες, who fought about his person. All those who had obtained prizes in the sacred games fought before him; which was considered a most honourable post. The chief of the subordinate officers was called Πολεμαρχος. The rest were named from the troops under their command. The divisions of the Lacedæmonian army had peculiar names. The whole army was divided into Μοραι, regiments; some make the numbers of each to consist of five hundred, others of seven hundred, &c. (*Plutarch. Pelop.*); though afterwards they did not consist of more than four hundred in each; who were all foot soldiers. The commander was called Πολεμαρχος (*Xenoph.*); and the subordinate officer Συμφορος.

Before the Greeks engaged in war, it was usual to publish a declaration of the injuries they had received, and to demand reparation by sending heralds, who carried in their hands a staff of laurel, entwined with two serpents, as emblems of peace, or an olive branch covered with wool, and adorned with different sorts of fruits. When the Greeks were determined to commence the war, they offered sacrifices, and consulted the oracles. After thus rendering the gods propitious, a herald was sent to the enemy to tell them to prepare for an invasion, and who sometimes threw a spear towards them, in token of defiance. Let the posture of their affairs be what it would, the Greeks never marched against their enemies till favourable omens encouraged the enterprise. An eclipse of the moon, or any untoward accident, or the intervening of what they esteemed an unlucky day, entirely prevented their march. But of all the Greeks the Lacedæmonians were the most nice and scrupulous. The heavenly bodies directed all their motions, and it was an invariable maxim with them never to march before the full moon. The Greeks are particularly remarked by Homer for marching in good order and profound silence; whereas the Barbarian forces were all noise, clamour, and confusion. Before an engagement, the Grecian soldiers always refreshed themselves with victuals. The army was then marshalled in one front, and the general made an oration to his soldiers, in which he exhorted them to vigour: and such was the effect of these speeches, that the soldiers were frequently animated with fresh courage, and repulsed the enemy by whom perhaps they had before been defeated. The martial music of the Greeks consisted chiefly of trumpets, of which there were

six sorts; but the Cretans and Lacedæmonians were called to battle by the sound of flutes. Agesilaus being asked why the Lacedæmonians began their engagement with a concert of flutes, answered, that it was to distinguish cowards, who, by reason of their consternation, were unable to keep time with their feet to the music. All the Greeks, except the Lacedæmonians, advanced to the battle with eagerness and fury, giving a general shout to animate themselves; it was therefore a very desirable quality in a commander to have a strong and loud voice, which might enable him to be heard at a distance, and to strike terror into the enemy. — It was customary, among the Greeks, to offer solemn sacrifices to the gods, and to return public thanks to them after a victory. At the end of a war it was very common to dedicate the armour of the enemy, as well as their own, and to suspend it in temples. Trophies were erected to commemorate some signal victory, and were usually dedicated to some god. They consisted of trunks of trees, decorated with the arms of the enemy, inscriptions, &c.; but in later ages they were composed of stone or brass. Military booty consisted of prisoners and spoils of war. Part of the latter was consumed in grateful offerings to the gods; part was disposed of in presents to the general; and the rest was divided among the soldiers, according to their merits. The prisoners who could not ransom themselves were made slaves.

The warlike spirit and military skill of the Romans is celebrated in the pages of history. In fact, from the earliest period of the republic, they were a nation of warriors, and were nearly always engaged in war; first with the different states of Italy, for about 500 years; and then 200 more with the various nations which they eventually subdued. On this account every citizen was obliged to enlist as a soldier, when the public service required it, from the age of seventeen to forty-six. The Romans, however, never carried on any war without first solemnly proclaiming it. When they had any subject of complaint, either real or pretended, against a nation, they sent two or more *Feciales* to demand redress. If it was not immediately granted, they delayed thirty-three days before they declared war in a formal manner. This was done by the *Feciales*, who went to the confines, and, after repeating a few words, threw a bloody spear into the neighbouring territory. (See *FECIALES*.) Afterwards, when the empire was enlarged, and wars

carried on with distant nations, this ceremony was performed in a certain field near the city, which was called *ager hostilis*. Thus Augustus declared war professedly against Cleopatra, but in reality against Antony. So Marcus Antoninus, before he set out to the war against the Scythians, shot a bloody spear from the temple of Bellona into the *ager hostilis*. In the first ages of the republic, four legions for the most part were annually raised, two to each consul; for two legions composed a consular army. But oftener a greater number was raised, as ten, eighteen, twenty, twenty-one, or twenty-three: under Tiberius twenty-five, even in time of peace, besides the troops in Italy, and the forces of the allies: under Adrian thirty. In the 529th year of the city, upon a report of a Gallic tumult, Italy alone is said to have armed 80,000 cavalry, and 700,000 foot. But in after times, when the lands were cultivated chiefly by slaves, it was not so easy to procure soldiers. Hence, after the destruction of Quintilius Varus and his army in Germany, A. U. 763, Augustus could not raise forces even to defend Italy and Rome, which he was afraid the Germans and Gauls would attack, without using the greatest rigour. — The consuls, after they entered on their office, appointed a day, on which all those who were of the military age should be present in the capitol. On the day appointed, the consuls, seated in their curule chairs, held a levy, by the assistance of the military or legionary tribunes, unless hindered by the tribunes of the commons. It was determined by lot in what manner the tribes should be called. The consuls ordered such as they pleased to be cited out of each tribe, and every one was obliged to answer to his name, under a severe penalty. Their names were written down on tables; hence *scribere*, to enlist, to levy, or raise. In sudden emergencies, or in dangerous wars, (as a war in Italy, or against the Gauls, which was called *tumultus*,) no regard was had to excuses. Two flags were displayed from the capitol; the one red, to summon the infantry, and the other green, to summon the cavalry. On such occasions, as there was not time to go through the usual forms, the consul said, “*Qui rempublicam salvam esse vult, me sequatur.*” This was called *conjuratio* or *evocatio*, and men thus raised, *Conjurati*, who were not considered as regular soldiers. Soldiers raised upon a sudden alarm were called *Subitarii*, or *Tumultuarii*, not only at Rome, but also in the provinces, when the sickly or infirm were forced to enlist,

who were called *Causarii*. If slaves were found to have obtruded themselves into the service, they were sometimes punished capitally. The cavalry were chosen from the body of equites, and each had a horse and money to support him, given him by the public. On extraordinary occasions, some equites served on their own horses. But that was not usually done; nor were there, as some have thought, any horse in the Roman army, but from the equites, till the time of Marius, who made a great alteration in the military system of the Romans, in this, as well as in other respects. After that period, the cavalry was composed, not merely of Roman equites, as formerly, but of horsemen raised from Italy and the other provinces; and the infantry consisted chiefly of the poorer citizens, or of mercenary soldiers, which is justly reckoned one of the chief causes of the ruin of the republic. After the levy was completed, one soldier was chosen to repeat over the words of the military oath, and the rest swore after him. Every one, as he passed along, said, “*Idem in me.*” On certain occasions, persons were sent up and down the country to raise soldiers, called *Conquisitores*, and the force used for that purpose *coercitio* or *conquisitio*, a press or impress. Sometimes particular commissioners were appointed for that purpose. The forces of the allies seem to have been raised much in the same manner with those of the Romans. They were paid by their own states, and received nothing from the Romans but corn; on which account they had a paymaster (*quæstor*) of their own. But when all the Italians were admitted into the freedom of the city, their forces were incorporated with those of the republic. The troops sent by foreign kings and states were called auxiliaries. They usually received pay and clothing from the republic, although they sometimes were supported by those who sent them. The first mercenary soldiers, in the Roman army, are said to have been the Celtiberians in Spain, A. U. 537. But those must have been different from the auxiliaries, who are often mentioned before that time. After the levy was completed, and the military oath administered, the troops were formed into legions. Each legion was divided into ten cohorts, each cohort into three maniples, and each maniple into two centuries: so that there were thirty maniples and sixty centuries in a legion; and if there had always been 100 men in each century, as its name imports, the legion would have consisted of 6000 men. But this was not

the case. The number of men in a legion was different at different times. In the time of Polybius it was 4200. There were usually 300 cavalry joined to each legion, called *justus equitatus*, or *ala*. They were divided into ten *turmæ*, or troops; and each turma into three *decuriæ*, or bodies of ten men. The different kinds of infantry which composed the legion were three: the Hastati, so called because they first fought with long spears, and formed the first line in battle; the Principes, men of middle age in the vigour of life, who occupied the second line; and the Triarii, old soldiers of approved valour, who formed the third line. There was a fourth kind of troops, called Velites, from their swiftness and agility, the light-armed soldiers, first instituted in the second Punic war. They were equipped with bows, slings, seven javelins or spears with slender points like arrows, (so that when thrown they bent, and could not easily be returned by the enemy), a helmet, and round buckler.

The discipline of the Romans was chiefly conspicuous in their marches and encampments. They never passed a night, even in the longest marches, without pitching a camp, and fortifying it with a rampart and ditch. Persons were always sent before to choose and mark out a place for that purpose; hence called *Metatores*. When the army staid but one night in the same camp, or even two or three nights, it was simply called *castra*, and in later ages, *mansio*; which word is also put for the journey of one day, or for an inn, as *στάσις* among the Greeks. When an army remained for a considerable time in the same place, it was called *castra stativa*, a standing camp; *æstiva*, a summer camp; and *hiberna*, a winter camp (which was first used in the siege of Veii). The winter quarters of the Romans were strongly fortified, and furnished, particularly under the emperors, with every accommodation, like a city, as storehouses, workshops, an infirmary, &c. Hence from them many towns in Europe are supposed to have had their origin; in England, particularly, those whose names end in *cester* or *chester*. The form of a Roman camp was a square, and always of the same figure. In later ages, in imitation of the Greeks, they sometimes made it circular, or adapted it to the nature of the ground. It was surrounded with a ditch, usually nine feet deep and twelve broad, and a rampart, composed of the earth dug from the ditch, and sharp stakes stuck into it. (See *CASTRAMETATION*.)

When a Roman general intended to

lead his troops to an engagement, he first consulted the auspices, and if they were favourable he displayed a red flag from the top of his tent, as a signal to prepare for battle. He then called an assembly of his soldiers by the sound of a trumpet, and harangued them from a tribunal erected with turf. The soldiers answered with shouts, and by beating their shields with their spears. The trumpets then sounded the march, while the soldiers cried out, "To arms!" As the army advanced near the enemy, the general rode round the ranks, exciting them to courage; and upon his giving the signal to engage, the soldiers rushed forward to the charge with a general shout, to encourage and animate each other, and to strike terror into the enemy. When the army was marshalled for battle it was drawn up in three lines; the Hastati (as just observed) formed the first line, the Principes the second, and the Triarii the third. The cavalry was usually on the wing; and the Velites were divided in small skirmishing parties for occasional attacks. The general took his station in the middle, and gave the signal for engagement; the Velites rushed forward to the attack with a great shout, and then fell back and rallied in the rear. The Hastati next advanced; and if they found themselves overpowered, they retired slowly into the intervals of the ranks of the Principes; then the Principes engaged; and if they too were defeated, the Triarii rose, received the two former lines into the two void spaces between their companies, and, closing their ranks in one compact body, renewed the combat with greater impetuosity. If the Triarii were defeated, the day was lost, and a retreat was sounded. — When the Romans gained a victory, the soldiers with shouts of joy saluted their general by the title of Imperator. His lictors wreathed their fasces with laurel, as did also the soldiers their spears and javelins. He immediately sent letters wrapped round with laurel to the senate, to inform them of his success, and if the victory was considerable, to demand a triumph. If the senate approved, they decreed a thanksgiving to the gods, and confirmed to the general the title of Imperator, which he retained till his triumph or return to the city.

The Romans usually attacked places by a sudden assault; and if that failed they tried to reduce them by a blockade. They first surrounded a town with their troops, and by their missive weapons endeavoured to clear the walls of the defenders. Then, joining their shields in

the form of a *testudo* or tortoise, to secure themselves from the darts of the enemy, they came up to the gates, and tried either to undermine the walls or to scale them. If the place could not be taken by storm, it was invested. Two lines of fortifications or intrenchments were drawn around the place, at some distance from one another, called the lines of contravallation and circumvallation: the one against the sallies of the townsmen, and the other against attacks from without. These lines were composed of a ditch and a rampart, strengthened with a parapet and embattlements, and sometimes a solid wall of considerable height and thickness, flanked with towers or forts at proper distances round the whole. (See FORTIFICATIONS.)

The construction of offensive engines employed by the ancients seems to be no further understood, than that there were three leading principles, which conferred the impelling power, viz., the cross-bow, the sling, and the recoil of twisted ropes. The first was the *catapulta* kind, and seems to have sent forwards darts and combustible arrows in a proper direction; the second was the *balista* kind, which discharged large stones with irresistible force, the *scorpio* discharging those of a smaller size; the third acted like the boy's bow, made of a bone, which by the insertion of a wooden lever in a twisted string, ejects a cherry stone. The military engines were the *testudo*, the *pluteus*, the *cat*, the *sow*, the *boar*, *belfragium*, &c. (See MACHINES, &c.)

We have elsewhere noticed, under their respective heads, many of the celebrated wars mentioned in classical history; as the Mithridatic, Punic, Peloponnesian, Social, Trojan, &c. We shall now proceed briefly to detail, in alphabetical order, a few of the most important battles, military and naval, in which either Persians, Greeks, Macedonians, Carthaginians, or Romans, have been engaged, and which, as having led to important national results, or as practically illustrating the various modes of ancient warfare, are frequently adverted to by historians, biographers, and poets.

Actium.—The battle of Actium is famous in history, as having decided, by a naval engagement (B. C. 31), the celebrated contest between Cleopatra and Marc Antony on the one side, and Augustus Cæsar on the other. The fleet of Antony amounted to five hundred ships of war; while that of Augustus was only half the number, but better built, and manned with better soldiers. Antony, notwithstanding the dissuasion

of his oldest officers, prepared for battle, and ranged his ships before the mouth of the gulf of Ambracia, near Actium, a city of Epirus; while Augustus drew up his fleet in opposition. The battle began, on both sides, with great ardour; and after a manner not practised upon former occasions. The prows of their vessels were armed with brazen points: and with these they drove furiously against each other. In this conflict, the ships of Antony came with greater force; but those of Augustus avoided the shock with greater dexterity. On Antony's side, the sterns of the ships were raised in the form of a tower; from whence they threw arrows from machines for that purpose. Those of Augustus made use of long poles hooked with iron and fire posts. The contest was doubtful for a long time; and seemed as much in favor of Antony as Cæsar; until Cleopatra suddenly took to flight when in no danger, and drew after her the whole Egyptian squadron, consisting of sixty ships of the line; with which she sailed for the coast of Peloponnesus. Antony, who saw her fly, forgetting every thing, forgetting even himself, followed her precipitately, and yielded a victory to Cæsar, which, till then, he had exceedingly well disputed. The loss of this battle proved the ruin of Cleopatra and Antony; and after their deaths Egypt became a Roman province.

Cannæ.—The battle of Cannæ was fought between Hannibal, the celebrated Carthaginian general, and the Roman consuls, P. Æmilius and Terentius Varro, during the second Punic war, B. C. 216. According to Polybius and Livy, both armies, having often removed from place to place, came in sight of each other near Cannæ, a little town in Apulia, situated on the river Aufidus. As Hannibal was encamped in a level open country, and his cavalry much superior to that of the Romans, Æmilius did not think proper to engage in such a place. He wished to draw the enemy into a spot where the infantry might have the greatest share in the action. But his colleague, who was inexperienced, was of a contrary opinion. The troops on each side were, for some time, contented with slight skirmishes. But at last, one day, when Varro had the command (for the two consuls took it by turns) preparations were made on both sides for battle. Æmilius had not been consulted; yet, though he extremely disapproved the conduct of his colleague, as it was not in his power to prevent it, he seconded him to the utmost. The two armies were very unequal in number. That of the Romans, including the allies,

amounted to four score thousand foot, and a little above six thousand horse; and that of the Carthaginians consisted but of forty thousand foot, all well disciplined, and of ten thousand horse. Æmilius commanded the right wing of the Romans, Varro the left; and Servilius, one of the consuls of the last year, was posted in the centre. Hannibal, who had the art of turning every incident to advantage, had posted himself so as that the wind Vulturnus, which rises at certain stated times, should blow directly in the faces of the Romans during the fight, and cover them with dust; then keeping the river Aufidus on his left, and posting his cavalry in the wings, he formed his main body of the Spanish and Gaulish infantry, which he posted in the centre, with half the African heavy-armed foot on their right, and half on the left, on the same line with the cavalry. His army being thus drawn up, he put himself at the head of the Spanish and Gaulish infantry; and having drawn them out of the line, advanced to give battle, rounding his front as he drew nearer the enemy, and extending his flanks in the shape of a half-moon, in order that he might leave no interval between his main body and the rest of the line, which consisted of the heavy-armed infantry, who had not moved from their posts. The fight soon began, and the Roman legions that were in the wings, seeing their centre warmly attacked, advanced to charge the enemy in flank. Hannibal's main body, after a brave resistance, finding themselves furiously attacked on all sides, gave way, being overpowered by numbers, and retired through the interval they had left in the centre of the line. The Romans having pursued them thither with eager confusion, the two wings of the African infantry, which were fresh, well armed, and in good order, wheeled about on a sudden towards that void space in which the Romans, who were already fatigued, had thrown themselves in disorder, and attacked them vigorously on both sides, without allowing them time to recover themselves, or leaving them ground to draw up. In the mean time, the two wings of the cavalry having defeated those of the Romans, which were much inferior to them, and having left in the pursuit of the broken and scattered squadrons only as many forces as were necessary to keep them from rallying, advanced and charged the rear of the Roman infantry, which, being surrounded at once on every side by the enemy's horse and foot, was all cut to pieces, after having fought with unparalleled bravery. Æmilius being co-

vered with the wounds he had received in the fight, was afterwards killed by a body of the enemy to whom he was not known, and with him two quaestors, one and twenty military tribunes, many who had been either consuls or prætors; Servilius, one of the last year's consuls; Minucius, the late general of horse to Fabius; and four score senators. Above seventy thousand men fell in this battle; and the Carthaginians, so great was their fury, did not give over the slaughter till Hannibal, in the very heat of it, called out to them several times, "Stop, soldiers; spare the vanquished." Ten thousand men, who had been left to guard the camp, surrendered themselves prisoners of war after the battle. Varro, the consul, retired to Venusia with only seventy horse; and about four thousand men escaped into the neighbouring cities. Thus Hannibal remained master of the field, he being chiefly indebted for this, as well as for his former victories, to the superiority of his cavalry over that of the Romans. He lost four thousand Gauls, fifteen hundred Spaniards and Africans, and two hundred horse.

Chæroneæ. — The battle of Chæroneæ is celebrated for the victory which Philip of Macedon obtained there with 32,000 men over the confederated armies of the Athenians and Thebans, B.C. 338. On this occasion Philip gave the command of his left wing to his son Alexander, who was then but sixteen or seventeen years old, having posted his ablest officers near him, and took the command of the right wing upon himself. In the opposite army, the Thebans formed the right wing, and the Athenians the left. The battle was obstinate and bloody, and the victory a long time dubious, both sides exerting themselves with astonishing valour and bravery. Alexander (even at that time animated with a noble ardour for glory, and endeavouring to signalize himself, in order to answer the confidence his father reposed in him, under whose eye he fought, and made his first essay as a commander,) discovered in this battle all the capacity which could have been expected from a veteran general, together with all the intrepidity of a young warrior. It was he who broke, after a long and vigorous resistance, the sacred battalion of the Thebans, which was the flower of their army. The rest of the troops who were round Alexander, being encouraged by his example, entirely routed them. On the right wing, Philip who was determined not to yield to his son, charged the Athenians with great vigour, and began to make them give way. However they

Soon resumed their courage, and recovered their first post. Lysicles, one of the two generals, having broken into some troops which formed the centre of the Macedonians, imagined himself already victorious; and hurried on by rash confidence, cried out, "Come on my lads, let us pursue them into Macedonia." Philip (perceiving that the Athenians, instead of profiting by the advantage they had gained to take his phalanx in flank, pursued his troops too vigorously,) said coolly, "The Athenians do not know how to conquer." Immediately he commanded his phalanx to wheel about to a little eminence, and perceiving that the Athenians, in disorder, were wholly intent on pursuing those they had broken, he charged them with his phalanx; and attacking them both in flank and rear, entirely routed them. Demosthenes, who was a greater statesman than a warrior, and more capable of giving wholesome counsel in his harangues, than of supporting them by an intrepid courage, threw down his arms and fled with the rest. It is even said that in his flight his robe being caught by a bramble, he imagined that some of the enemy had laid hold of him, and cried out, "Spare my life!" More than a thousand Athenians were left upon the field of battle, and above two thousand taken prisoners; among whom was Demades the orator. The loss was as great on the Theban side. Philip, after having erected a trophy, and offered to the gods a sacrifice of thanksgiving for his victory, distributed rewards to the officers and soldiers, to each according to his merit and the rank he held.

Cunaxa,—a place situated in Assyria, near Babylon, is famous for a battle fought there, B.C. 401, between Artaxerxes, and his brother Cyrus the younger, who was assisted by the Greeks and other European forces, when the death of the latter led to the celebrated "Retreat of the 10,000 Greeks," so admirably related by Xenophon their commander. The army of Cyrus consisted of thirteen thousand Greeks, a hundred thousand barbarians, and twenty chariots armed with scythes. That of the enemy in horse and foot might amount to about twelve hundred thousand, under four generals, Tissaphernes, Gobryas, Arbaces, and Abracomas, without including six thousand chosen horse, that fought where the king was present, and never quitted his person. Cyrus posted upon his right a thousand Paphlagonian horse, supported by the Euphrates, and the light-armed infantry of the Greeks; and next them, Clearchus, Proxenus, and the rest of the general

officers to Menon, at the head of their several corps. The left wing, composed of Lydians, Phrygians, and other Asiatic nations, was commanded by Ariæus, who had a thousand horse. Cyrus placed himself in the centre, where the chosen troops of the Persians and other barbarians were posted. He had around him six hundred horsemen, armed at all points, as were their horses, with frontlets and breast-plates. The prince's head was uncovered, as were those of all the Persians, whose custom it was to give battle in that manner; the arms of all his people were red, and those of Artaxerxes were white. Of the army of Artaxerxes, Tissaphernes commanded the left, which consisted of cavalry armed with white cuirasses, and of light-armed infantry; in the centre was the heavy-armed foot, a great part of which had bucklers made of wood which covered the soldier entirely (these were Egyptians). The rest of the light-armed infantry and of the horse formed the right-wing. The foot were drawn up by nations, with as much depth as front, and in that order composed square battalions. The king had posted himself in the main body with the flower of the whole army, and had six thousand horse for his guard, commanded by Artagerxes. Though he was in the centre, he was beyond the left wing of Cyrus's army, so much did the front of his own exceed that of the enemy in extent. A hundred and fifty chariots armed with scythes were placed in the front of the army at some distance from one another. The scythes were fixed to the axle downwards and aslant, so as to cut down and overthrow all before them. The armies were not distant above four or five hundred paces, when the Greeks began to sing the hymn of battle, and to march on slowly at first, and with silence. When they came near the enemy, they set up great cries, striking their darts upon their shields to frighten the horse, and then moving all together, they sprang forward upon the barbarians with all their force, who did not wait their charge, but took to their heels and fled universally, except Tissaphernes, who stood his ground with a small part of his troops. Cyrus saw with pleasure the enemy routed by the Greeks, and was proclaimed king by those around him. But he did not give himself up to a vain joy, nor as yet reckon himself victor. He perceived that Artaxerxes was wheeling his right to attack him in flank, and marched directly against him with his six hundred horse. He killed Artagerxes, who commanded the king's guard of six thousand horse, with

his own hand, and put the whole body to flight. Discovering his brother, he cried out, his eyes sparkling with rage, "I see him," and spurred against him, followed only by his principal officers; for his troops had quitted their ranks to follow the runaways. The battle then became a single combat, in some measure, between Artaxerxes and Cyrus; and the two brothers were seen transported with rage and fury, endeavouring, like Eteocles and Polynices, to plunge their swords into each other's hearts, and to assure themselves of the throne by the death of their rival. Cyrus having opened his way through those who were drawn up in battle before Artaxerxes, joined him, and killed his horse, that fell with him to the ground. He rose and was remounted upon another, when Cyrus attacked him again, gave him a second wound, and was preparing to give him a third, in hopes that it would prove his last. The king, like a lion wounded by the hunters, only the more furious from the smart, sprang forwards, impetuously pushing his horse against Cyrus, who running headlong, and without regard to his person, threw himself into the midst of a flight of darts aimed at him from all sides, and received a wound from the king's javelin, at the instant all the rest discharged their weapons against him. Cyrus fell dead: some say that it was from the wound given him by the king; others affirm that he was killed by a Carian soldier. (*Diod. l. xiv.*) The battle continued for some time afterwards; and although the Greeks were every where victorious, the premature death of Cyrus placed them in the utmost difficulties,—the object of the expedition, to place him on the Persian throne, being now inevitably at an end. The success of this battle, however, shows the superiority of valour and military knowledge over the greatest numbers without them. The small army of the Greeks did not amount to more than twelve or thirteen thousand men; but they were seasoned and disciplined troops, inured to fatigues, accustomed to confront dangers, sensible to glory, and who, during the long Peloponnesian war, had not wanted either time or means to acquire and perfect themselves in the art of war. On Artaxerxes' side were reckoned nearly a million of men; but they were soldiers only in name, without force, courage, discipline, experience, or any sentiment of honour. Hence it was, that as soon as the Greeks appeared, terror and disorder ensued amongst the enemy; and in the second action Artaxerxes himself did not

dare to wait their attack, but shamefully betook himself to flight.—The retreat of the ten thousand Greeks, under Xenophon, who was appointed commander, in consequence of the treacherous massacre of the Greek generals, has always passed amongst judges in the art of war, for a perfect model in its kind, which has never had a parallel. Indeed no enterprise could be formed with more valour and bravery, nor conducted with more prudence, nor executed with more success. Those ten thousand men, notwithstanding every obstacle, arrived through a thousand dangers, victorious and triumphant in their own country. And it was the good success of this famous retreat which filled the people of Greece with contempt for Artaxerxes, by demonstrating to them that gold, silver, luxury, voluptuousness, and a numerous seraglio of women, were the sole merit of the great king; but that, as to the rest, his opulence and all his boasted power were only pride and vain ostentation. It was this prejudice, more universal than ever in Greece after this celebrated expedition, that gave birth to those bold enterprises of the Greeks, that made Artaxerxes tremble upon his throne, and brought the Persian empire to the very brink of destruction.

Cynocephale,—a town of Thessaly, is famous for a battle fought there between the pro-consul Quintius, and the last Philip of Macedon, B.C. 197; when the Romans being victorious, it put an end to the Macedonian war; and Macedon soon after became tributary to the Romans. In this battle the forces were nearly equal on both sides, and each consisted of about twenty-five thousand men.

Granicus.—The Granicus is a river of Phrygia, where the celebrated battle was fought between the armies of Alexander the Great, and Darius the king of Persia, B. C. 334; when 600,000 Persians were defeated by 30,000 Macedonians. (*Plut. in Alex. Diod.*) Previous to the battle, the two armies continued a long time in sight of each other on the banks of the river, as if dreading the event. The Persians waited till the Macedonians should enter the river, in order to charge them to advantage upon their landing; and the latter seemed to be making choice of a place proper for crossing, and observing the disposition of their enemies. Upon this, Alexander, having ordered his horse to be brought, commanded the noblemen of the court to follow him, and behave gallantly. He himself commanded the right wing, and Parmenio, his favourite general, the left. The king first caused a strong detachment to march

into the river, himself following it with the rest of the forces. He made Parmenio advance afterwards with the left wing. He himself led on the right wing into the river, followed by the rest of the troops; the trumpets sounding, and the whole raising cries of joy. The Persians seeing this detachment advance forward, began to let fly their arrows, and march to a place where the declivity was not so great, in order to keep the Macedonians from landing. And now the horse engaged with great fury; one part endeavouring to land, and the other striving to prevent them. The Macedonians, whose cavalry was far inferior in number, besides the disadvantage of the ground, were wounded with the darts that were shot from the eminence; not to mention that the flower of the Persian horse were drawn together in this place; and that Memnon, the ablest of all Darius's generals, commanded those, in concert with his sons. The Macedonians therefore at first gave ground, after having lost the first ranks, which made a vigorous defence. Alexander, who had followed them close, and reinforced them with his best troops, puts himself at their head, animates them by his presence, pushes the Persians, and routs them; upon which the whole army follow after, cross the river, and attack the enemy on all sides. Alexander first charged the thickest part of the enemy's horse, in which the generals fought. He himself was particularly conspicuous by his shield, and the plume of feathers that overshadowed his helmet; on the two sides of which there rose two wings, as it were, of great length, and so vastly white that they dazzled the eyes of the beholder. The charge was very furious about his person; and though only horse engaged, they fought like foot, man to man, without giving way on either side; every one striving to repulse his adversary, and gain ground on him. Spithrobatas, lieutenant-governor of Ionia, and son-in-law to Darius, distinguished himself above the rest of the generals by his superior bravery. Being surrounded by forty Persian lords, all of them his relations, of experienced valour, and who never moved from his side, he carried terror wherever he moved. Alexander observing in how gallant a manner he signalled himself, clapped spurs to his horse, and advanced towards him. Immediately they engage, and each having thrown a javelin, wounded the other, though but slightly. Spithrobatas falls furiously, sword in hand, upon Alexander, who, being prepared for him, thrusts his pike into his face, and lays

him dead at his feet. At that very moment, Rosaces, brother to that nobleman, charging him on the side, gives him so furious a blow on the head with his battle-axe, that he beat off his plume, but went no deeper than the hair. As he was going to repeat his blow on the head, which now appeared through his fractured helmet, Clitus cuts off Rosaces' hand with one stroke of his scimitar, and by that means saves his sovereign's life. The danger to which Alexander had been exposed, greatly animated the courage of his soldiers, who now performed wonders. The Persians in the centre of the cavalry (upon whom the light-armed troops, who had been posted in the intervals of the horse, poured a perpetual discharge of darts,) being unable to sustain any longer the attack of the Macedonians, who struck them all in the face, began to give ground, and the two wings were immediately broken and put to flight. Alexander did not pursue them long, but turned about immediately to charge the foot. These at first stood their ground, which was owing to the surprise they were seized with, rather than bravery. But when they saw themselves attacked at the same time by the cavalry and the Macedonian phalanx, which had crossed the river, and that the battalions were now engaged, those of the Persians did not make either a long or a vigorous resistance, and were soon put to flight. — Twenty thousand foot, and two thousand five hundred horse, were killed in this engagement, on the side of the barbarians: and on that of the Macedonians, twenty-five of the royal horse were killed at the first attack. Alexander ordered Lysippus to make their statues in brass, all which were set up in a city of Macedon called Dium, from whence they were many years after carried to Rome by Q. Metellus. About three-score of the other horse were killed, and near thirty foot, who, the next day, were all laid with their arms and equipage in one grave; and the king granted an exemption to their fathers and children from every kind of tribute and service. — The success of the battle of the Granicus had all the happy consequences that could naturally be expected from it. Sardis, which was in a manner the bulwark of the barbarian empire on the side next the sea, surrendered to Alexander, (*Diod. xvii. Arrian. i. Strab. xiv.*); and the way was thence opened into the immense territories of the Persian monarch, and eventually into India itself.

Hydaspes. — The river Hydaspes is celebrated for a battle fought there between Alexander the Great, and Porus the In-

dian monarch; when the latter was signally defeated; but the Macedonian conqueror generously restored him his dominions. After Alexander had crossed the Indus, and been every where victorious, he prepared to pass the Hydaspes, a river which empties itself into the Indus; but he was opposed on the other side by Porus, with a powerful and well disciplined army. After some time had been spent in attempting various manœuvres to cross the river, Alexander effected a landing with a portion of his troops, consisting of 6000 foot and 5000 horse. Porus, upon hearing that Alexander had passed the river, had sent against him a detachment, commanded by one of his sons, of two thousand horse and one hundred and twenty chariots. Alexander imagined them at first to be the enemy's van-guard, and that the whole army was behind them; but being informed it was but a detachment, he charged them with such vigour, that Porus's son was killed upon the spot, with four hundred horses; and all the chariots were taken. Each of these chariots carried six men; two were armed with bucklers, two bowmen sat on each side, and two guided the chariot, who nevertheless always fought when the battle grew warm, having a great number of darts which they discharged at the enemy. But all these did little execution that day, because the rain, which had fallen in great abundance, had moistened the earth to such a degree, that the horses could scarcely stand upon their legs; and the chariots being very heavy, most of them sank deep into the mud. Porus, upon receiving advice of the death of his son, the defeat of the detachment, and of Alexander's approach, was in doubt whether it would be proper for him to continue in his post, because Craterus, commander of the other division, with the rest of the Macedonian army, made a feint as if they intended to pass the river. However, he at last resolved to go and meet Alexander, whom he justly supposed to be at the head of the choicest troops of his army. Accordingly, leaving only a few elephants in his camp, to amuse those who were posted on the opposite shore, he set out with thirty thousand foot, four thousand horse, three hundred chariots, and two hundred elephants. Being come into a firm, sandy soil, in which his horses and chariots might wheel about with ease, he drew up his army in battle-array, with an intent to wait the coming up of the enemy. He posted in front, and on the first line, all the elephants at a hundred feet distance one from the other, in order that

they might serve as a bulwark to his foot, who were behind. It was his opinion, that the enemy's cavalry would not dare to engage in these intervals, because of the fear their horses would have of the elephants; and much less the infantry, when they should see that of the enemy posted behind the elephants, and themselves in danger of being trod to pieces by those animals. He had posted some of his foot on the same line with the elephants, in order to cover their right and left; and this infantry was covered by his two wings of horse, before which the chariots were posted. Such was the order and disposition of Porus's army. Alexander having arrived in sight of the enemy, halted to wait the coming up of his foot, which marched with the utmost diligence, and arrived a little after: and in order that they might have time to take breath, and not be led, fatigued as they were, against the enemy, he caused his horse to make a great many evolutions, in order to gain time. But now everything being ready, and the infantry having sufficiently recovered their vigour, Alexander gave the signal of battle. He did not think proper to begin by attacking the enemy's main body, where the infantry and the elephants were posted, for the very reason which had made Porus draw them up in that manner: but his cavalry being stronger, he drew out the greatest part of them; and marching against the left wing, sent Cœnus with his own regiment of horse, and that of Demetrius, to charge them at the same time; ordering him to attack in the rear the cavalry on the left, while he himself would charge them both in front and flank. Seleucus, Antigonus, and Tauron, who commanded the foot, were ordered not to stir from their posts, till Alexander's cavalry had put that of the enemy, as well as their foot, into disorder. Being come within arrow-shot, he detached a thousand bowmen on horseback, with orders for them to make their discharge on the horse of Porus's left wing, in order to throw it into disorder, whilst he himself should charge this body in flank, before it had time to rally. The Indians, having closed their squadrons, advanced against Alexander. At that instant Cœnus charged them in the rear, according to the orders given him; so that the Indians were obliged to face about on all sides, to defend themselves from the thousand bowmen, and against Alexander and Cœnus. Alexander, to make the best advantage of the confusion into which this sudden evolution had thrown them, charged with great vigour those

that made head against him, who being no longer able to stand so violent an attack, were soon broken, and retired behind the elephants, as to an impregnable rampart. The leaders of the elephants made them advance against the enemy's horse; but that very instant, the Macedonian phalanx moving on a sudden, surrounded those animals, and charged with their pikes the elephants themselves and their leaders. This battle was very different from all those which Alexander had hitherto fought; for the elephants rushing upon the battalions, broke, with inexpressible fury, the thickest of them; when the Indian horse, seeing the Macedonian foot stopped by the elephants, returned to the charge; however, that of Alexander being stronger, and having greater experience in war, broke this body a second time, and obliged it again to retire towards the elephants; upon which the Macedonian horse being all united in one body, spread terror and confusion wherever they attacked. The elephants being all covered with wounds, and the greatest part having lost their leaders, no longer observed their usual order. Frantic as it were with pain, they no longer distinguished friends from foes; but running about from place to place, they overthrew everything that came in their way. The Macedonians, who had purposely left a greater interval between their battalions, either made way for them wherever they came forward, or charged with darts those that fear and the tumult obliged to retire. Alexander, after having surrounded the enemy with his horse, made a signal to his foot to march up with all imaginable speed, in order to make a last effort, and to fall upon them with his whole force; all which they executed very successfully. In this manner the greatest part of the Indian cavalry were cut to pieces; and a body of their foot, which sustained no less loss, seeing themselves charged on all sides, at last fled. Craterus, who had continued in the camp with the rest of his army, seeing Alexander engaged with Porus, crossed the river, and charging the routed soldiers with his troops, who were fresh and vigorous, killed as many enemies in the retreat as had fallen in the battle. The Indians lost on this occasion twenty thousand foot and three thousand horse; not to mention the chariots which were all broken to pieces, and the elephants, all of which were either killed or taken. Porus's two sons fell in this battle, with Spitacus, governor of the province; all the colonels of horse and foot, and those who guided the ele-

phants and chariots. As for Alexander, he lost but fourscore of the six thousand soldiers who were at the first charge, ten bowmen of the horse, twenty of his horse-guards, and two hundred common soldiers. Alexander built a city on the spot where the battle had been fought, and another in that place where he had crossed the river. He called the one Nicæa, from his victory; and the other Bucephala in honour of his horse, who died there, not of his wounds, but of old age. After having paid the last duties to such of his soldiers as had lost their lives in battle, he solemnized games, and offered up sacrifices of thanks, in the place where he had passed the Hydaspes. — Alexander, after this famous victory over Porus, advanced into India, where he subdued a great many nations and cities, and looked upon himself as a conqueror by profession, — all farther effectual opposition having entirely ceased. (*Q. Curt. ix.*)

Issus.—The battle of Issus, a town of Cilicia, situated on the borders of Syria, was fought between Alexander the Great and the Persians under Darius their king, B. C. 333. In this battle the Persians lost 100,000 foot, and 10,000 horse, and the Macedonians only 300 foot, and 150 horse, according to Diodorus Siculus; but according to Justin, the Persian army consisted of 400,000 foot, and 100,000 horse: 60,000 of the former, and 40,000 of the latter being left dead on the spot, and 40,000 taken prisoners. The loss of the Macedonians, as he farther adds, was no more than 130 foot, and 150 horse. In this battle, which decided the fate of Darius, and the ruin of his empire, Alexander, who performed the duty both of a private soldier and of a commander, wished nothing so ardently as the glory of killing, with his own hand, the Persian monarch, who, being seated on a high chariot, was conspicuous to the whole army; and by that means was a powerful object, both to encourage his own soldiers to defend, and the enemy to attack him. Here each side fought with incredible bravery. Oxathres, brother to Darius, observing that Alexander was going to charge that monarch with the utmost vigour, rushed before his chariot with the horse under his command, and distinguished himself above all the rest. The horses that drew Darius's chariot, being quite covered with wounds, began to prance about; and shook the yoke so violently, that they were upon the point of overturning the king, who, afraid of falling alive into the hands of his enemies, leaped down, and mounting another chariot immediately fled from the contest. The rest observ-

ing this fled as fast as possible, and throwing down their arms made the best of their way from the field of battle. In this conflict Alexander received a slight wound in his thigh; but it was not attended with ill consequences. After the battle Alexander highly distinguished himself by his humanity to the prisoners, and especially to the captive family of the Persian monarch, to whom he allowed all the honours of royalty. (*Arrian. Diod.*)

Leuctra,—a village of Bœotia, situated between Thespia and Platææ, is famous for the battle fought between Cleombrotus king of Sparta, and Epaminondas the Theban general, B. C. 371; when the former was signally defeated, and the Spartans for ever afterwards lost the empire of Greece, which they had maintained for nearly 500 years. The two armies were very unequal in number. That of the Lacedæmonians consisted of twenty-four thousand foot and sixteen hundred horse. The Thebans had only six thousand foot and four hundred horse; but all of them choice troops, animated by their success in former campaigns, and determined to conquer or die. The Theban general was the most accomplished captain of his times. He was supported by Pelopidas at the head of the sacred battalion, composed of three hundred young Thebans, united in a strict friendship and affection, and engaged under a particular oath never to fly, but to defend each other to the last drop of their blood. Upon the day of battle the two armies drew up on a plain. Cleombrotus was upon the right, consisting of Lacedæmonians, in whom he confided most, and whose files were twelve deep. To take advantage of the superiority of his horse in an open country, he posted them in the front of his Lacedæmonians. Archidamus, Agesilaus's son, was at the head of the allies, who formed the left wing. Epaminondas, who resolved to charge with his left, which he commanded in person, strengthened it with the choice of his heavy-armed troops, whom he drew up fifty deep. The sacred battalion was upon his left, and closed the wing. The rest of his infantry were posted upon his right in an oblique line, which, the farther it extended, was the more distant from the enemy. As for his horse, he disposed them (after the enemy's example) in the front of his left. The action began by the cavalry. As that of the Thebans were better mounted and braver troops than the Lacedæmonian horse, the latter were not long before they were broken, and driven upon the infantry,

which they put into some confusion. Epaminondas following his horse close, marched swiftly up to Cleombrotus, and fell upon his phalanx with all the weight of his heavy battalion. The latter, to make a diversion, detached a body of troops with orders to take Epaminondas in flank, and to surround him. Pelopidas, upon the sight of that movement, advanced with incredible speed and boldness at the head of the sacred battalion to prevent the enemy's design, and flanked Cleombrotus himself, who, by that sudden and unexpected attack, was put into disorder. The battle was very fierce and obstinate; and whilst Cleombrotus could act, the victory continued in suspense, and declared for neither party; but when he fell dead with his wounds, victory soon declared on the side of the Thebans. The left wing, seeing the Lacedæmonian phalanx had been broken, and believing all lost, especially when they heard that the king was dead, took to flight, and drew off the rest of the army along with them. Epaminondas followed them vigorously, and killed a great number in the pursuit. The Thebans remained masters of the field of battle, erected a trophy, and permitted the enemy to bury their dead. — The Lacedæmonians had never received such a blow. The most bloody defeats till then had scarce ever cost them more than four or five hundred of their citizens. Here they lost four thousand men, of whom one thousand were Lacedæmonians, and four hundred Spartans out of seven hundred who were in the battle. The Thebans had only three hundred men killed, among whom were but few of their citizens. (*Justin, vi. Xenoph. Diod.*)

Mantineæ.—The battle of Mantineæ, a town of Arcadia, was fought between Epaminondas, at the head of the Thebans, and the combined forces of Athens, Lacedæmon, Arcadia, Achaia, and Elis, about 363 B. C. The Greeks had never fought amongst themselves with more numerous armies. That of the Lacedæmonians consisted of more than twenty thousand foot, and two thousand horse; the Theban army of thirty thousand foot and near three thousand horse. Upon the right wing of the former, the Mantineans, Arcadians, and Lacedæmonians, were posted in one line; the Eleans and Achæans, who were the weakest of their troops, had the centre; and the Athenians alone composed the left wing. In the other army, the Thebans and Arcadians were on the left, the Argives on the right, and the other allies in the cen-

tre. The cavalry on each side were disposed in the wings. Whilst Epaminondas was marching against the enemy, the cavalry that covered his flank on the left, the best at that time in Greece, entirely composed of Thebans and Thessalians, had orders to attack the enemy's horse. The Theban general, whom nothing escaped, had judiciously planted bowmen, slingers, and lancers, in the intervals of his horse, in order to begin the disorder of the enemy's cavalry, by a previous discharge of a shower of arrows, stones, and javelins upon them. The other army had neglected to take the same precaution, and had committed another fault, not less considerable, in giving as much depth to the squadrons as if they had been a phalanx. By this means their horse were incapable of supporting long the charge of the Thebans. After having made several ineffectual attacks with great loss, they were obliged to retire behind their infantry. In the mean time Epaminondas, with his body of foot, had attacked the Lacedæmonian phalanx. The troops came to the charge on both sides with incredible ardour; both the Thebans and Lacedæmonians being resolved to perish rather than yield the glory of arms to their rivals. They began by fighting with the spear; and those first arms being soon broken in the fury of the combat, they charged each other sword in hand. The resistance was equally obstinate, and the slaughter very great on both sides. The troops, despising danger, and desiring only to distinguish themselves by the greatness of their actions, chose rather to die in their ranks, than to lose a step of their ground. The furious slaughter on both sides having continued a great while without the victory's inclining to either, Epaminondas, to force it to declare for him, thought it his duty to make an extraordinary effort in person, without regard to the danger of his own life. He formed therefore a troop of the bravest and most determined about him, and putting himself at the head of them, made a vigorous charge upon the enemy, where the battle was most warm, and wounded the general of the Lacedæmonians with the first javelin he threw. His troop, by his example, having wounded or killed all that stood in their way, broke and penetrated their phalanx. The Lacedæmonians, dismayed by the presence of Epaminondas, and overpowered by the weight of that intrepid band, were compelled to give ground. The main body of the Theban troops, animated by their general's example and

success, drove back the enemy upon his right and left, and made a great slaughter of them. But some troops of the Spartans, perceiving that Epaminondas abandoned himself too much to his ardour, suddenly rallied, and returning to the fight, charged him with a shower of javelins. Whilst he kept off part of those darts, shunned some of them, warded off others, and was fighting with the most heroic valour, to assure the victory to his army, a Spartan, named Callicrates, gave him a mortal wound with a javelin in the breast, through his cuirass. The wood of the javelin being broken off, and the iron head continuing in the wound, the torment was insupportable, and he immediately fell. The battle began around him with new fury; the one side using their utmost endeavours to take him alive, and the other to save him. The Thebans gained their point at last, and carried him off, after having put the enemy to flight; but on the dart being extracted he immediately expired. Such was the famous battle of Mantinea. Xenophon, in his relation of it, which concludes his history, recommends to the reader's attention the disposition of the Theban troops, and the order of battle, which he describes as a man of knowledge and experience in the art of war; and the Chevalier Follard, who justly looks upon Epaminondas as one of the greatest generals Greece ever produced, in his description of the same battle, ventures to call it the master-piece of that great captain. It may be truly said, that the Theban power expired with this distinguished man; whom Cicero seems to rank above all the illustrious men Greece ever produced.

Marathon,—a village in Attica, near Athens, is famous for the memorable victory obtained by Miltiades over the Persian forces, consisting of 100,000 foot and 10,000 horse; or, according to Valerius Maximus, of 300,000 men. The army of Miltiades consisted only of 10,000 Athenians and 1000 Platæans. Previous to the battle, Miltiades drew up his army at the foot of a mountain, that the enemy should not be able either to surround him, or charge him in the rear. On the two sides of his army he caused large trees to be thrown, which were cut down on purpose, in order to cover his flanks, and render the Persian cavalry useless. Miltiades made the wings of his army exceedingly strong, but had left the main body more weak, and not so deep; the reason of which seems manifest enough. Having but 10,000 men to oppose to such a multitude of

the enemy, it was impossible for him either to make an extensive front, or to give an equal depth to his battalions. He was obliged therefore to take his choice; and he imagined that he could gain the victory no otherwise than by the efforts he should make with his two wings, to break and disperse those of the Persians. Datis, the Persian commander, was very sensible that the place was not advantageous for him; but, relying upon the number of his troops, he determined to engage. The Athenians did not wait for the enemy's charging them. As soon as the signal of battle was given, they ran against the enemy with all the fury imaginable. The Persians looked upon this first step of the Athenians as a piece of madness, considering their army was so small, and utterly destitute both of cavalry and archers; but they were quickly undeceived by the determined valour of the Greeks. The Persians then attacked the main body of the Grecian army, and made their greatest effort particularly upon their front. This was led by Aristides and Themistocles, who supported the attack a long time with an intrepid courage and bravery, but were at length obliged to give ground. At that very instant came up their two victorious wings, which had defeated those of the enemy, and put them to flight. Nothing could be more seasonable for the main body of the Grecian army, which began to be broken, being quite borne down by the number of the Persians. The scale was quickly turned, and the barbarians were entirely routed. They all betook themselves to flight, not towards their camp, but to their ships, that they might make their escape. The Athenians pursued them thither, and set many of their vessels on fire. It was on this occasion that Cynægirus, the brother of the poet Æschylus, who had laid hold of one of the ships, in order to get into it with those that fled, had his right hand cut off, and fell into the sea and was drowned. The Athenians had not above two hundred men killed on their side in this engagement; whereas on the side of the Persians about six thousand were slain, without reckoning those who fell into the sea as they endeavoured to escape, or those that were consumed with the ships set on fire. Immediately after the battle, an Athenian soldier, still reeking with the blood of the enemy, quitted the army, and ran to Athens to carry his fellow-citizens the happy news of the victory. When he arrived at the magistrates' house, he only uttered two words, χαίρετε, χαίρετε (rejoice, rejoice), and

fell dead at their feet! (*Plut. de Glor. Athen.*)

Pharsalia,—a town of Thessaly, is celebrated for the battle fought between Julius Cæsar and Pompey the Great, B. C. 48; when the latter was defeated. The approach of these two great armies, composed of the best and bravest troops in the world, together with the greatness of the prize for which they contended, filled all minds with anxiety, though with different expectations. Cæsar's forces did not amount to above half those of Pompey; the army of the one amounting to above forty-five thousand foot, and seven thousand horse; that of the other not exceeding twenty-two thousand foot, and about a thousand horse. This disproportion, particularly in the cavalry, had filled Cæsar with apprehensions; wherefore he had some days before picked out the strongest and nimblest of his foot soldiers, and accustomed them to fight between the ranks of his cavalry. Pompey, on the other hand, had strong expectations of success; he boasted in council, that he could put Cæsar's legions to flight without striking a single blow, presuming, that as soon as the armies formed, his cavalry, on which he placed his greatest expectations, would out-flank and surround the enemy. Pompey's order of battle was good and well judged. In the centre and on the two flanks he placed all his veterans, and distributed his new-raised troops between the wings and the main body. The Syrian legions were placed in the centre, under the command of Scipio; the Spaniards, on whom he greatly relied, were put on the right under Domitius Ænobarbus; and on the left were stationed the two legions which Cæsar had restored in the beginning of the war, led on by Pompey himself; because from thence he intended to make the attack which was to gain the day; and for the same reason he had there assembled all his horse, slingers, and archers, of which his right wing had no need, being covered by the river Enipeus. Cæsar likewise divided his army into three bodies under three commanders: Domitius Calvinus being placed in the centre, and Marc Antony on the left, while he himself led on the right wing, which was to oppose the left commanded by Pompey. The word on Pompey's side was, Hercules the Invincible; that on Cæsar's, Venus the Victorious. There was only so much space between both armies as to give room for fighting; wherefore Pompey ordered his men to receive the first shock without moving out of their places, expecting the enemies'

ranks to be put into disorder by their motion. Cæsar's soldiers were now rushing on with their usual impetuosity; when perceiving the enemy motionless, they all stopped short, as if by general consent, and halted in the midst of their career. A terrible pause ensued, in which both armies continued to gaze upon each other with mutual terror and in dreadful silence; at length Cæsar's men, having taken breath, ran furiously upon the enemy, first discharging their javelins, and then drawing their swords. The same method was observed by Pompey's troops, who as vigorously sustained the attack. His cavalry also were ordered to charge at the very onset, which, with the multitude of archers and slingers, soon obliged Cæsar's men to give ground, and get themselves, as he had foreseen, upon the flank of his army: whereupon Cæsar immediately ordered the six cohorts that were placed as a reinforcement to advance, and repeated his orders to strike at the enemies' faces. This had its desired effect; the cavalry that were but just now sure of victory, received an immediate check: the unusual method of fighting pursued by the cohorts, their aiming entirely at the visages of the assailants, and the horrible disfiguring wounds they made, all contributed to intimidate them so much, that, instead of defending their persons, their only endeavour was to save their faces. A total rout soon ensued of their whole body, which fled in great disorder to the neighbouring mountains, while the archers and slingers, who were thus abandoned, were cut to pieces. Cæsar now commanded the cohorts to pursue their success, and advancing, charged Pompey's troops upon the flank; this charge the enemy withstood for some time with great bravery, till he brought up his third line, which had not yet engaged. Pompey's infantry being thus doubly attacked, in front by fresh troops, and in rear by the victorious cohorts, could no longer resist, but fled to their camp. The flight began among the strangers, though Pompey's right wing still valiantly maintained their ground. Cæsar, however, being convinced that the victory was certain, with his usual clemency cried out to pursue the strangers, but to spare the Romans; upon which the latter all laid down their arms, and received quarter. The greatest slaughter was among the auxiliaries, who fled on all sides. Cæsar's loss amounted only to two hundred men, that of Pompey to fifteen thousand, as well Romans as auxiliaries: twenty-four thousand men surrendered themselves prison-

ers of war; and the greatest part of these entered into Cæsar's army, and were incorporated with the rest of his forces.

Philippi,—a town of Macedonia, so called from Philip king of Macedon, is famous for the battle fought there between Augustus and Antony on one side, and the republican forces of Brutus and Cassius on the other; in which the latter were signally defeated. The republican army consisted of fourscore thousand foot and twenty thousand horse. The army of the triumviri amounted to a hundred thousand foot and thirteen thousand horse. Augustus being sick, the forces of the triumviri were commanded by Antony, who began the engagement with a vigorous attack upon the lines of Cassius. Brutus, on the other side, made a dreadful irruption on the army of Augustus; and drove forward with so much intrepidity, that he broke them on making the very first charge. Upon this he penetrated as far as the camp, and cutting in pieces those who were left for its defence, his troops immediately began to plunder: but in the mean time the lines of Cassius were forced, and his cavalry put to flight. There was no effort that this unfortunate general did not try to make his infantry stand, stopping those that fled, and seizing himself the colours to rally them. But his own valour alone was not sufficient to inspire his timorous army. He saw himself entirely routed, his camp taken, and himself obliged to retire under a little hill at some distance. Brutus, who had gained a complete victory, was just returning at this interval with his triumphant army, when he found that all was lost on the part of his associate. He sent out a body of cavalry to bring him news of Cassius, who perceiving them advance towards him, sent one Titinius to inform himself whether they were friends or enemies. Titinius soon joined this body, who received him with great transport, informing him of their success; but delaying too long, Cassius began to mistake them for what his fears had suggested, and crying out, "that he had exposed his dearest friend to be taken prisoner," he retired to his tent with one of his freed-men, named Pindarus, who slew him, and then was never heard of after. The death of Cassius caused a temporary suspension of hostilities; but after a respite of twenty days, Brutus, who was now sole commander, again gave the enemy battle. Brutus, as usual, had the advantage where he commanded in person; he bore down the enemy at the head of his infantry, and supported by his cavalry

made a very great slaughter. But his left wing fearing to be taken in flank, stretched itself out in order to enlarge its front; by means of which it became too weak to stand the shock of the enemy. It was there that the army of Brutus began to yield; and Antony pushing forward, drove the enemy so far back as to be able to turn and attack Brutus in the rear. The troops which had belonged to Cassius communicated their terror to the rest of the forces; till at last the whole army gave way. Brutus, surrounded by the most valiant of his officers, fought for a long time with amazing valour. The son of Cato fell fighting by his side, as also the brother of Cassius; so that, at last, he was obliged to yield to necessity, and fled; and seeing no hopes of effecting his escape, or recovering his fallen fortunes, he fell on his own sword, declaring with his last breath, that "his death was more glorious than the triumph of the enemy; since they were successful in the cause of usurpation, and he overthrown in the defence of virtue."—With the battle of Philippi, and the death of Brutus, perished the republican liberties of Rome.

Platææ.—The battle of *Platææ*, a town of *Boeotia*, was fought between *Mardonius*, the commander of *Xerxes* king of *Persia*, and *Pausanias* the Spartan general, aided by the Athenians and *Tegeans*, under the command of *Aristides*. The Persian army, according to *Herodotus*, consisted of three hundred thousand, or, according to *Diodorus*, of five hundred thousand men. That of the Grecians did not amount to seventy thousand; of which there were but five thousand Spartans; but, as these were accompanied by thirty-five thousand helots, viz. seven for each Spartan, they made up together forty thousand: the latter of these being light-armed troops. The Athenian forces consisted but of eight thousand; and the troops of the allies made up the remainder. The first encounter of the Spartans and Persians was exceedingly fierce. The Spartans were the first who broke in upon the Persian forces and put them into disorder. *Mardonius*, their general, falling dead of a wound he had received in the engagement, all his army betook themselves to flight; and those Greeks (auxiliaries of the Persians) who were engaged against *Aristides*, did the same, as soon as they understood the barbarians were defeated. The Persians had taken shelter in their former camp, where they had fortified themselves with an inclosure of wood. The *Lacedæmonians* pursued them thither, and attacked them in their

intrenchment; but this they did weakly and irresolutely, like people that were not much accustomed to sieges, and to storm walls. The Athenian troops having advice of this, left off pursuing their Grecian adversaries, and marched to the camp of the Persians, which after several assaults they carried, and made a horrible slaughter of the enemy. Of the vast forces of the Persians, scarcely three thousand escaped with their lives, while the Grecian army lost but few men; and among these, ninety-one Spartans, fifty-two Athenians, and sixteen *Tegeans* were the only soldiers who were found in the number of slain. The plunder which the Greeks obtained in the Persian camp was immense. *Pausanias* received the tenth of all the spoils, on account of his uncommon valour during the engagement, and the rest were rewarded according to their respective merits. This battle was fought on the 22d of September, the same day as the battle of *Mycalæ*, 479 B. C.; and by it Greece was totally delivered for ever from the continual alarms to which she was exposed, on account of the Persian invasions; and from that time none of the princes of Persia dared to appear with a hostile force beyond the *Hellespont*.

Salâmis.—is an island situated on the coast of *Attica*, opposite *Eleusis*, which is famous for a naval engagement fought B. C. 480, between the fleet of the Persians, under *Xerxes* on one side, and that of the Greeks, under *Themistocles*, on the other. The ships of the Persians amounted to above two thousand; while those of the Greeks were about three hundred and eighty sail. *Xerxes*, imputing the ill success of all his former engagements at sea to his own absence, was resolved to be witness of this from the top of an eminence, where he caused a throne to be erected for that purpose. The king had previously ordered a number of his vessels to surround *Salamis* by night, in order to make it impracticable for the Greeks to escape from that post. Both sides, therefore, prepared themselves for the battle. The Grecian fleet in every thing followed the direction and orders of *Themistocles*. As nothing escaped his vigilance, and as, like an able commander, he knew how to improve every circumstance and incident to advantage, before he would begin the engagement he waited till a certain wind, which rose regularly every day at a certain hour, and which was entirely contrary to the enemy, began to blow. As soon as this wind rose, the signal was given for battle. The Persians, who knew that their king had his eyes upon them, advanced with

such courage and impetuosity as were capable of striking an enemy with terror. But the heat of the first attack quickly abated, when they came to be engaged. Every thing was against them : the wind, which blew directly in their faces ; the height and the heaviness of their vessels, which could not move nor turn without great difficulty ; and even the number of their ships, which was so far from being of use to them, that it only served to embarrass them in a place so strait and narrow as that in which they fought : whereas, on the side of the Grecians, every thing was done with good order, and without hurry or confusion ; because every thing was directed by one commander. The Ionians, whom Themistocles had warned by characters engraven upon stones along the coasts of Eubœa to remember from whom they derived their original, were the first that betook themselves to flight, and were quickly followed by the rest of the fleet. Artemisia, the queen of Xerxes, distinguished herself by incredible efforts of resolution and courage ; so that Xerxes, who saw in what manner she had behaved herself, cried out that the men had behaved like women in this engagement, and that the women had shown the courage of men. The Athenians, enraged that a woman had dared to appear in arms against them, had promised a reward of ten thousand drachmas to any one that should be able to take her alive ; but she had the good fortune to escape their pursuit. Seeing herself warmly pursued by an Athenian ship, from which it seemed impossible for her to escape, she hung out Grecian colours, and attacked one of the Persian vessels, on board of which was Damasithymus, king of Calynda, with whom she had had some quarrel, and sunk it : this made her pursuers believe that her ship was one of the Grecian fleet, and they gave over the chase. In this engagement the Greeks lost forty ships, and the Persians about two hundred, besides an immense number which were taken with all the ammunition and treasures they contained. — Such was the success of the battle of Salamis, one of the most memorable actions related in ancient history, and which has rendered the name and courage of the Greeks for ever famous.

Selasia.—The battle of Selasia, a town of Laconia, was fought between Antigonus king of Macedonia, and Cleomenes king of Sparta, B.C. 222 ; when the latter was defeated, and with him, it may be said, terminated the political existence of Sparta. In this battle the army of the Achæans, under Antigonus, was composed

of twenty-eight thousand foot, and twelve hundred horse ; while that of Cleomenes did not amount to more than twenty thousand men. The two kings began the engagement on mount Olympus, with their light-armed troops and foreign soldiers, of whom each of them had about five thousand. As the action took place in the sight of each sovereign and his army, the troops vied with each other in signalizing themselves, as well in parties, as when the battle became general. Man to man, and rank to rank, all fought with the utmost vigour and obstinacy. Cleomenes, when he saw his brother defeated and his cavalry beginning to give ground in the plain, was apprehensive that the enemy would pour upon him from all quarters : and therefore thought it advisable to level all the intrenchments around his camp, and cause his whole army to march out in front. The trumpets having sounded a signal for the light-armed troops to retreat from the space between the two camps, each phalanx advanced with loud shouts, shifting their lances at the same time, and began the charge. The action was very fierce. One while the Macedonians fell back before the valour of the Spartans ; and these, in their turn, were unable to sustain the weight of the Macedonian phalanx ; till at last the troops of Antigonus, advancing with their lances lowered and closed, charged the Lacedæmonians with all the impetuosity of a phalanx that had doubled its ranks, and drove them from their entrenchments. The defeat then became general ; the Lacedæmonians fell in great numbers, and those who survived fled from the field of battle in the greatest disorder. Cleomenes, with only a few horse, retreated to Sparta. — Plutarch assures us that most of the foreign troops perished in this battle, and that no more than two hundred Lacedæmonians escaped out of six thousand.

Thermopylæ.—the name of a small pass leading from Thessaly into Locris and Phocæ, is celebrated for a battle which was fought there, B.C. 480, between Xerxes and the Greeks, in which three hundred Spartans, under Leonidas their king, resisted for three successive days the repeated attacks of the most brave and courageous of the Persian army, which, according to some historians, amounted to five millions. Xerxes, despairing of being able to force his way through troops so determined to conquer or die, was extremely perplexed, and could not tell what resolution to take, when an inhabitant of the country came to him, and discovered a secret path leading to an emi-

nence which overlooked and commanded the Spartan forces. He quickly dispatched a detachment thither, which marching all night, arrived there at the break of day, and possessed themselves of that advantageous post. The Greeks were soon apprised of this misfortune; and Leonidas, seeing that it was now impossible to withstand the enemy, obliged the rest of the allies to retire, but staid himself with his three hundred Lacedæmonians, all resolved to die with their leader, who being told by the oracle, that either Lacedæmon or her king must necessarily perish, determined without the least hesitation to sacrifice himself for his country. The Spartans lost all hopes either of conquering or escaping, and looked upon Thermopylæ as their burying-place. The king, exhorting his men to take some nourishment, and telling them at the same time they should sup together with Pluto, they set up a shout of joy as if they had been invited to a banquet, and full of ardour advanced with their king to battle. The shock was exceedingly violent and bloody. Leonidas was one of the first that fell. The endeavours of the Lacedæmonians to defend his dead body were incredible. At length, not vanquished, but oppressed by numbers, they all fell, except one man, who escaped to Sparta, where he was treated as a coward and traitor to his country. Xerxes in that affair lost above twenty thousand men, among whom were two of the king's brothers. — These brave Lacedæmonians thought it became them, who were the choicest soldiers of the chief people of Greece, to devote themselves to certain death, in order to make the Persians sensible how difficult it is to reduce freemen to slavery, and to teach the rest of Greece, by their example, either to conquer or to perish. (*Herod. l. viii.*)

Thrasymenus.—The battle of Thrasymenus, a lake of Italy, near Perusium, was fought, B. C. 217, between Hannibal the renowned Carthaginian general, and the Romans under Flaminius the consul. The lake Thrasymenus and the mountains of Cortona form a very narrow defile, which leads into a large valley, lined on both sides with hills of a considerable height, and closed, at the outlet, by a steep hill of difficult access. On this hill, Hannibal, after having crossed the valley, came and encamped with the main body of his army, posting his light-armed infantry in ambuscade upon the hills on the right, and part of his cavalry behind those on the left, as far almost as the entrance of the defile, through which Flaminius was obliged to pass. Accordingly this

general, who followed him very eagerly with the resolution to fight him, being come to the defile near the lake, was forced to halt because night was coming on; but he entered it the next morning at day-break. Hannibal having permitted him to advance, with all his forces, above half way through the valley, and seeing the Roman van-guard very near him, gave the signal for the battle, and commanded his troops to come out of their ambuscade, in order that he might attack the enemy at the same time from all quarters. The Romans were seized with consternation. They were not yet drawn up in order of battle, neither had they got their arms in readiness, when they found themselves attacked in front, in rear, and in flank. In a moment, all the ranks were put into disorder. Flaminius, alone undaunted in so universal a consternation, animates his soldiers both with his hand and voice, and exhorts them to cut themselves a passage with their swords through the midst of the enemy. But the tumult which reigned every where, the dreadful shouts of the enemy, and a fog that was risen, prevented his being seen or heard. However, when the Romans saw themselves surrounded on all sides, either by the enemy or the lake, the impossibility of saving their lives by flight roused their courage, and both parties began the fight with astonishing animosity. Their fury was so great, that not a soldier in either army perceived an earthquake which happened in that country, and buried whole cities in ruins. In this confusion, Flaminius being slain by one of the Insubrian Gauls, the Romans began to give ground, and at last fairly fled. Great numbers, endeavouring to save themselves, leaped into the lake; while others, directing their course towards the mountains, fell into the enemy's hands whom they strove to avoid. Six thousand only cut their way through the conquerors, and retreated to a place of safety; but the next day they were taken prisoners. — In this battle fifteen thousand Romans were killed, and about ten thousand escaped to Rome by different roads. Hannibal lost in all but fifteen hundred men, most of whom were Gauls.

Zama,—a town of Numidia, near Carthage, is known as the site of the celebrated victory obtained there by Scipio over Hannibal, B. C. 202, which eventually led to the ruin of Carthage, and the destruction of her great commander. Never was a more memorable battle fought, whether we regard the generals, the armies, the two states that contend-

ed, or the empire that was in dispute. The disposition Hannibal made of his men, is said, by the skilful in the art of war, to be superior to any even of his former arrangements. The battle began by the elephants, on the side of the Carthaginians; which being terrified by the cries of the Romans, and wounded by the slingers and archers, turned upon themselves, and caused much confusion in both wings of their army, in which the cavalry was placed. Being thus deprived of the assistance of the horse, in which their greatest strength consisted, the heavy infantry joined on both sides. The Romans were more vigorous and powerful in the shock; the Carthaginians more active and ready. However, they were unable to withstand the continual pressure of the Roman shields, and having given way a little, this soon brought on a general flight. The rear-guard, who had orders from Hannibal to oppose those that fled, now began to attack their own forces; so that the body of the infantry sustained a double encounter, of those who caused their flight, and those who endeavoured to prevent it. At length, however, the general finding that they were not to be made to stand, directed that they should fall behind, while he brought up his fresh forces to oppose the pursuers. Scipio, upon this, immediately sounded a retreat, in order to bring up his men, a second time, in good order. And now the combat began afresh, between the flower of both armies. The Carthaginians, however, having been deprived of the succour of their elephants and their horses, and their enemies being stronger of body, were obliged to give ground. In the mean time Masinissa, who had been in pursuit of their cavalry, returning and attacking them in the rear, completed their defeat. A total rout ensued; twenty thousand men were killed in battle or the pursuit, and as many were taken prisoners. Hannibal, who had done all that a great general and an undaunted soldier could perform, fled with a small body of horse to Adrumetum, fortune seeming to delight in confounding his ability, his valour, and experience. This victory brought on peace. The Carthaginians, by Hannibal's advice, offered conditions to the Romans, which the latter dictated, not as rivals but as sovereigns. By this treaty, the Carthaginians were obliged to quit Spain, and all the islands in the Mediterranean sea. They were bound to pay ten thousand talents in fifty years; to give hostages for the delivery of their ships and their elephants; to restore Masinissa all the terri-

tories that had been taken from him, and not to make war in Africa but by the permission of the Romans. Thus ended the second Punic war, seventeen years after it had begun. Carthage still continued an empire, but without power to defend its possessions, and only waiting the pleasure of the conquerors, to end the period of its existence.

Of the military tactics and warlike habits of the ancient Gauls and Franks, we have already treated, under the article **SOLDIERS**; though it must be admitted that of these we have little information beyond the accounts afforded us by the Roman writers. It appears from Cæsar, that when the Gauls were attacked by a neighbouring state, or any other enemy, the king, by a trumpet, proclaimed an assembly. It was generally composed only of the nobles of the city; for there were in all Gaul only two honourable ranks, the Druids and the knights. When they had to deliberate on war, an armed assembly were summoned. All the youth, who had arrived at the age of puberty, were obliged by law to appear in that assembly in arms; and he who came last was killed in the presence of all the rest, after having suffered various torments. — The Franks marched to war by cantons. The Tourangeots, says Gregory of Tours, the Poitevins, the Bessins, the Marceaux, and the Mangevins, marched into Britany, against Varoc, the son of Maclou. Those troops were commanded by centurions, who were their captains in war, and their judges in peace. The centurions took care to preserve the spirit of their military associations or fraternities, by appointing relations and neighbours to the same battalion, and by placing them near each other in battle. They were called peers; and he who was convicted of having deserted his companion, lost his rank and benefice; i. e. the portion of Salic and conquered lands, which he held by the liberality of the prince, who had given it him as a testimony and reward of his valour. The Franks, while they were marching to battle, and while their officers drew them up in the field, inflamed the courage of one another by military songs, in which they celebrated the virtues of their ancient heroes. Charlemagne, as Eginhard his historian relates, made a collection of these songs; and that author remarks, that they then comprised all their history, and celebrated the noblest actions of their first kings. The war-shout succeeded the military songs. It was a custom which the Franks had brought from

Germany. There were two kinds of shouts; the general shout, which the soldiers gave with all their force, when they were going to charge, and which was the shout of the prince and of all the nation; and likewise the shout of those noblemen who bore the ensigns, and who served in the field, that all their vassals might follow their standards. (*Mem. de l'Acad. des Belles Lett.*)

Among the ancient Britons, valour in war was the most admired and popular virtue. They were accustomed, almost from infancy, to handle arms, and to sing the glorious actions of their ancestors. This inspired their young hearts with an impatient desire of engaging the enemy. As they advanced in years, they were made fully sensible, that every thing in life depended on their courage. The smiles of the fair, the favour of the great, the praise of the bards, the applause of the people, and even happiness after death, were only to be obtained by brave and daring exploits in war: "Mine arm rescued the feeble; the haughty found my rage was fire; for this my fathers shall meet me at the gates of their airy halls, tall, with robes of light, with mildly-kindled eyes." As war was the favourite profession of the ancient Britons, they had some remarkable customs in the prosecution of it. When an unfortunate chieftain implored the protection and assistance of another, he approached the place of his residence with a bloody shield in one hand, to intimate the death of his friends, and a broken spear in the other, to represent his own incapacity to revenge it. When one chieftain entered the territories of another on a friendly visit, he and his followers carried their spears inverted, with their points behind them; but, when they came with a hostile intention, they carried them with the points before. Invaders never neglected to draw blood from the first animal they met on the enemy's ground, and to sprinkle it upon their colours. When two hostile armies were stationed near each other, it was the constant custom of the commanders of both to retire from their troops, and spend the night before a battle in meditating on the dispositions they intended to make during the approaching action. When two British kings or chiefs made peace, or entered into an alliance, they generally confirmed the agreement by feasting together, by exchanging arms, and sometimes by drinking a few drops of each other's blood, which was esteemed a most sacred and inviolable bond of friendship. — The armories of the Britons were furnished with helmets,

coats of mail, shields, and chariots; and with spears, daggers, swords, battle-axes, and bows. The helmet, coat of mail, and chariot, were confined to the chiefs; whilst the common soldiers always fought on foot. The shield was like the target of our present Highlanders, slight, generally round, and always bossy. The sword was like that of some mountaineers, large, heavy, and unpointed. The dagger was similar to their dirk. The Britons used two sorts of cars in battle; the one, armed with scythes and grappling irons carried but one man, who had to manage four small but very swift horses. These warriors began the fight, drove from quarter to quarter, and endeavoured to open the battalions of the enemy. This was followed by another kind of car, which had neither scythes nor grappling-irons; but it contained a few valiant combatants, who, penetrating the opening ranks, annoyed the enemy on right and left with showers of darts. If they attacked the cavalry, they quitted their cars, and fought sword in hand. The drivers of these chariots, however, who, according to Tacitus, were chosen men, retreated slowly from the midst of the fray to a quarter of the field, whither their masters might rejoin them, if they were likely to be worsted. "Thus these barbarians (says Cæsar) imitate the expedition of the cavalry, and the firmness of the infantry. They are become so dexterous by practice, that they can stop their horses at full speed on a declivity, turn short in a moment, stand upon the pole of their cars, or upon the yoke of their horses, when they are running swiftly, and instantaneously dart again into their chariots." The use of war-chariots was confined to certain provinces; and it was customary to post the men of different districts distinctly (as the Gauls are said by Cæsar to have done), that each party might have an opportunity of displaying their valour. The British cavalry were mounted on small, but hardy, mettlesome horses, which they managed with great dexterity. They rode without saddles, and the bits of their bridles were of bone. It was usual for these horsemen, as well as those of the Gauls and Germans, to dismount, when occasion required, and fight on foot, having their horses so well trained that they stood quietly where they were left till their masters returned. It was also a common practice to mix an equal number of foot soldiers, who were famed for swiftness, with the cavalry, each of whom held by a horse's mane, and kept pace with him in all his motions.

Among the Anglo-Saxons, all such as were qualified to bear arms in one family were led to the field by the head of that family; and every landholder was obliged to keep armour and weapons, according to his rank and possessions. Every ten families made a tithing, which was commanded by the Borsholder, in his military capacity styled Conductor. Ten tithings constituted a hundred, the soldiers of which were led by their chief magistrate, called sometimes a Hundredary. This officer was elected by the hundred, at their public court, where they met armed, and every member, as a token of his obedience to him, touched his weapon when chosen; whence the hundred courts, held for this especial purpose, were called *wapen-takes*. The whole force of the county was placed under the command of the Heretoch, or general. When the king did not command himself, an officer was appointed, called the *cyning's-hold*, or king's lieutenant, whose office lasted only during the year. The Saxons fought with their spiked shields and swords (says Strutt), much like the Roman gladiators. In the battles of Vortimer and Horsa, the Saxons rushed on with such impetuosity, that they routed Catigern's division; but the Britons, under Vortimer, took Horsa in flank, and defeated him. The fugitives repaired to Hengist, who was in vain fighting with Ambrosias and his wedge-formed army; but in the next year the Saxons remained complete conquerors, by means of their swords and battle-axes. Grose shews that the foot with the battle-axes was placed in the van. Thus, while they protected the body with the shield, they struck with the dreadful weapon mentioned. Asser Menevensis says that they usually fought in close phalanx, like the Roman testudo, choosing, if possible, the higher ground. The Saxons beat the Picts and Scots, because they fought close with battle-axes and long swords; the latter only with darts and spears. Thus they retained, in this respect, the old British practice. In the battle of Cinric and Ceaulin his son, the Britons, pursuing the clan system, formed nine divisions, three in the van, three in the centre, and three in the rear; the archers, light-armed men, and cavalry being disposed as in the Roman army: but the Saxons formed one compact body, and rushing in, so as to render their lances useless, brought them to close action.

The military tactics of the Danes was generally to dispose their armies in the form of a wedge. Cavalry was little regarded; some soldiers, however, who

served both on foot and horseback, were commonly stationed in the flanks. The Danes, who constituted so great a proportion of the inhabitants, and were for some time the predominant people, of England, were of as bold and intrepid a spirit as the Saxons had ever been, and rather more fierce and warlike. In those ages, the people of Scandinavia, comprehending the kingdoms of Denmark, Norway, and Sweden, breathed nothing but war, and were animated with a most astonishing spirit of enterprise and adventure. By their numerous fleets they rode triumphant in all the European seas, carrying terror and desolation to the coasts of Germany, France, Spain, Italy, England, Scotland, and Ireland. The inhabitants of all these countries, especially of the sea-coast, lived in continual apprehensions of those dreadful enemies; and it made a part of their daily prayers to be preserved by Providence from their destructive visits. Born as they were in fleets or in camps, the first objects on which they fixed their eyes were arms, storms, battles, and slaughter; and these terrible objects by degrees became familiar, and at length delightful to them. Their childhood and their dawn of youth were wholly spent in running, leaping, climbing, swimming, wrestling, boxing, fighting, and such exercises as hardened both their souls and bodies, and disposed and fitted them for the toils of war. As soon as they began to lisp, they were taught to sing the exploits and victories of their ancestors; their memories were stored with nothing but tales of warlike and piratical expeditions, of defeating their enemies, burning cities, plundering provinces, and of the wealth and glory acquired by brave exploits. With such an education, it was no wonder that their youthful hearts soon began to beat high with martial ardour; and that they early became impatient to grasp the sword and spear, and to mingle with their fathers, brothers, and companions, in the bloody conflict. It was one of their martial laws, "that a Dane who wished to acquire the character of a brave man, should always attack two enemies, stand firm and receive the attack of three, retire only one pace from four, and flee from no fewer than five."

Cavalry, among the Anglo-Saxons and Danes, was mostly used to prevent attack in flank; but the Normans introduced the long-bow and the chief use of cavalry as the main force. Instead of the battle-axe infantry in the Anglo-Saxon front, they placed bill-men, crossbow-men, and archers. Tactics similar to the Normans

continued, during the Middle age, among our early English ancestors, as noticed under the articles MILITARY SERVICE, and SOLDIERS. GROSE enumerates the various machines employed in war during this period; viz., the balista, catapult, onager, scorpion; the mangona, and its diminutive mangonel, the trebuchet, the petrary, the robinet, and mate-griffon; the bricolle, beugles or bibles, the espringal, the matafunda, the war-wolf, and the engine-à-verge. The mangona, or mangonel, was similar to the balista. The trebuchet, or trip-getis, for throwing stones, seems to have been the same as the treped. The petrary, matafunda, beugles or bibles, couillart, and war-wolf (in one sense) were machines for ejecting stones. The bricolle shot darts, called *carreaux* or quarrels. The espringal (Grose says) was calculated for throwing large darts, called *muchettæ*; and sometimes *viretons*, i. e. arrows with the feathers put diagonally, so as to occasion them to turn in the air.

[For the naval tactics of the ancients, in maritime warfare, see SHIPS.]

WARDSHIP. Among the Romans, any father of a family might leave whom he pleased as guardians to his children; but if he died intestate, this charge devolved by law on the nearest relation by the father's side. Hence it was called *tutela legitima*. This law is generally blamed, as in later times it gave occasion to many frauds in prejudice of wards. When there was no guardian by testament, nor a legal one, then a guardian was appointed to minors and to women by the prætor, and the majority of the tribunes of the people, by the Atilian law, made A. R. 443: but this law was afterwards changed. Among the ancient Romans, women could not transact any private business of importance, without the concurrence of their parents, husbands, or guardians; and a husband at his death might appoint a guardian to his wife, as to his daughter, or leave her the choice of her own guardians. Women, however, seem sometimes to have acted as guardians. If any guardian did not discharge his duty properly, or defrauded his pupil, there was an action against him. Under the emperors, guardians were obliged to give security for their proper conduct. A signal instance of punishment, inflicted on a perfidious guardian, is recorded, in Suet. Galb. 9.

WARNOTH, an ancient custom, by which if any tenant holding of the Castle of Dover failed in paying his rent at the day, that he should forfeit double, and

for the second failure treble: and the lands so held were called *terris cultis* and *terris de Warnoth*. — *Mon. Angl.* ii. 589.

WARSCOT, a contribution usually made towards armour in the times of the Saxons. — *Leg. Canut.*

WARTH, in the Middle age a customary payment for castle-guard. — *Blount.*

WASSAIL BOWL, a large silver cup or bowl, wherein the Saxons, at their entertainments, drank a health to one another, in the phrase of *wass-heal*, health to you; and this wastel or wass-heal bowl was set at the upper end of the table in religious houses for the use of the abbot, who began the health or *poculum charitatis* to strangers, or to his fraternity. Hence cakes and fine white bread, which were usually sopped in the wastel-bowl, were called *wastel bread*. (*Matt. Paris.*) It is said to have originated thus: When Hengist and Horsa first visited this kingdom, at the solicitation of Vortigern, prince of the Silures, the British chief became deeply enamoured of Rowena, the beautiful niece of Hengist; who, instructed by her uncle at a banquet prepared in honour of Vortigern, presented to the aged prince a cup of spiced wine with the words, "Be of health Lord King," to which he answered, through his interpreter, "I drink your health." A passage in Robert of Gloucester, referring to this circumstance, has been thus rendered in the Antiquarian Repository:

'Health, my lord King,' the sweet Rowena said;
'Health,' cried the chieftain to the Saxon maid;
Then gaily rose, and 'mid the concourse wide
Kissed her hale lips, and placed her by his side;
At the soft scene such gentle thoughts abound,
That healths and kisses 'mongst the guests went round.

From this the social custom took its rise:
We still retain and still must keep the prize.

—From that period *waes-heal* became the name of the drinking cups of the Anglo-Saxons in all their future entertainments. Wessel, Wassail, Wassell, Wasseal, &c. are only altered modes of spelling the ancient *Waes-heal* or *wish-health* bowls. — *Wassail* was also the name of a festival song, doubtless derived from the Saxons, which was sung in the Middle age, from door to door, about the time of the Epiphany.

WATCH, WATCHWORD, &c. The Athenian watch was visited at different hours of the night by officers called *Περικπολοι*. To try whether they were asleep, they tinkled a little bell, called *κωδων*; at the sound of this the soldiers were to answer. How often the guard was relieved does not appear; yet *φύλακη*

is frequently taken for the fourth part of the night ; but it has this signification rather from the Roman than the Grecian watches. The nightly watch, among the Lacedæmonians, were not permitted to have bucklers, that being unable to defend themselves, they might be more cautious how they fell asleep.—The nightly watch which the Roman soldiers were obliged to perform when upon duty, was called *Vigilie*. The proper vigiles, or watchmen, were four in every *manipulus*, who kept guard for three hours, and then were relieved by others ; so that there four sets in a night ; the first continued from six in the evening till nine, the second from nine till twelve, the third from twelve till three in the morning, and the fourth from three till six. It was this regulation of the watch which gave rise to the common custom of reckoning the night by watches, which we so often meet with in ancient authors. The way of setting this nightly guard was by a tally, or *tessera*, with a particular inscription, given from one centurion to another, through the whole army, till it came again to the tribune who first delivered it. Upon the receipt of this, the guard was set immediately. To desert their post, or sleep on duty, was a most unpardonable crime. For the better regulation of the watch, they had the *circuitio vigilum*, or a visiting of the watch, performed about four times in the night by some of the horse. Upon extraordinary occasions the tribunes and lieutenant-generals made these circuits in person, and took a strict view of the watch in every part of the camp.

WATCHES, and MECHANICAL TIME-PIECES. Of the construction of mechanical clocks, or time-pieces, the classical ancients were entirely ignorant—the dial and the *clepsydra* (or water-clock) being the principal agents in marking the division of time. Both the period of the discovery and the name of the inventor of clocks moved by machinery, are uncertain. It has been ascribed to various persons in Europe, even so early as the ninth century ; but, after a minute investigation of their several claims, there seems little doubt that the instruments of which they were the contrivers, were nothing more than some improvement on the water-clock, and that the origin of the present invention is not older than the eleventh century. About that time, clocks moved by weights and wheels certainly began to be used in the monasteries of Europe. But still it seems probable that we are indebted for them to the Saracens, from whom, indeed, in the Middle age all mathematical science ap-

pears to have emanated. They were at that period, no doubt, rude in their construction ; and the numerous directions found in the ancient records of convents, for their regulation when out of order, would lead us to conclude that they must have been very imperfect in their operation. They pointed out the hour, indeed, by an index ; and it also seems that they emitted a sound : but it does not clearly appear whether the latter is to be considered as a regular annunciation of the hours in progressive order, or only an occasional notice to the monks for the performance of their duties, according as the clock might be regulated, or struck, by the sacristan. The writers of the thirteenth century speak of them as being then well known ; and they had become so common in the time of Chaucer, who died in 1400, that he alludes to them as a poetical simile for the crowing of a cock. The oldest clock, of which there is any account in this country, was erected in the year 1288, on a building called the clock-house, at Westminster. It was intended for the use of the courts of law ; and it is a singular fact, that the expense was defrayed out of a fine imposed upon the chief justice of the King's Bench for altering a record of the court. It was considered of such value, that, in the reign of Henry VI., the care of it was entrusted to the Dean of St. Stephen's, with a salary of sixpence per day : and it was still existing in the time of Queen Elizabeth. The clock-house was standing so late as 1715, when it was pulled down to make room for the buildings in Palace-yard. Mention is also made of a great clock for the cathedral of Canterbury, which was erected in the year 1292 at an expense of thirty pounds. Leland gives an account of an astronomical clock, also made in England in the reign of Richard II., by Richard de Wallingford, who, from being the son of a smith, raised himself, by his learning and ingenuity, to the dignity of Abbot of St. Albans. It not only told the hours, but the position of the sun and the fixed stars, the course of the moon, and the rise and fall of the tide ; and it appears that it continued to go in Leland's time, who was born in the latter part of the reign of Henry VII. : it was called by the inventor by the quaint name of Albion, sc. *All-by-one*. The invention of pendulum clocks is due to the ingenuity of the seventeenth century ; and the honour of the discovery is disputed between Galileo and Huygens. Becher contends (in his work '*De nova Temporis dimetendi Theoria*,' published in 1680,) for Galileo ; and relates, though at

second-hand, the whole history of the invention; adding, that one Treffer, clock-maker to the father of the then grand duke of Tuscany, made the first pendulum clock at Florence, under the direction of Galileo Galilei, and that a model of it was sent to Holland. The first pendulum clock made in England was constructed in the year 1662, by one Tromantil, a Dutchman. Towards the close of the fifteenth century, clocks began to be used in private houses; and about the same time mention is first made of watches. It appears (as we learn from a memoir of the Hon. Daines Barrington) that they were originally formed in the shape of an egg, or at least of an oval, and that catgut supplied the place of a metal chain, whilst they were commonly of a smaller size than those used until of late years. Of the latter, proof is afforded by the will of Archbishop Parker, dated in April 1575, in which he bequeaths, to the Bishop of Ely, his staff of Indian cane with a watch in the top. That some of them were repeaters, is also proved by the fact, that Charles XI. of France, having lost his watch in a crowd, the thief was detected by its striking; yet the art of making these must have been afterwards lost, for we find it mentioned as an improvement in the reign of Charles II., and a patent was obtained for it in that of James II. The oldest watch known in this country is that which was lately in Sir Ashton Lever's Museum; the date is 1541; but another is mentioned in Derham's Artificial Clock-maker, published in 1714, which was said to have belonged to King Henry VIII., and was, therefore, probably earlier: it is a singular fact, that it was still in order when Derham wrote. Instances might be multiplied, to shew that watches were known at the early period we have mentioned: but they do not appear to have been in general use until about the time of Queen Elizabeth.—*Beckmann.*

WATER-SPOUTS, or GARGOUILLES. The Romans used lions' heads, in terra cotta, for spouts to convey water from the roofs of their houses. This idea was adopted by the Gothic architects, who gave them the most grotesque forms. Those attached to church towers were designed to represent evil spirits embodied, and frightened by the sound of the bells. Lydgate mentions gargouilles in his account of Troy—"And manie gargoyle, and manie a hidious head."

WATERS OF JEALOUSY, among the Jews, a test given to a woman suspected of adultery, in order to evince her innocence, or miraculously prove her guilt.

WATLING STREET, one of the four great roads made by the Romans in England, sometimes called *Werlam-street*. It led from Dover to London, and thence to the Severn, near the Wrekin in Shropshire, extending itself to Anglesey in Wales. The other three Ways were called *Ikenild-street*, the *Fosse*, and *Erminage-street*. By the laws of Edward the Confessor, these four ways had the privilege of "pax regis."—*Hoveden.*

WAXSCOT, or CERAGIUM; a duty paid, in the Middle age, twice a year towards the charge of wax candles in churches.—*Spelm.*

WAYS, or ROADS. Of all the people in the world the Romans took most pains in forming roads. The labour and expense they were at in rendering them spacious, firm, and durable, are almost incredible. The making of roads was the employment of the soldiers, which inured them to labour, contributed to increase their strength, improved their health, and prevented idle habits. They usually dug a trench, and strengthened the ground which formed the foundation of the road, by ramming it, laying it with flints, pebbles, or sand, and sometimes with a lining of masonry, rubbish, bricks, or other materials, bound together with mortar. This composition, reaching in some places ten or twelve feet deep, became at last hard and compact as marble, which has resisted the injuries of time near 2000 years, and is still scarcely penetrable by all the force of hammers, &c., though the flints it consists of are not bigger than eggs.—The most noble of the Roman roads were the *Via Appia*, *Via Flaminia*, and *Via Æmilia*. The length of the *Via Appia* was five days' journey, or 350 miles, twelve feet broad, and made of square free stone, a foot and a half on each side. Though this road has lasted near 2,000 years, yet it is in many places, even now, as entire as when it was first made.—Certain important rules were observed in laying out Roman roads. They never deviated from a straight line, except where nature had opposed some impediment. The highest points of land near to the general line were chosen progressively for surveying points, as from thence they could look forwards to some other point at a considerable distance, and thus deviate but little from the direct line. Miss Knight divides Roman roads into "stratas vias," pebbles and gravel, like ours; "vias silice stratas," roads paved with large unequal stones; and "vias saxo et lapide quadrato stratas," paved with square flat stones regularly laid. In some roads four strata occur: 1. the *statumen* or

foundation, all sand and soft matter being carefully removed; 2. *rudratio*, a bed of broken earthen ware, tiles, &c. fastened by cement; 3. *nucleus*, a bed of mortar, on which was placed, 4. *summa crusta*, the outer coat of bricks, tiles, stones, &c. according to local materials.—The Roman roads are distinguished into military roads, double roads, and subterraneous roads. The *military roads* were intended for marching their armies into the provinces; of this kind were *Ikenild-street*, *Watling-street*, *Foss-way*, and *Erminage-street* in England. The military ways were of sixty Roman feet in width, twenty for the agger and twenty for the slope on each side. *Double-roads* were roads for carriages, having two pavements, one for those going one way, and the other for those returning the other way. Between the two pavements was a causeway, a little raised for foot passengers, which was paved with brick, and had a border, mounting-stones and mile-stones. *Subterraneous roads* were those dug through a rock, and left vaulted, as that of Puzzoli near Naples, which is near half a league long, fifteen feet broad, and as many high. The smaller roads consisted of the *semita*, for persons walking, one foot broad; *callis*, a bridal road; *tramites*, cross-ways; the *actus*, four feet broad for beasts of burden, or a simple chariot; the *iter*, two feet for men alone; the *via*, eight feet in breadth for carriages to meet.—The Romans made four great ways in England, as just observed, and called them *consulares*, *prætorias*, *militares*, and *publicas*. The first was called *Watling-street*, otherwise *Werlam-street*, and led from Dover to London, St. Alban's, Dunstable, Towcester, Atherston, and the Severn, near the Wrekin in Shropshire, extending itself to Anglesey in Wales. The name of the second way was *Ikenild-street*; "stratum Icenorum;" so called, because it took its beginning among the Icenii, which were the people that inhabited Norfolk, Suffolk, and Cambridgeshire. This way stretched from Southampton, over the Isis at Newmarket; thence by Camden and Lichfield; then it passed the river Derwent, by Derby; so to Bolsover castle, ending at Tinmouth. The third way was called the *Fosse*, because in some places it was never perfected, but lies as a large ditch; or, as it is stated by Cowel, from having a ditch on one side of it. This way led from Cornwall, through Devonshire, by Tetbury, near Stow in the Wells, and beside Coventry to Leicester, Newark, and thence to Lincoln. The fourth way was called *Ermine* or *Erminage-street*; and began at St. David's in

west Wales, ending at Southampton.—These ways are still observable in various parts of England; and are distinguishable from the British *trackways*, or roads, existing before the Roman invasion, which were not paved or gravelled; nor was the lined causeway or elevated street usual before the Roman conquest. These trackways (says Sir R. Hoare, in his *History of Ancient Wilts.*) appear to follow the natural ridges of the country, and are seen winding along the top or sides of the chains of hills which lie in their way. They are attended generally by tumuli, and vestiges of villages and settlements, which are placed on their sides, some at the very crossing of two trackways. During their course they very frequently throw out branches, which, after being parallel for miles, are again united with the original stem. If the towns and trackways of the Britons were found convenient for the Roman purpose, they made use of them; if not, they constructed others, which differed very materially from such as had been made by the original inhabitants. The British trackways, adopted by the Romans, as the Foss road and Ikenild-street, seem rather to have been adapted for civil and commercial purposes. On the other hand, the Romans, although they made use of the British ways where they lay in a convenient situation for them, distinguished the roads which they formed, as well as those which they adopted, by very particular marks. They placed towns and military stations on them at regular distances, seldom exceeding twenty miles, for the accommodation of the troops on their march. New Roman roads often run parallel with these trackways.

WEALD, (*Sax.*) in the beginning of names of places, signifies a situation near woods; and the woody parts of the counties of Kent and Sussex are called the Wealds.

WEALTH. The immense wealth possessed by some of the great cities of antiquity would appear incredible, if the fact were not fully attested by various historians. Of the wealth of the Asiatic princes, we may form some idea by the riches of Cræsus king of Lydia, of Cyrus and Xerxes kings of Persia, and others, who supported immense armies out of their private coffers. The riches also of Babylon in the times of Cyrus, of Damascus, in the time of Alexander, of Persepolis, Ephesus, and Jerusalem, are familiar to the readers of ancient history. But what is more surprising, we have evidence of the immense wealth of Egypt even 2,000 years before the Christian

era, as displayed in the gorgeous tomb of Osymandias and other magnificent edifices raised at that early period, of which Diodorus gives a particular description. One of these was adorned with sculptures and paintings of exquisite beauty, representing his expedition against the Bactrians, a people of Asia, whom he had invaded with 400,000 foot and 20,000 horse. The king likewise was painted here, offering to the gods gold and silver, which he drew every year from the mines of Egypt, amounting to the sum of 16,000,000*l*. His mausoleum displayed uncommon magnificence; it was encompassed with a circle of gold a cubit in breadth, and 365 cubits in circumference; each of which showed the rising and setting of the sun, moon, and the rest of the planets. The spectator did not know which to admire most in this stately monument, whether the richness of its materials, or the genius and industry of the artists. From Moses may be adduced the golden chain which Pharaoh placed around the neck of Joseph, and the exceeding riches in gold and silver which Abraham carried out of Egypt. The multitude of gold and silver vases, bracelets, and other golden articles offered to Moses by the Israelites for the temple, were doubtless carried out of Egypt. Her treasures were so great, that they were made the subject of a prophet's promise to Nebuchadnezzar, as a reward to his whole army for their incredible sufferings at the siege of Tyre. Much, therefore, of the Babylonian treasures were derived from this source; yet in very few years afterwards Cambyzes found Egypt again so opulent, as to be almost incredible. From the mere embers of the burning of Thebes he had raked forth 100 talents of gold, and 2,300 talents of silver; and at Memphis he found such an immense treasure in bullion and ornamental vases, and statues of gold and silver, as perhaps no palace ever before contained.—We read in Persia of a golden vine, on whose branches hung clusters of emeralds and rubies; but this was after the conquest of Egypt and of Babylon.—Under the Ptolemies the same profusion of wealth may be found; and the veracity of Athenæus can scarcely induce the mind to credit the particulars he narrates of a religious procession, from his own ocular observation; it distances all the details of Peru, and surpasses the wildest tales of the East. That military leaders also wore and used such splendid appendages, is evidenced from the accounts of Holofernes, the Assyrian general, in the Apocryphal book of Judith; whose reduction of Egypt, Lydia, Cilicia, Syria,

and all Asia Minor, with the terror he impressed on these nations, prove him to have been no contemptible personage; for we find that the canopy of his bed was woven with purple, and gold, and emeralds, and precious stones; and silver lamps were carried before him.—Of the enormous wealth of the city of Rome, we may judge from the many individual instances mentioned under the article MONEY. It is related by Plutarch and others, that Julius Cæsar, when he first entered Rome in the beginning of the civil war, took out of the treasury 1,095,979*l*., and brought into it, at the end of the civil war, above by a bribe of 'sexcenties sestertium,' 4,843,750*l*., 'amplius sexies millies.' He is said to have purchased the friendship of Curio, at the beginning of the civil war, 484,375*l*., and that of the consul L. Paulus, the colleague of Marcellus, A. R. 704, by 1500 talents, about 290,625*l*. Antony, on the Ides of March, when Cæsar was killed, owed quadringenties, 322,916*l*. 13*s*. 4*d*. which he paid before the kalends of April, and squandered of the public money 'sestertium septies millies,' 5,651,041*l*. 13*s*. 4*d*. Apicius wasted on luxurious living 'sexcenties sestertium,' 484,375*l*.; Seneca says, 'sestertium millies in culinam consumpsit;' but being at last obliged to examine the state of his affairs, he found he had remaining only 'sestertium centies,' 80,729*l*. 3*s*. 4*d*., a sum which he thought too small to live upon, and therefore ended his days by poison. Pliny says that in his time Lollia Paulina wore, in full dress, jewels to the value of 'quadrages sestertium,' 32,291*l*. 13*s*. 4*d*., or as others read the passage, 'quadringenties sestertium,' 322,916*l*. 13*s*. 4*d*. Julius Cæsar presented Servilia, the mother of M. Brutus, with a pearl worth 'sexagies sestertio,' 48,417*l*. 10*s*. Cleopatra, at a feast with Antony, swallowed a pearl dissolved in vinegar worth centies H. S., 80,729*l*. 3*s*. 4*d*. Clodius, the son of Æsopus the tragedian, swallowed one worth decies, 8,072*l*. 18*s*. 4*d*. Caligula did the same. The ordinary expense of Lucullus, for a supper in the hall of Apollo, was 50,000 drachmæ, 1,614*l*. 11*s*. 8*d*. Messala bought the house of Autronius for H. S. cccxxxii., 352,786*l*. 2*s*. 9*d*. Domitius estimated his house at 'sexagies sestertia,' i. e. 48,437*l*. 10*s*. The house of Clodius cost 'centies et quadrages octies,' 119,479*l*.

WEEKS. The division of time into weeks, consisting of seven days each, is very ancient; and its origin is attributed, by Herodotus, Suetonius, and others, to the Egyptians, who, in all probability, adopted this minor division of time from

its being the fourth part, or nearly so, of a complete lunation, and thus answering to the four phases of the moon. Not only the Syrians, and most of the oriental nations, adopted this division of time, but even among the Greeks, Italians, Celts, Slavi, and even the Romans themselves, the days were divided into weeks, as proved by Grotius; though the Greeks reckoned their days by decades, or tenths; and the Romans by ninths. — The ancients denominated the days of the weeks from the seven planets; which names are still generally retained among the Christians of the West. Thus the first day was called sun-day, *dies solis*; the second moon-day, *dies lune*, &c.: a practice the more natural on Dion's principle, who says that the Egyptians took the division of the week itself from the seven planets. The Hebrews had three sorts of weeks: 1. Weeks of days, which were reckoned from sabbath to sabbath: 2. Weeks of years, which were reckoned from one Sabbatical year to another, and consisted of seven years. 3. Weeks of seven times seven years, which were reckoned from one Jubilee to another. They had at first no particular names for the days of the week, but called them the first, the second day of the week, &c., as is evident from several passages of the New Testament. The first day of the week was, by the first Christians, called the Lord's Day, because on that day Christ arose from the dead, Rev. i. 10.

WEIGHTS. The Jews had not the use of coined money, which was of a certain determinate weight; they therefore weighed all the gold and silver which they used in trade: so that the shekel, the half shekel, the talent, are not only denominations of certain sums of gold and silver, but also of certain weights. Their weights were generally of stone. The shekel of the sanctuary is supposed to have been double the common shekel; but most probably it was only the common shekel, according to the exact and accurate standard kept in the temple or tabernacle.

Jewish Weights reduced to English troy-weights.

	lb.	oz.	pwt.	gr.
Shekel	0	0	9	$\frac{2}{3}$
Maneh	2	3	6	$\frac{10}{12}$
Talent	113	10	1	$\frac{10}{12}$

—In reckoning money, fifty shekels made a maneh; but in weights, 160 shekels were required.

The Grecians commonly divided their *obolus* into *chalci* and *λεπτα*. Some, as

Diodorus and Suidas, divided the *obolus* into six *chalci*, and every *chalcus* into seven *λεπτα*. Others divided the *obolus* into eight *chalci*, and every *chalcus* into eight *λεπτα* or *minuta*. — The principal weight used by the Romans was the *libra*, or pound, which was divided into twelve parts, called *uncia* or ounces. The *uncia* was also subdivided into *semuncia* half an ounce, *sicilicus* one fourth, *drachma* one eighth, &c. These twelve ounces were equal to 10 oz. 18 dwt. 13 gr. English troy-weight; or nearly twelve ounces avoirdupois. The Roman ounce was indeed the English avoirdupois ounce, which they divided into seven *denarii*, as well as eight drachms; and since they reckoned their *denarius* equal to the attic drachm, this made the Attic weights one-eighth heavier than the correspondent Roman weights.

Grecian and Roman Weights reduced to English troy weights.

	oz.	dwt.	gr.
Lentes	0	0	$\frac{58}{112}$
Siliquæ	0	0	$\frac{38}{38}$
Obolus	0	0	$\frac{93}{38}$
Scriptulum	0	0	$\frac{183}{14}$
Drachma	0	2	$\frac{62}{14}$
Sextula	0	3	$\frac{09}{7}$
Sicilicus	0	4	$\frac{13}{4}$
Duella	0	6	$\frac{15}{4}$
Uncia	0	18	$\frac{51}{4}$
Libra	10	18	$\frac{13}{4}$

Greater Weights reduced to English troy-weights.

	lb.	oz.	dwt.	gr.
Libra	0	10	18	$\frac{13}{4}$
Mina Attica communis ..	0	11	7	$\frac{163}{4}$
Mina Attica medica	1	2	11	$\frac{10}{12}$
Talentum Atticum com...	56	11	0	$\frac{17}{12}$

WELLS. Among the ancients, wells were often looked upon with peculiar veneration, not only for their great utility, but as being places where the local divinities were presumed to visit. The most celebrated well of antiquity now existing, is one near Grand Cairo, called Joseph's Well, which is attributed to a very distant period of Egyptian history. (See JOSEPH'S WELL.) Danaus is said to have first brought wells from Egypt into Greece. (*Plin.* vii.) There are found wells bored through rocks of immense depth; but some were so shallow as to require only a bucket with a rope of twisted herbs, where pulleys were not used to draw up water; and the friction of cords appears upon the brim. The mouth was sometimes protected by a massive marble cylinder, or two pieces cramped together. Sometimes the water was raised by a huge lever, great stones

being a counterpoise to the other end. The Greeks, but not the Romans, ornamented the brims of their wells with sculpture. Soufflot says, that this form was nearly general in all wells, and the sculpture very fine. These brims were but one foot eight inches high; in consequence the diameter of their mouths was only nine inches. The wells of Greece had very interesting accompaniments. The old fountain of Syros (says Dr. Clarke), at which the nymphs of the island assembled in the early ages, exists in its original state. The young women, as appears on ancient marbles, danced round the wells and sang in honour of Ceres; which may explain the discovery of so many relics of fine pottery in Greek wells. Among the Romans, the contour of wells was sometimes of one entire stone, hollowed in the same form as round altars. This appears by many of marble, found at Herculaneum, and even upon a bas-relief of the Justiniani gallery. (*Vitr. Monf.*) — In the Middle age, the custom of decorating wells with flowers was very general; and is presumed to have originated from the Romans, who observed the four last days of April and first of May, in honour of Flora, the goddess of flowers, whose festivals were called *Floralia*, as mentioned in Juvenal, Sat. vi. This custom was not only observed in England, but also in other nations, particularly Italy, where young men and maidens were accustomed to go into the fields on the calends of May, and bring thence the branches of trees, singing all the way as they returned, and then placed them on the doors of their houses, or around their wells. It was customary, if wells were situated in lonely places, and the water was clear and limpid, having the grass flourishing close to its edge, to look upon it as having a medicinal quality; and accordingly it was given to some saint, and honoured with his or her name; as St. John's, St. Mary Magdalen's, St. Mary's, St. Winifred's, or St. Ann's. Stow records, that Fitzstephen, monk of Canterbury, in his description of the ancient city of London, had these words: "There are, on the north part of London, principal fountains of water, sweet, wholesome, and clear, streaming from among the glistening pebble-stones. In this number, Holy Well, Clerken Well, and St. Clement's Well, are of most note, and frequented above the rest, when scholars and the youth of the city take the air abroad in the summer evenings."

WERE, (*Sax.*) the sum paid by our ancestors for killing a man, when such crimes

were punished with pecuniary mulcts, not death: or it was *pretium redemptionis* of the offender. (*Leg. Edw. Conf.*) — *Werelada* was where a man was slain, and the price at which he was valued not paid to his relations, owing to the party denying the fact; he was then to purge himself by the oaths of several persons, according to his degree and quality, which was called *Werelada*. — *Weregild* was the price of homicide; paid partly to the king for the loss of a subject, partly to the lord whose vassal he was, and partly to the next of kin of the person slain. — *Leg. Hen. i.*

WEST SAXON LAGE, the law by which the West Saxons were governed. See *MERCHENLAGE*.

WHEEL. Torture on the wheel, among the Greeks, consisted in whirling a criminal round till he expired. Coryatt quotes Aristotle for the torture of the wheel among the Greeks; and Du Cange agrees with him, so far as concerns torture by tension of the limbs, but makes fracture of the bones a later addition. On the Trajan and Antonine columns are men fastened to the wheels of four-wheeled carriages. — Torture by the wheel was in use among the first French kings, and is mentioned by Gregory of Tours, and Aimoin, as applied to witches. Persons were also tortured by being pulled up and let down by a rope under the arms, which rope encircled a wheel. This was a favourite mode of punishment adopted by the Inquisition, and other papal tribunals, during the Middle age.

WHERLICOTES, the ancient British chariots used by persons of quality before the adoption of coaches. — *Stow.*

WHIPPING POST. Tying to a pillar, stake, &c. was a punishment among the Greeks and Romans, and mentioned in the New Testament. The whipping post of Isidore and Papias was placed in a ditch. The Capitularies of Charlemagne ordered a person of servile condition to be whipped naked at a post, in presence of all the people. In 1095 the post was called *statua*. Butler thus describes the whipping post in his *Hudibras*, Part I. Canto ii.

"At th' outwarding wall, near which
there stands

A bastile built t'imprison hands;
By strange enchantment made to fetter
The lesser parts and free the greater;
For tho' the body may creep through,
The hands in grate are fast enough;
And when a circle 'bout the wrist
Is made by beadle exorcist,
The body feels the spur and switch,
As if t'were ridden post by witch;

At twenty miles an hour's pace,
And yet ne'er stir out of the place."

WICKLIFFITES, a religious sect of the 14th century, so called from John Wickliffe, with whom first began the Reformation in England. Wickliffe maintained, that the substance of the sacramental bread and wine still remained such after consecration. He also opposed the doctrine of purgatory, indulgences, the invocation of saints, and the worship of images. He made an English version of the Bible; and composed two large volumes, called *aletheia*, or truth. So prevalent did his opinions become, that forty years after his death, which took place in 1384, his doctrines, and the adherers thereto, were condemned by the council of Constance; in consequence of which, his bones were dug up, and the council condemned him of forty errors.

WILLS. Some Grecian states permitted men to dispose of their property as they thought fit; others wholly deprived them of that privilege. Solon's law gave every man the liberty of bestowing his fortune on whom he pleased, esteeming friendship a stronger connection than kindred, and affection than necessity. He required, however, the following conditions on all persons who made wills: 1. That they must be citizens of Athens. 2. That they must be of the age of twenty; for before that age they were not allowed to dispose of more than a *medimnus* of barley by will. 3. That they should not be adopted; for the fortunes of adopted persons, who died without issue, returned to the relations of those who adopted them. 4. That they should have no male children; for then their estates belonged to them. If they had daughters only, the persons to whom the inheritance was bequeathed were obliged to marry them. 5. That they should be in their right minds. 6. That they should not be under imprisonment or other constraint. 7. That they should not be induced to it by the charms and insinuations of a wife. Wills were signed and sealed before several witnesses, then put into the hands of trustees. They began their wills with a wish for health and long life, adding, that if it happened otherwise, their will was as followed. — Among the Romans, the laws of the Twelve Tables first authorised fathers to make wills, in order to dispose of their effects; consequently children, as being under their father's controul and authority, were not entitled to the privilege of disposing of any property they might have acquired, by will. Soldiers however were excepted,

and had the power of disposing by will of their "*Bona castrensis aut quasi castrensis*" (goods obtained in war); for over these the father had no power. Slaves could not make wills even with the consent of their masters. Persons condemned to death, or to the galleys, could not make wills, because they were slaves by way of punishment; and the wills which they made before were not valid. The power of making wills did not extend to persons who were condemned to perpetual exile, or to strangers; for the former had lost, and the latter had never obtained, the right of citizens. Boys were incapable of making a will till they were of the age of fourteen, and girls till they were of the age of twelve. The wills of hostages were invalid, unless they were made before their captivity. Soldiers had the right of making *nuncupative* wills; that is, they could make their wills by word of mouth in the presence and hearing of their comrades. These wills were as valid as any other, without any other ceremony.

WINDOWS. Although the ancients had glass material, they do not appear to have applied it to the use of windows. Nero employed, for the purpose, a transparent stone cut into squares. Josephus speaks of a different substance applied to this use, but does not say clearly what it was. He says, however, that the emperor Caligula, giving audience in a gallery of one of his palaces, ordered the windows to be shut on account of the wind; he adds that those windows which excluded the wind, and let in the light only, were clear as rock-crystal. This substance perhaps was a kind of stone, which, Pliny says, was common in Spain, and would split into leaves like slate, being at the same time as transparent as glass. The square temples had, in general, no windows, and received light only by the door, in order to give them a more august air, by illuminating them with lamps. Some round temples had a circular aperture at top. In houses, the windows were in general placed high, very small and square: tiers of them occur at Pliny's villa at Laurentum. The *valvate fenestrae* were also windows from the ceiling to the floor.

WINDS. The Winds were held by the classical ancients in peculiar veneration; and we even read of the philosophic Xenophon, during his celebrated "Retreat of the ten thousand," offering sacrifices to the peculiar wind which had for some days previously retarded the march of his soldiers, by blowing in their faces; when, it is related, the wind immediately subsided!

We also read in the poets of the breezes being deified under the names of Aura, Zephyr, &c. (*Ovid's Met.*) The Athenians especially paid particular attention to the winds, and offered them sacrifices as to deities intent upon the destruction of mankind, by continually causing storms, tempests, and earthquakes. The winds were represented in different attitudes and forms. The four principal winds were Eurus, the south-east; who is represented as a young man flying with great impetuosity, and often appearing in a playful and wanton humour. Auster, the south wind, appeared generally as an old man with grey hair, a gloomy countenance, a head covered with clouds, a sable vesture, and dusky wings. He was the dispenser of rain, and of all heavy showers. Zephyrus is represented as the mildest of all the winds. He was young and gentle, and his lap is filled with vernal flowers. Boreas, or the north wind, appeared always rough and shivering. He was the father of rain, snow, hail, and tempests, and was always represented surrounded with impenetrable clouds. Those of inferior note were Solanus, whose name is seldom mentioned. He appeared as a young man holding fruit in his lap, such as peaches, oranges, &c. Africus, or south-west, represented with black wings, and a melancholy countenance. Corus, or north-west, drove clouds of snow before him; and Aquilo, the north-east, was equally dreadful in appearance. The winds, according to some mythologists, were confined in a large cave, of which Æolus had the management; and without this necessary precaution they would have overturned the earth, and reduced every thing to its original chaos.—*Virg. Æn.*

WINES. The first discovery of the art of making wines appears to be lost in the darkness of antiquity; but different nations ascribe the invention to different persons. Thus the Jews assign it to Noah, the Egyptians to Osiris, the Greeks to Bacchus, and the Latins to Saturn. But, independently of all poetical fiction, we learn that the Asiatics first acquired the art of cultivating the vine from the Egyptians; the Greeks from the Asiatics, and the Romans from the Greeks. The earliest historians, who have furnished us with any positive facts respecting the making of wines, leave us no reason to doubt that the Greeks had made considerable progress in the art of preparing and preserving them. They distinguished wines (says Accum) into two kinds, according as they were produced from the juice which flowed from

the grapes spontaneously before they were trod upon, or from the juice expressed by treading them. Homer distinguished wine by the name of a divine beverage. In his time various sorts of wines were well known; and by the praises which he bestowed on them, he seems (as Horace observes) to have often experienced their exhilarating effects; his heroes were animated by it in their councils and in the field. Nestor was not more remarkable for his length of years than for his large draughts of wine. Plato, who strictly restrains the use of wine, and severely censures an excess, says, that nothing more valuable or excellent than wine was ever granted by God to mankind. Plato, Æschylus, and Solomon ascribe to it the property of strengthening the understanding. But no writer has better described the real properties of wine than the celebrated Galen, who assigns to each sort its peculiar uses, and describes the difference they acquire by age, culture, and climate. It was customary among the Greeks to prevent intoxication by rubbing their temples and forehead with precious ointments and tonics. The anecdote of that famous legislator, who to restrain the intemperance of the people authorised it by an express law, is well known; and we read that Lycurgus caused drunken people to be publicly exhibited, in order to excite a horror of intoxication in Lacedæmonian youth. By a law of Carthage, the use of wine was prohibited in the time of war. Plato interdicted it to young persons below the age of twenty-two. Aristotle did the same to children and nurses. We are informed by Palmarius, that the laws of Rome allowed to priests, or those employed in the sacrifices, but three small glasses of wine at their repasts. When we read with attention what Aristotle and Galen have handed down to us, on the preparation of the most celebrated wines of their time, we can hardly help believing that the ancients employed artificial heat to thicken or to dry certain kinds of wine, in order to preserve them for a long time. Aristotle tells us expressly, that the wines of Arcadia became so dry, in the leather bags in which they were kept, that it was necessary to scrape them off, and dilute them with water, before they could be fit for drinking. Pliny speaks of wines kept for a hundred years, which had become as thick as honey, and which could not be used till diluted with warm water, and strained through a cloth. Galen speaks of some wines of Asia, which, when put into large bottles suspended near the fire, acquired by evapora-

tion the solidity of salt. It was certainly wine of this nature that the ancients preserved in the upper part of their houses, and in a southern aspect; these places were distinguished by the appellation of *apotheca vinaria*. But all these facts can relate only to mild, thick, and little fermented wines, or rather to juices not altered and merely concentrated. They were extracts rather than liquors. Each kind of wine had a known and determinate period, before which it could not be employed for drinking. Dioscorides fixes this period at the seventh year, as a mean term. According to Galen and Athenæus, the best Falernian wine was never drunk until it had attained the age of ten years, and never after the age of twenty. The Alban wines required the age of twenty years, the Surrentine twenty-five, &c. Macrobius relates that Cicero, being at supper with Damasippus, was treated with Falernian wine of forty years, which Cicero praised by observing that it bore its age well, "bene, inquit, ætatem fert." Pliny speaks of wine served up at the table of Caligula which was more than 160 years old, and Horace celebrates wine of a hundred leaves. — The Romans preserved their wine in great earthen vessels stopped with pitch. They used casks also, as well as tanned skins of beasts, and bottles of green goat skins, for carrying it from place to place. The older the wine was, the more it was esteemed. To know its age, they marked the consuls' names upon the vessels. They preserved it sometimes a hundred years and upwards; for which purpose they kept it, not in vaults as we do, but in an upper-room, where it might imbibe the smoke, and early receive the mellowness and other marks of age. In Latin authors we read of Vinum Albanum, Amineum, Anitianum, Ariusium, Cæcubum, Calenum, Chium, Cnidium, Falernum, Lesbium, Methymnæum, Mamertinum, Maræoticum, Maroneum, Opimianum, Setinum, Massicum, Thasium, &c. When we consider what historians have left us respecting the origin of the wines possessed by the Romans, it seems doubtful whether their successors have added any thing to their knowledge on that subject. They procured their best wines from Campania, called at present Terra de Lavori, in the kingdom of Naples. The Falernian and Massic wines were the produce of vineyards planted on the hills around Mondragon, at the foot of which runs the Garigliano, formerly called the Iris. The wines of Amica and Fondi were made in the neighbourhood of Gaeta, the grapes of Luessa grew near the sea, &c. But,

notwithstanding the great variety of wine produced by the soil of Italy, luxury soon induced the Romans to seek for that of Asia, and their tables were loaded with the valuable wines of Chio, Lesbos, Ephesus, Cos, and Clazomene. — The vine was introduced into Britain by the Romans, and appears to have very soon become common. Few ancient monasteries did not manufacture wine. In an early period of the history of Britain, the Isle of Ely was expressly denominated the Isle of Vines by the Normans. The bishop of Ely, shortly after the conquest, received at least three or four tons of wine annually, as tithes from the vines in his diocese, and in his leases he made frequent reservations of a certain quantity of wine by way of rent. Many of them were little inferior to the wines of France in sweetness. Gaul was totally without vines in the days of Cæsar; yet not only this province, but the interior of the country, was largely stocked so early as the time of Strabo. In the reign of Vespasian, France became famous for her wines, and even exported large quantities into Italy. In the age of Lucullus, however, even the Romans themselves were seldom able to regale themselves with wine. Italy made but little, and the foreign wines were so expensive, that they were rarely produced even at entertainments, and when they were, every guest was only indulged with a single draught. But in the seventh century, after the founding of the city, as their conquest augmented the degree of their wealth, and enlarged the sphere of their luxury, wines became an object of particular attention. Wine vaults were then constructed, and gradually became well stocked, and the wines of the country acquired a considerable character. The Falernian rose immediately into great repute, and especially that of Florence towards the close of the above century; and the more westerly parts of Europe were at once subjugated by the arms of Italy, and exhilarated by her wines.

WIRE. In early periods (says Beckmann), metals were probably beat into thin plates, and, being afterwards divided into small slips, were rounded by a hammer and file, so as to form threads or wire. The mantle taken from the statue of Jupiter by the tyrant Dionysius, and the tunic of Heliogabalus described by Lampridius, were woven entirely of gold threads. This invention is ascribed by Pliny to king Attalus; but it is more probable that Attalus first caused woollen cloth to be embroidered with threads of gold. In the Scriptures we also read, that

when Aaron's sacerdotal dress was made, the gold was beaten and cut into threads, so as to be interwoven with the cloth. There is not a passage to be found in any ancient author in which mention is made of metals being prepared by being wire-drawn. The *æs ductile* of Pliny was so termed, because it was malleable; and works made with threads of metal are too rarely spoken of to allow us to suppose that they were formed otherwise than by the tedious process of the anvil. Very few remains of ancient wire-work have been discovered. In the museum at Portici are three metal heads, one of which has fifty locks of wire as thick as a quill, bent into the form of a curl; and a Venus, a span in height, has golden bracelets, made of wire, round the arms and legs. But the Romans must have possessed gold-wire of considerable fineness, as mention is made of its being used by their surgeons in fastening false teeth. The invention of wire-drawing may probably be classed among those of the fourteenth century, as in the History of Augsburg in 1351, and in that of Nuremberg in 1360, wire-smiths were called Wire-drawers and Wire-millers. The finer kinds of work, especially in gold and silver, were best executed for a long time in France and Germany. A Frenchman, named Anthony Fournier, in 1570, brought the art of drawing very fine wire to Nuremberg, whither an artist of the name of Held also repaired from France, in 1592, and received an exclusive patent for his manufactory.

WISE MEN, and WISDOM of the ANCIENTS. In both sacred and profane history, we have ample proofs of the wisdom and genius of the ancients. In the Scriptures we are told of the "wise men and the magicians of Egypt;" that Moses was learned in "all the wisdom of the Egyptians;" and that Christ, at his birth, was visited by the "wise men of the East." The writers of Greece and Rome also speak of the philosophy of the Egyptians, the Magi of the East (see **MAGI**), and the "seven wise men" of Greece. It has, however, been universally admitted, that all the wisdom and learning of antiquity was originally derived from Egypt. The Scriptures express in various passages the wisdom of Egypt, and at a period most remote: Moses wrote 900 years before Herodotus; but in Abraham's and Jacob's time, above 400 years earlier, Egypt was the granary of the world. Joseph orders his physicians to embalm Israel his father; it was then already the practice of Egypt, and a wonderful testi-

mony of its science,—so high a one as to elude our researches at the present day. In the remarkable enumeration of the seventh chapter of Exodus, there were 'the wonder-workers, the thaumaturgists,' men who by their knowledge of physical phenomena were enabled to work wonders in the eyes of the vulgar. There were also Chartemi, persons employed in engraving the hieroglyphics on the public monuments; in other words, learned in the sacred writings. The Chartemi seemed invested with the same character and office as the Magi. Herodotus (l. i.), and Diodorus (l. i.), both express that Homer was perfectly acquainted with Egypt, and in various parts of his unrivalled poem bears a most powerful testimony to its grandeur. However commentators may puzzle themselves and others about the hundred gates, the whole context evidences that in Homer's judgment proud Thebes furnished a more powerful climax to the pledge of Achilles than any city of Greece or of the East. That Homer had been in Egypt [is strongly inferred by Diodorus, (l. i. c. 7), from the mention of the nepentheas, which Helen administers to Telemachus to assuage his grief; a potion which she learned, he says, from Polymnestes, who brought it from Thebes, where, Diodorus continues, the women even at this day use this medicine with success. The texture of much of Homer's imagery, sacrifices, and rites, are Egyptian. In the description of the shield of Achilles, the Oceanus which bounds its verge is doubtless a title of the Nile, and the constellations described on it are those of the Egyptian deities. In his details of the battles, he always fills his cars with two warriors, the Egyptian mode of fighting; whereas the Phrygian race, or their Scythian ancestors, usually rode three in their war chariots. These combats still exist upon the walls of Luxor, Carnac, and the Memnonium, furnishing the most invaluable specimens of ancient times; and it is impossible to look upon their multiplied and spirited details, without imagining that we gaze upon the fac-simile of one of Homer's battles; and precisely as he feigns Achilles in wrath to have dragged the corpse of Hector around Troy, is an Egyptian conqueror delineated upon these walls, as the commemoration of a national event, enacting the same deed.—Herodotus observes, that the Egyptians certainly discovered more things that are wonderful than all the rest of mankind. Whenever any unusual circumstance occurred, they committed the particulars of it to writing, and marked the events which fol-

lowed it; if they afterwards observed any similar incident, they concluded that the result would be similar also. The Eleans boasted that the establishment of the Olympic games possessed every excellence, and was not surpassed even by the Egyptians, though the wisest of mankind. (*Herod. Euterpe*, i. 413.) Diodorus remarks that the Egyptians "are great observers of the course and motion of the stars, and preserve remarks of every one of them for an incredible number of years, and endeavour to outvie one another therein, from the most ancient times. They have observed the motions of the planets, their periodical motions, and their stated stops, and their influence in nativities, and what good or ill they fore-show; and very often they so clearly discover what is to come in the course of men's lives, as if they pointed at the thing with the point of a needle. They presage famine and plenty, grievous diseases likely to seize both upon man and beast, earthquakes, inundations, and comets; and through long experience they come to foreknowledge of such things as are commonly judged impossible for the wit of man to attain unto. They affirm that the Chaldeans in Babylon are Egyptian colonies, and that their astrologers have attained to that degree of reputation by the knowledge they have learned of the Egyptian priests." (*Diod. l. i. c. 6.*) The Egyptians patiently watched nature throughout her great course, and interrogated her upon all they felt and saw; and whatsoever was new and unaccountable they recorded for the benefit of their successors. Thus, although perhaps their aim and desire might be a search after symbolizations, the research produced, as all links of nature's system must do, fruits of divers hues and hidden virtue, transcripts of wisdom, in astronomy and the properties of matter; which, applied to actual life in their buildings, sculptures, paintings, and embalmings, became potentially sciences, as Lord Bacon observes, and which excel our utmost efforts and rivalry. Plato, in one of his Dialogues, ascribes an antiquity to the Egyptian paintings which the reader will not believe; yet the freshness of them is wonderful. Some, he says, were still to be seen in his time, ten thousand years old; an expression which can only be taken to imply that the date of them was unknown, and that the perfect preservation in which they were kept by the dryness of the atmosphere, the durability of the material on which the colours were applied, as well as the peculiar quality of the colours themselves, were already ob-

jects of admiration to the Egyptian traveller, the antiquary, and the philosopher. (*Egyptiaca*, 166.) Plato spoke with reverence of the learning of the Egyptian priests; yet before Plato's time those priests had been the object of a cruel and lasting persecution; the mighty fabric of their knowledge, founded on the experience, and built up of the collected wisdom of ages, was already fallen into decay; and the ancient genius of Egypt, still holding, like Harpocrates, the finger on the lip, had expired under the iron yoke of the Persian despots. (*Sir W. Drummond on the Knowledge of the Egyptians.*) It is also to be remembered that the first libraries were in Egypt; and the titles they bore inspired an eager desire to enter them, and dive into the secrets they contained: they were called the "remedy for the diseases of the soul," because the soul was there cured of ignorance, the most dangerous, and the parent of all other maladies. (*Rollin.*) In the extraordinary fact of "libraries existing in the early epocha of the Pharaohs," as Diodorus proves, we may perhaps find a clue to the observation of the Egyptian priest to Solon. In these libraries, or Hermaic books, they possessed antiquity of knowledge, i. e., secrets of the earliest discoveries made by our race, to which they looked up with reverence; and in their long revolving series of patient investigation of nature, was their "knowledge of antiquity," or of nature.

Of the great numbers of men of learning and genius which Greece has produced, some idea may be formed by consulting the articles—Philosophers, Laws, Literature, Painting, Sculpture, &c. In this article we shall merely extend our notices to the "seven wise men" (or sages) of Greece, as given by Diogenes Laertius, viz., Thales, Solon, Chilo, Pittacus, Bias, Cleobulus, and Periander.

According to Cicero, Thales was the most illustrious of the seven wise men of Greece. He was a native of Miletus, and born in the first year of the 35th Olympiad; he died about the first year of the 58th Olympiad, B. C. 547, at ninety years of age. It was he that laid the first foundations of philosophy in Greece, and gave rise to the sect called the Ionic sect; because he, the founder of it, was of Ionia. He held water to be the first principle of all things; and that God was that intelligent being by whom all things were formed from water. The first of these opinions he had borrowed from the Egyptians. He was the first of the Greeks that studied astronomy. He had exactly foretold the time of the eclipse of the

sun that happened in the reign of Astyages. He was also the first that fixed the term and duration of the solar year among the Grecians. By comparing the size of the sun's body with that of the moon, he thought he had discovered that the body of the moon was in solidity but the 720th part of the sun's body, and consequently that the solid body of the sun was above 700 times bigger than the solid body of the moon. This computation is very far from the truth; as the sun's solidity exceeds, not only 700 times, but many millions of times the moon's magnitude or solidity. But in all these matters, and particularly in that of which we are now speaking, the first observations and discoveries were very imperfect. When Thales travelled into Egypt, he discovered an easy and certain method for taking the exact height of the pyramids, by observing the time when the shadow of our body is equal in length to the height of the body itself. It is related that as he was one day walking, and contemplating the stars, he chanced to fall into a ditch: 'Ha!' says a good old woman that was by, 'how will you perceive what passes in the heavens, and what is so infinitely above your head, if you cannot see what is just at your feet, and before your nose?'

Solon was born at Salamis, and educated at Athens. His father's name was Euphorion, or Exchetides, one of the descendants of king Codrus; and by his mother's side he reckoned among his relations the celebrated Pisistratus. After he had devoted part of his time to philosophical and political studies, Solon travelled over the greatest part of Greece; but at his return home he was distressed with the dissensions which were kindled among his countrymen. All fixed their eyes upon Solon as a deliverer, and he was unanimously elected archon and sovereign legislator. He might have become absolute, but he refused the dangerous office of king of Athens, and in the capacity of lawgiver he began to make a reform in every department. The complaints of the poorer citizens found redress, all debts were remitted, and no one was permitted to seize the person of his debtor, if unable to make a restoration of his money. After he had made the most salutary regulations in the state, and bound the Athenians by a solemn oath, that they would observe his laws for the space of one hundred years, Solon resigned the office of legislator, and removed himself from Athens. He visited Egypt, and in the court of Cræsus king of Lydia he convinced the monarch of

the instability of fortune, and told him, when he wished to know whether he was not the happiest of mortals, that Tellus (an Athenian who had always seen his country in a flourishing state, who had seen his children lead a virtuous life, and who had himself fallen in defence of his country,) was more entitled to happiness than the possessor of riches and the master of empires. After ten years' absence Solon returned to Athens; but he had the mortification to find the greatest part of his regulations disregarded by the factious spirit of his countrymen, and the usurpation of Pisistratus. Not to be longer a spectator of the divisions of his country, he retired to Cyprus, where he died at the court of Philocyprus, in the eightieth year of his age, 558 years before the christian era. The salutary consequences of the laws of Solon can be discovered in the length of time they were in force in the republic of Athens. For above 400 years they flourished in full vigour; and Cicero, who was himself a witness of their benign influence, passes the highest encomiums upon the legislator, whose superior wisdom framed such a code of regulations. (See LAWS.)

Chilo was a Lacedæmonian, of whom very little is known. Æsop asking him one day how Jupiter employed himself? "In humbling those," says he, "that exalt themselves, and exalting those that abase themselves." He died of joy at Pisa, upon seeing his son win the prize at boxing, in the Olympic games. He said, when he was dying, that he was not conscious to himself of having committed any fault during the whole course of his life, unless it was once, when he made use of a little dissimulation and evasion, in giving judgment in favour of a friend; in which action he did not know whether he had done well or ill. He died about the 52nd Olympiad.

Pittacus was of Mitylene, a city of Lesbos. Joining with the brothers of Alcæus, the famous Lyric poet, and with Alcæus himself, who was at the head of the exiled party, he drove the tyrant who had usurped the government out of that island. The inhabitants of Mitylene being at war with the Athenians, gave Pittacus the command of the army. To spare the blood of his fellow-citizens, he offered to fight Phrynon, the enemy's general, in single combat. The challenge was accepted. Pittacus was victorious, and killed his adversary. The Mitylenians, out of gratitude, with unanimous consent, conferred the sovereignty of the city upon him, which he accepted; and behaved himself with so much mode-

ration and wisdom, that he was always respected and beloved by his subjects. In the mean time Alcæus, who was a declared enemy to all tyrants, did not spare Pittacus in his verses, notwithstanding the mildness of his government and temper, but inveighed severely against him. The Poet fell afterwards into Pittacus's hands, who was so far from taking revenge, that he gave him his liberty, and shewed by that act of clemency and generosity, that he was only a tyrant in name. After having governed ten years with great equity and wisdom, he voluntarily resigned his authority, and retired. He used to say, that the proof of a good government was to engage the subjects, not to be afraid of their prince, but to be afraid for him. It was a maxim with him, that no man should ever give himself the liberty of speaking ill of a friend, or even of an enemy. He died in the 52nd Olympiad.

Of Bias we know but little. He obliged Alyattes, king of Lydia, by a stratagem, to raise the siege of Priene, where he was born. The city was hard pressed with famine; upon which he caused two mules to be fattened, and contrived a way to have them pass into the enemy's camp. The good condition they were in astonished the king, who thereupon sent deputies into the city, upon pretence of offering terms of peace, but really to observe the state of the town and people. Bias, guessing their errand, had ordered the granaries to be filled with great heaps of sand, and those heaps to be covered with corn. When the deputies returned and made report to the king, of the great plenty of provisions they had seen in the city, he hesitated no longer, but concluded the treaty, and raised the siege. One of the maxims Bias particularly taught and recommended was, to do all the good we can, and ascribe all the glory of it to the gods.

Cleobulus was born at Lindos, a town in the isle of Rhodes; or, as some will have it, in Caria. He invited Solon to come and live with him, when Pisistratus had usurped the sovereignty of Athens.

Periander is numbered among the wise men, though he was a tyrant of Corinth. When he had first made himself master of that city, he wrote to Thrasybulus, tyrant of Miletus, to know what measures he should take with his newly acquired subjects. The latter, without any other answer, led the messenger into a field of wheat, where in walking along he beat down with his cane all the ears of corn that were higher than the rest. Periander

perfectly well understood the meaning of this enigmatical answer, which was a tacit intimation to him, that, in order to secure his own life, he should cut off the most powerful of the Corinthian citizens. But, if we may believe Plutarch, Periander did not relish such cruel advice. He wrote circular letters to all the wise men, inviting them to pass some time with him at Corinth, as they had done the year before at Sardis with Croesus. Princes in those days thought themselves much honoured, when they could have such guests in their houses. Plutarch describes an entertainment which Periander gave these illustrious guests; and observes, at the same time, that the decent simplicity of it, adapted to the taste and character of the persons entertained, did him much more honour than the greatest magnificence could have done. The subject of their discourse at table was sometimes grave and serious, and sometimes pleasant and gay. One of the company proposed this question: "Which is the most perfect popular government?" "That," answered Solon, "where an injury done to any private citizen is such to the whole body:" "That," says Bias, "where the law has no superior:" "That," says Thales, "where the inhabitants are neither too rich nor too poor:" "That," says Anacharsis, "where virtue is honoured, and vice detested:" says Pittacus, "Where dignities are always conferred upon the virtuous, and never upon the wicked:" says Cleobulus, "Where the citizens fear blame more than punishment:" says Chilo, "Where the laws are more regarded, and have more authority, than the orators." From all these opinions, Periander concluded, that the most perfect popular government would be that which came nearest to aristocracy, where the sovereign authority is lodged in the hands of a few men of honour and virtue. Whilst these wise men were assembled together at Periander's court, a courier arrived from Amasis, king of Egypt, with a letter for Bias, with whom that king kept a close correspondence. The purport of this letter was to consult him how he should answer a proposal made him by the king of Ethiopia, of his drinking up the sea; in which case the Ethiopian king promised to resign to him a certain number of cities in his dominions; but if he did not do it, then he (Amasis) was to give up the same number of his cities to the king of Ethiopia. It was usual in those days for princes to propound such enigmatical and puzzling questions to one another. Bias answered him directly, and advised him to accept

the offer, on the condition that the king of Ethiopia would stop all the rivers that flowed into the sea; for the business was only to drink up the sea, and not the rivers! We find an answer to the same effect ascribed to Æsop. These wise men were all lovers of poetry, and composed verses themselves, some of them a considerable number, upon subjects of morality and policy.

Instead of these seven wise men, some have substituted others: as Anacharsis of Scythia, Myso, Epimenides, Pherecydes, &c.

WIST, a measure of land among the Saxons; being the quantity of half a hide, and the hide one hundred and twenty acres: "*Octo virgata unam hidam faciunt; wista vero quatuor virgatis constat.*"—*Mon. Ang.* i.

WITA, or WITE. See **WYTA**.

WITCHCRAFT, a kind of pretended magic, or sorcery, in which our ancestors believed. The term witchcraft, like magic, originally signified *wit* or wisdom. It was derived by us from our Saxon forefathers. The name *Witch* is from *wit*, whose derived adjective is supposed to have been *wittigh* or *wittich*, and by contraction afterwards *witch*; as the name *wit* is from the old Saxon verb to *weet*, or to know; so that a witch thus far was no more than a knowing woman. In like manner, wizard, which was used in a favourable sense until within a late period, signified a wise man. The great council of the nation, from which our parliaments have sprung, was, in the reign of Ina and his successors, held under the name of the *Wittena-gemote*, or the meeting of wise men. A witch may concisely be said, according to the belief of our ancestors, to be one that had the knowledge or skill of doing or telling things in an extraordinary way; and that in virtue of either an express or implicit association or confederacy with some evil spirit. The witch occasioned, but was not the principal efficient. She seemed to do the work, but the spirit performed the wonder; sometimes immediately, as in transmutations and possessions; sometimes by applying other natural causes, as in raising storms and inflicting diseases. Witchcraft was severely punished before the Conquest. By the laws of our Saxon ancestors, it was sometimes punished by exile, but more generally by burning; and frequent mention of it is to be found in the laws of Alfred, Athelstan, and Canute, (inter leges Alveredi, folio 23, 11 Ethelstani, c. 7, Canuti, 4, 5); and numbers were punished after the Con-

quest. No mention of witchcraft certainly is to be found in the laws of William the Conqueror; but the offence seems to have been fully recognised by the old common law. In the *Mirror*, c. 1, it is said, "*Que sorcery et devinal sont membres de heresie;*" and Britton also, "*Sorcerors, sorcesses, &c. et miscreants, soient arses.*" Thus, in conformity with the old Saxon laws, there is a report of a case in an ancient register, that in October, anno 20 Henry VI., Margery Gurdeman of Eye, in the county of Suffolk, was, for witchcraft and consultation with the devil, after sentence and a relapse, burnt. The sacrifice of Joan of Arc, commonly known as the Maid of Orleans, who was brutally burnt alive by the English at Rouen, for alleged witchcraft, is familiar to the readers of history. In the reign of Henry VIII. flourished the celebrated Mother Shipton, whose fame spread through the whole kingdom, and multitudes of all ranks resorted to her for the removal of their doubts, and the knowledge of future events, which she explained in several mystical prophecies or oracles, particularly Cardinal Wolsey's downfall. Even in the enlightened reign of queen Elizabeth, we find that bishop Jewell, in 1584, preached a sermon before the queen against witchcraft, in which appears the following passage: "*It may please your Grace to understand, that witches and sorcerors, within these last four years, are marvellously increased within your Grace's realm. Your Grace's subjects pine away even unto death, their colour fadeth, their flesh rotteth, their speech is benumbed, their senses are bereft. I pray God they never practise further than upon the subject.*" In the Lambeth Library is the "*Examination and Confession of certain Wytches at Chensford, Essex, before the Queen's Majesty's Judges, the 26th day of July, 1566, at the assizes holden there, and one of them put to death for the same offence, as their examination declareth more at large. Mother Fraunces learnt her art of her grandmother Eve, of Hatfield Peverel, and trained a whyte spotted cat with her own blood to be her sathan; and Mother Waterhouse was hanged on her own confession of execrable sorcery, by her practised fifteen years.*" What is the most extraordinary of all, we find the belief in witchcraft supported by men, even in modern times, distinguished for their erudition and general knowledge. So late as the time of Charles II., Glanville, the celebrated ecclesiastical writer, and one of the leading members in the formation of the Royal Society, published

a work entitled "Considerations on the being of Witches and Witchcraft;" in which he enters upon the subject philosophically, theologically, and historically; and endeavours, with great force of reasoning, and by a vast body of evidence, to refute the objections which had been advanced against its existence. Montesquieu was also a believer in witchcraft, and has devoted a chapter, in his "Spirit of Laws," to the consideration of the crime; and what is the most surprising of all, Addison and Blackstone join in thinking that such a power *may* have existed of old; though they admit that no *modern* proofs of it can be adduced!

WITENA-GEMOT, a convention or assembly of great men among the Saxons, who were to advise and assist the king, the same as our parliament. — *Witens* were the chief of the Saxon lords or thanes, their nobles and wise men.

WITERDEN, a taxation of the West Saxons, imposed by the public council of the kingdom. — *Chart. Ethelwulf.*

WITNESSES (in courts of law), among the Greeks, delivered their testimony written on tablets, to prevent their receding from what they had once deposed, and to make the detection of false witnesses more easy. Those who came into court, with an intention to give evidence, had tablets of a different kind from those who were casually called upon. The latter were of wax, that the matter of the evidence might be altered as occasion required, or further recollection suggested.

Witnesses were required to take a solemn oath at the altar, which was in the court for that purpose. None were admitted to give evidence but men of credit, free-born and disinterested. — The Romans were no less cautious in the admission of witnesses than the Greeks. Proper stress was laid upon every minute circumstance of the witnesses. They were to be freemen, and their evidence was qualified by the consideration of their condition. Strict inquiry was made whether the witness produced was rich or poor, a man of good or bad character, a friend or an enemy to either of the parties, a relation or unconnected, and whether promises, threats, or bribes, had induced him to come. The usual form of examining witnesses was, "*Quero de te, arbitrerisne?*" The examination of witnesses was regarded as the most difficult and most material part of the conduct of a cause. Such persons as could not attend to give evidence, were sometimes allowed to send their depositions. It was a custom to pull or pinch the ears of witnesses present at any transaction, that

they might remember it when called to give in their testimony. Two eye-witnesses, or *de visu*, not suspected, were deemed a conclusive proof. False witnesses were, by the law of the Twelve Tables, to be thrown from the Tarpeian rock. — In a synod at Rome, under Constantine, in the year 320, it was decreed, that there should be seventy-two witnesses heard, to condemn a bishop; which was called *libra testium*, a pound of witnesses. Accordingly there were seventy-two witnesses heard against pope Marcellinus, who, says the historian, "*erant electi libra occidua.*" — In the Middle age, there were synodal witnesses, *testes synodales*, in each parish, chosen by a bishop, to inquire into the heresies and other crimes of the parishioners; and to make oath thereof on the relics of the saints.

WIX, (*Sax.*) in the beginning or end of the names of places, denotes that some battle has been fought, or victory gained, on the site.

WOLD, (*Sax.*) Places with this termination, originally received their names from a downy or champagne country, destitute of wood; as Stow-in-the-Wolds, &c.

WOLFE'S-HEAD, among the Saxons, the condition of such as were outlawed; who if they could not be taken alive, to be brought to justice, might be slain, and their heads brought to the king; for they were no more accounted of than a wolf's head, a beast so hurtful to man. — *Leg. Edw. Conf.*

WONDERS OF THE WORLD. The great works of antiquity, popularly known as the "Seven Wonders of the World," were the Pyramids of Egypt, — the Walls and Hanging Gardens of Babylon, — the Temple of Diana at Ephesus, — the Mausoleum erected by Artemisia, — the Colossus, or brazen image of the sun, at Rhodes, — the statue of Jupiter Olympius, — and the Pharos, or watch-tower of Ptolemy Philadelphus; — to each of which the reader is referred.

WOOD-CORN, in the feudal ages, a certain quantity of grain paid by the tenants of some manors to the lords, for the liberty to pick up dead or broken wood. — *Wood-geld* was the cutting of wood within the forest, or rather money paid for the same to the foresters; or it signified to be free from payment of money for taking wood in any forest. — *Wood-mote* was the name of the court of the forest, since called the court of attachments; it was wont to be held at the will of the chief officers of the forest, without any certain time. — *Manwood.*

WORSHIP. See GODS, and MYTHOLOGY.

WRESTLERS. Wrestling, among the Greeks and Romans, was a favorite exercise at all the public games, and especially at the Circensian shows of the Romans. Indeed wrestling is one of the most ancient exercises of which we have any knowledge, having been practised in the time of the patriarchs, as the wrestling of the angel with Jacob proves. Jacob supported the angel's attack so vigorously, that the latter, perceiving he could not throw so rough a wrestler, was reduced to make him lame by touching the sinew of his thigh, which immediately shrunk up. Wrestling, among the Greeks, as well as other nations, was practised at first with simplicity, little art, and in a natural manner; the weight of the body, and the strength of the muscles, having more share in it than address and skill. Theseus was the first that reduced it to method, and refined it by the rules of art. He was also the first who established the public schools, called *Palæstra*, where the young people had masters to instruct them in it. The wrestlers, before they began the combats, were rubbed all over in a rough manner, and afterwards anointed with oils, which added to the strength and flexibility of their limbs. But as this unction, by making the skin too slippery, rendered it difficult for them to take good hold of each other, they remedied that inconvenience, sometimes by rolling themselves in the dust of the *palæstra*, sometimes by throwing a fine sand upon each other, kept for that purpose in the *xystæ*, or porticos of the *gymnasia*. He who threw his antagonist thrice was the victor; hence *τριαξαι* and *ἀποτριαξαι* signify to conquer in wrestling. The vanquished combatant made a public acknowledgment of his defeat by his voice, and by holding up his finger. There were two kinds of wrestling, *ὀρθοπαλη* and *ἀνακλυστοπαλη*; in the former they wrestled on their feet and erect; in the latter they contended rolling on the ground; this was also called *πανκρατιον*. See *ATHLETÆ*.

WRITING. The origin of the art of expressing ideas, through the agency of written or inscribed characters, is beyond the records of history,—the name of the inventor, unfortunately, having been hurried down the impetuous stream of time into the fathomless ocean of oblivion. To write, or in other words to express the thoughts to the eye, was early attempted in Egypt, by means of hieroglyphics: these were figures of animals, parts of the human body, and even mechanical instruments. As the former were made choice of, on account of the peculiar properties or qualities of the animals; so

they are said to have represented similar qualities in the gods, heroes, or others to whom they were applied. (See *HEROGLYPHICS*.) The next step in the progress of writing appears to have been the expression of a word by a single mark or letter, which is the method of writing among the Chinese, who have upwards of sixty thousand of these marks, which they employ in affairs of science. The nearest assimilation to alphabetic characters, previous to the invention of letters, are the inscriptions found upon the Babylonian bricks, supposed to have been written two thousand years B.C.; specimens of which are now deposited in the British Museum; (see p. 430).—Various are the opinions of authors concerning the origin of letters. The Indians, the Chinese, the Chaldeans, the Arabians, the Egyptians, the Phenicians, have respectively their pretensions to the honour. Memnon, the Egyptian, is by some supposed to have invented letters, in the year 1822 B. C., from whom the Phenicians received them. Letters were first brought into Greece by Cadmus, the Phenician, who was contemporary with David. His alphabet consisted of sixteen letters; and the rest were added afterwards, as signs for proper sounds were needed. (See *ALPHABET*.) The ancient order of writing was from right to left; and this method prevailed even among the Greeks. They used, afterwards, to write alternately from right to left, and from left to right; this continued till the time of Solon. However, the motion from left to right being found more natural and convenient, this method was adopted by all the European nations. Writing was first exhibited on pillars and tables of stone; afterwards on lead, and on plates of the softer metals. When it became more extensively practised, in some countries, the leaves of plants and the bark of trees were used; in others, tablets of wood covered with a thin coat of soft wax, on which the impression was made with a stylus, or pen of iron. After this, parchment made of the hides of animals was used. On parchment were written books and records, and every kind of composition considered worthy of preservation. The waxen tablets were employed in business, in letter-writing, and on all occasions which did not admit of expense, or require to be preserved for any length of time. The purpose of the writing being accomplished, it was effaced by rubbing the wax: thus were the tables rendered perfectly serviceable for any new communication. The writing on parchment was exceed-

ingly expensive; and precluded from the use of books all but the opulent. The several sheets of parchment were fastened together, and rolled upon a stick; the outside of the volume was called *frons*; the ends of the stick *cornua* (horns), which were usually carved and gilt, and sometimes ornamented with precious stones. The title was written on the outside. The whole volume might be about fifty yards in length, and one and a half in width. The square form of our books, with separate leaves, was known to the ancients, but little used. — The ordinary writing materials of the Romans were tablets covered with wax, paper, and parchment. Their stylus was broad at one end; so that when they wished to correct any thing, they turned the stylus, and smoothed the wax with the broad end, that they might write on it anew. Hence “*sæpe stylum vertas*,” make frequent corrections. An author, while composing, usually wrote first on these tables, for the convenience of making alterations; and when anything appeared sufficiently correct, it was transcribed on paper or parchment, and published. It seems they could write more quickly on waxen tables than on paper, where the hand was retarded by frequently dipping the reed in ink. The labour of correcting was compared to that of working with a file (*limæ labor*); hence “*opus limare*,” to polish; “*limare de aliquo*,” to lop off redundancies; “*supremam limam operiri*,” to wait the last polish; “*lima mordacius uti*,” to correct more carefully; “*liber rasmus lima amica*,” polished by the correction of a friend; “*ultima lima deficit meis scriptis*,” i. e., “*summa manus operi deficit*,” or “*non imposita est*,” the last hand was not put to the work, it was not finished; “*metaph. vel transl. a pictura, quam manus complet atque ornat suprema*,” or of beating on an anvil; thus, “*et male tornatos* (some read ‘*formatos*’) *incudi reddere versus*,” to alter, to correct; “*uno opere eandem incudem diem noctemque tundere*,” to be always teaching the same thing; “*ablutum mediis opus est incudibus illud*,” the work was published in an imperfect state. The Romans commonly wrote only on one side of the paper or parchment, and always joined one sheet to the end of another, till they finished what they had to write, and then rolled it up on a cylinder or staff; hence *volumen*, a volume or scroll. When an author, in composing a book, wrote on both sides of the paper or parchment, it was called *opistographus*, i. e., “*scriptus et in tergo* (ex *ὀπισθεν* a *tergo*, et *γραφω* scribo), in charto aversa,”

in very small characters. When a book or volume was finished, a ball or boss of wood, bone, horn, or the like, was affixed to it on the outside, for security and ornament, called *umbilicus*, from its resemblance to that part of the human body; hence “*ad umbilicum adducere*,” to bring to a conclusion, to finish; “*ad umbilicos pervenire*,” to come to a conclusion. The Romans usually carried with them, wherever they went, small writing tables, called *pugillares*. What a person wrote with his own hand was called *chirographus*, which also signifies one’s hand or hand-writing. “*Versus ipsius chirographo scripti*,” verses written with his own hand; “*chirographum alicujus imitari*,” to imitate the hand-writing of any one. But “*chirographum*” commonly signifies a bond or obligation, which a person wrote or subscribed with his own hand, and sealed with his ring. When the obligation was signed by both parties, and a copy of it kept by each, as between an undertaker and his employer, &c., it was called *syngrapha*, which is also put for a passport or furlough. When a book was all written by an author’s own hand, and not by that of a transcriber, it was called *autographus*, or *idiographus*. The memoirs which a person wrote concerning himself, or his actions, were called *commentarii*; also put for any registers, memorials, or journals (*diaria*, *ephemerides*, *acta diurna*, &c.) Memorandums of any thing, or extracts of a book, were called *hypomnemata*: also *commentarii electorum excerptorum*, or books of extracts, or common-place books. Any writing, whether on paper, parchment, tablets, or whatever materials, folded like our books, with a number of distinct leaves above one another, was called *codex*, particularly account-books; *tabulæ* or *codices*, *accepti et expensi*, *libri* or *libelli*. — All kinds of writing were called *literæ*, hence “*quam vellem nescire*,” I wish I could not write. But *literæ* is most frequently applied to epistolary writings, (“*epistolæ*” or “*chartæ epistolares*,”) used in this sense by the poets, also in the singular, so in the negative form; or for one’s hand-writing (*manus*), but in prose, *litera* commonly signifies a letter of the alphabet. *Epistolæ* were always sent to those who were absent; *codicilli* and *libelli* were also given to those present. The Romans, at least in the time of Cicero, divided their letters, if long, into pages, and folded them in the form of a little book, tied them round with a thread, as anciently, covered the knot with wax, or with a kind of chalk (*creta*), and sealed it (*obsignabant*), first wetting the ring

with spittle, that the wax might not stick to it. Hence "epistolam vel literas resignare, aperire, vel solvere," to open, *resolvere*. If any small postscript remained after the page was completed, it was written crosswise on the margin. In writing letters, the Romans always put their own name first, and then that of the person to whom they wrote, sometimes with the addition of *suo*, as a mark of familiarity or fondness: if he was invested with an office, that likewise was added, but no epithets, as among us, unless to particular friends, whom they sometimes called *humanissimi, optimi, dulcissimi, animæ suæ*, &c. The Romans had slaves or freedmen who wrote their letters, called *ab epistolis* (*a manu* or *amanuenses*), and accounts (*a rationibus* or *ratiocinatores*), also who wrote shorthand (*actuarii* or *notarii*) as quickly as one could speak; "currant verba licet, manus est velocior illis," though words rapidly, the hand that writes them is more rapid still; on waxen tables, sometimes put for amanuenses who transcribed their books (*librarii*); who glued them (*glutinatores*, vulgarly called *librorum concinnatores* or *compactores*, βιβλιοπυργοί, bookbinders); polished them with pumice-stone, anointed them with the juice of cedar to preserve them from moths and rottenness, (hence "carmina cedro linenda," worthy of immortality,) and marked the titles or index with vermilion, purple, red earth, or red ochre; who took care of their library (*a bibliotheca*), assisted them in their studies (*a studiis*); read to them (*anagnostæ, lectores*). The freedmen, who acted in some of these capacities under the emperors, often acquired great wealth and power. Thus Narcissus, the secretary (*ab epistolis* or *secretis*) of Claudius, Pallas, the comptroller of the household (*a rationibus*), and the master of requests (*a libellis*). — All ancient writing may be divided into capitals, uncials, and small letters. To the first belong all ancient inscriptions on marbles; to the second manuscripts; the characteristic difference of uncials consisting in the roundness of the letters, Α, Β, Γ, Δ, Ε, Ζ, Η, Θ, Ι, Κ, Λ, Μ, Ν, Ο, Π, Ρ, Σ, Τ, Υ. Before the middle of the fourth century, small letters were very rarely used, even in manuscripts. In the ninth century small letters were generally used, and in the tenth their triumph was complete. The Roman running-hand, adopted in the fourth century, was the source from whence all national variations of this

kind of writing flowed; as is obvious from the mixture of Roman, Lombardic, Visi-Gothic, Merovingian, and Saxon letters, which appeared in the most ancient documents. Roman writing (says Astle) continued in Italy until disfigured by the barbarous taste of the Goths. In 569, the Lombards introduced their characters. The Visi-Goths brought theirs into Spain. In 1091 they were abolished in public acts, though they occur in private transactions for three centuries after. The Gauls adopted the Roman manner, but, by additions, produced the Gallican or Roman-Gallic. The Franks, their conquerors, introduced the Franco-Gallic or Merovingian about the close of the sixth century, which prevailed to the beginning of the ninth. Charlemagne, by improving the characters which had been used in Germany, introduced the Caroline, which declined in the twelfth, and was totally superseded in Germany, in the thirteenth, by the modern Gothic. The Capetian was a restoration, about 987, of the degenerated Caroline, by Hugh Capet, and was much used in England, Germany, and France, till the middle of the twelfth century. It degenerated, in the thirteenth, into modern Gothic. This last, which spread all over Europe in the twelfth and thirteenth centuries, is called Gothic, being no more than degenerated Latin writing, introduced by schoolmen. It began in the twelfth, and was in use till the fifteenth century; and in Germany and the Northern nations beyond that period. See MANUSCRIPTS.

WYTA, or WYTE; among the Anglo-Saxons, a pecuniary penalty; as stated in the laws of Ina: "Jurat secundum witam, quod nec fuerat furti conscius nec coadjutor in eo." The Saxons had two kinds of punishments, *were* and *wyte*: the first for the more grievous offences; the second for the less heinous ones. It was not fixed to any certain sum, but left at liberty to be varied according to the case. — *Wita Plena* signified a forfeiture of one hundred and twenty shillings: "Si pundbreche fiat in curia regis plena wita sit; alibi quinque marcæ." To swear according to the wye, "secundum witam jurare," was purging by the oaths of so many witnesses, as the nature of the crime, and the punishment or wye, did require. Hence also, Bloodwite, Ledgerwite, Ferdwite, Childwite, Wardwite, &c.

X.

X E S

XANTHACA, a Macedonian festival celebrated in the month called Xanthicas, or April; at which a lustration of the army was made with great ceremony.

XENELASIA, a law among the Spartans, by which strangers were excluded from their society, not out of fear lest they should imitate the Spartan manners, but lest the Spartans should be contaminated by foreign vices. It was a barrier against moral contagion; but was not so strict as to exclude deserving men, or any talent worthy of being received.

XENIA, among the Greeks and Romans, presents made by strangers to such persons as had treated them with kindness and hospitality. — *Xenia* was also a name given to the gifts and presents made to the governors of provinces by the inhabitants of them. It is also used as synonymous with *Strenæ*.

XENOPAROCHUS, among the Romans, an officer, whose duty it was to provide ambassadors with all kinds of necessaries at the public expense.

XEROPHAGIA, in early church history, certain fast days, when nothing but bread and water were taken for sustenance. They were observed the six days of the Passion or holy week, not by command and obligation of the church's authority, but the choice and devotion of the more religious Christians.

XESTA, an Athenian measure of capacity, answering to the Roman *sextarius*.

X Y S

XYLOCOPIA, among the Greeks, a sort of punishment inflicted with a cudgel.

XYLON, a species of punishment in use among the Greeks, which answered to our putting offenders in the stocks.

XYNOICHTIA, an Athenian festival annually celebrated in honour of Theseus's uniting all the petty communities of Attica in one commonwealth, whose assemblies were ever after to be held at Athens in the Prytæneum.

XYSTUS, among the Greeks, a covered place or theatre, where the *Athletæ* practised wrestling and other exercises in winter, or when the weather did not permit them to contend in the open air. The *Xystus* made a necessary part of the gymnasium. The *Xysti*, sometimes called *περιδρομίδες*, were also walks open at the top, designed for exercises, or for recreation in the heat of summer and the milder seasons of the winter. — Among the Romans, *Xystus* was an alley or double row of trees, meeting like an arbour at the top, and forming a shade to walk under. It is used also for a terrace or open walk, raised above the common surface of the ground, and ornamented like our old fashioned parterres. — *Xystici* was the name given to the *athletæ* who performed their exercises in the *Xysti*; and *Xystarch* was the officer who there presided at the games, and superintended the *athletæ*, as lieutenant of the gymnasiarch.

Y.

Y E A

YEAR. For the astronomical division of the year among the Egyptians, Jews, Greeks, Romans, and other ancient nations, see *TIME*. During the Middle age, the beginning or first day of the year was very different, in different countries, and at different times; some beginning on March 1; others on December 25; some January 1; and some March 25; others from the feast of Easter, which was moveable, and happens between March 22 and April 25 of the year. These several differences were principally among the

Y E A

French; and Charles IX., in 1564, ordered the year, for the time to come, to be constantly and universally begun and written on and from January 1st. The English began their year on the 25th of December, till William the Conqueror's time; but afterwards on the 25th of March; until it was enacted by the British parliament, in 1752, that the year should commence on the 1st of January. — The Platonic year was a space of time, at the end whereof all the planets and fixed stars return to the same point from whence

they set out. The classical ancients were of opinion that when this period was completed, the world would be renewed again, and the departed souls re-enter their bodies again, and go through a second course. — The Sabbatic year was every seventh year among the Jews, during which they were obliged, by their law, to let the ground lie fallow. — The Jubilee year was every seventh sabbatic year, or the 49th year.

YNCA, or INCA; a title of great dignity, signifying lord or emperor, given to the ancient kings of Peru; and also applied to the princes of the blood royal. The king himself was particularly called Capac Ynca, i. e. great lord; his wife, Pallas, and the princes simply Yncas. These Yncas, before the arrival of the Spaniards, were exceedingly powerful. Their people revered them to excess, as believing them to be the sons of the sun, and never to have committed any fault. If any person offended the royal majesty, in the smallest matter, the city he belonged to was totally demolished. When they travelled, whatever chamber they lay in on the road, was walled up as soon as they departed, that nobody might ever enter in after them. The like was done to the room wherein the king died; in which, likewise, all the gold, silver, and precious furniture were immured, and a new apartment built for his successor. His beloved wives, domestics, &c. likewise sacrificed themselves, and were buried alive in the same tomb along with him. — *Garcilasso de la Vega*.

YULE, among the early northern nations, the name of the Christmas feast, or mother-night, from which the commencement of the year was dated; although it is admitted that the custom was observed at the winter solstice among all the northern nations long before the introduction of Christianity. These holidays were observed during war with high festivity, and even homicides and traitors indulged in peace and joy. The lords kept it chiefly with the king; and it was the season when the great gave new clothes to their domestics. Barons feasted the whole country. After service, on Christmas-day, they ran about crying Ule, Ule, Ule. Ever-greens were stuck up, the laurel being among the Romans the emblem of joy, peace, and victory; according to Chandler a relic of Druidism, that the sylvan spirits might repair to them. The etymology of the word *yule* has been variously accounted for. It appears to have been derived from a Saxon word, designating, among the northern nations, not only the month of December,

called *Jul-month*, but the great feast of this period. "Our forefathers," remarks Bourne, "when the common devotions of Christmas Eve were over and nigh coming on, were wont to lay a log of wood upon the fire, which they termed a *yule clog*." This practice is still adhered to, in the midland and northern parts of England, with all the formalities by which it was observed in the sixteenth and seventeenth centuries. The yule block is not uncommon in some parts of the north of England, though the ceremony which attended its introduction upon Christmas Eve, appears to have been discontinued. In former days the yule clog, or Christmas block, (a massy piece of firewood, frequently the enormous root of a tree, and which was supplied by the carpenter of the family,) was brought into the house with much parade, and with vocal and instrumental harmony. After it had been placed in the centre of the hall or passage of a house, each of the family in turn sat down upon it, sang a yule song, and drank to a merry Christmas and a happy New Year. It was and is then removed to the large open hearth, and lighted with the last year's brand, carefully preserved for this express purpose: and the family and their friends seated round it, were regaled with yule cakes, (on which were impressed the figure of an infant Jesus), and with bowls of frumenty made from wheat cakes or creed wheat, boiled in milk with sugar and nutmeg. To these succeeded tankards of spiced ale, which were commonly disposed of while the preparations for the succeeding day were going on in the kitchen. The following curious song by Herrick, which quaintly describes some of these performances, was most likely written for the purpose of being sung during the kindling of the yule clog:—

Come, bring with a noise,
My merry merry boys,
The Christmas log to the firing;
While my good dame, she
Bids ye all be free,
And drink to your hearts' desiring.
With the last year's brand
Light the new block, and
For good success in his spending,
On your psalteries play,
That good luck may
Come while the log is a tending.
Drink now the strong beer,
Cut the white loaf here,
The while the meat is a shredding;
For the rare mince pie,
And the plums standing by
To fill the paste that's a kneading.

Z.

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ZEMIA, (from *ζημία* a fine), among the Athenians, was sometimes used in a large and general sense for any kind of punishment; but more frequently for a pecuniary mulct or fine, laid upon a criminal, according to the degree of his offence.

ZETÈTE, (from *ζητῆται* inquirers), among the Athenians, were officers appointed upon extraordinary occasions to inquire after the public debts, when through the neglect of the receivers they were run up to large sums, or by any other means began to be in danger of being lost, if not called in.

ZEUGITÆ, among the Athenians, the third class of the people, comprehending those whose estates amounted to two hundred medimni.

ZINC, was a metal with which, in its native state, the Greeks and Romans, as far as our knowledge extends, were totally unacquainted. There is, however, no doubt (says Professor Beckmann) that the ancients were acquainted with that mixture of zinc and copper called brass: with tombac, pinchbeck, prince's-metal, &c. Mines that contained ores from which this gold-coloured metal was derived, were held in great estimation, and their exhaustion was greatly regretted. At length, however, it was discovered that a kind of earth (probably calamine, when added to copper while in a state of fusion,) gave it a yellow colour; it was therefore used in the same manner as calx of cobalt was employed in colouring glass, before that metal itself was known. Both Aristotle and Strabo mention an earth of that kind, the use of which, in making brass, was retained through many centuries. But when calamine was found in sufficient quantities, the old mode of procuring brass from copper ore that contained zinc was abandoned, as it was found more convenient to extract pure copper from it first, and afterwards to convert it into brass by the addition of calamine. The word *cadmia*, which some have supposed to signify zinc, only means ore that contained that metal; and when it was afterwards known that calamine imparted a yellow colour to copper, it also acquired that name. Brass was supposed

to be only a more valuable kind of copper. Both copper and brass were, for a great length of time, called indiscriminately *æs*, and it was not until a late period that mineralogists gave to the former the name of *cuprum*. The first author by whom zinc is mentioned, is Albertus Magnus. From the period when he wrote, which was the thirteenth century, there is no intelligible account of it, until the time of Theophrastus Paracelsus, who died in 1541; and information respecting it seems to have been, even then, both scarce and imperfect. The first person who procured this semi-metal from calamine, by the addition of some inflammable substance, was one Henkel, who published an account of his discovery in 1741, but kept a portion of the process secret.

ZINDIKITES, an ancient Mahometan sect, so called from their leader Zindik, whom Grotius maintains to be one of the Magi, and a follower of Zoroaster. The Zindikites did not believe in Providence or resurrection. They allowed no other God but the four elements; and in this sense asserted that a man, being a mixture of those simple bodies, returned to God when he died.

ZIZITH, among the ancient Jews, the tufts or fringes worn at the four quarters of their upper garment, and which now they wear under their clothes fixed to a square piece of cloth, to represent the garment their ancestors wore before their dispersion. It consisted of a tuft composed of eight threads of yarn spun on purpose, each having five knots.

ZONE, among the classical ancients, a girdle to fasten or tuck up the tunic, differing according to age. Men wore it very high, and women immediately under the bosom. Not to wear one was deemed a mark of dissolute habits. Soldiers used the girdle to carry the sword, and taking it away was a mode of inflicting ignominy. It was used instead of a purse, or contained one to carry money about the person. (*Strutt.*) The bridegroom used to loose the girdle of the bride at first as an act of connubial familiarity; hence *λυεῖν ξωνην*, or "solvere zonam," signifies to deflower; and *γυνή λυσιζωνος*, one who has

lost her virginity. This girdle was not worn by maids only, as some have imagined, but by married women also, being designed to secure the weaker sex from the sudden attempts of libidinous men.

ZOOPHÖRUS, (from ζῷον an animal, and φέρω to bear,) in ancient architecture, the same with the frieze in modern times. It was thus called in Greek, because anciently adorned with the figures of animals. The Greeks sometimes also call the zodiac *zoophorus*, because of the signs and constellations therein.

ZUINGLIANS, a branch of Lutherans who sprang up at the end of the fifteenth or beginning of the sixteenth century, so named from Dr. Zuinglius their leader. Soon after Luther had taken up arms

against Rome, Zuinglius being then minister of the chief church in Zurich, fell in with him, preached openly against the indulgences, then against the intercession of the saints, then against the mass, the hierarchy, the vows, the celibacy of the clergy, abstinence from flesh, &c.

ZYGASTICUM, (from ζυγος a balance), among the Greeks, was money paid for weighing things.

ZYGITÆ, in the Grecian and Roman galleys, those rowers who sat on the second row of the *Triremes* or three-rowed galleys, i. e. above the *Thalamitæ*, and below the *Thranitæ*.

ZYTHUM, a drink made of corn by the old Gauls; so termed from the seething, or boiling it.—*Jacob's Dict.*

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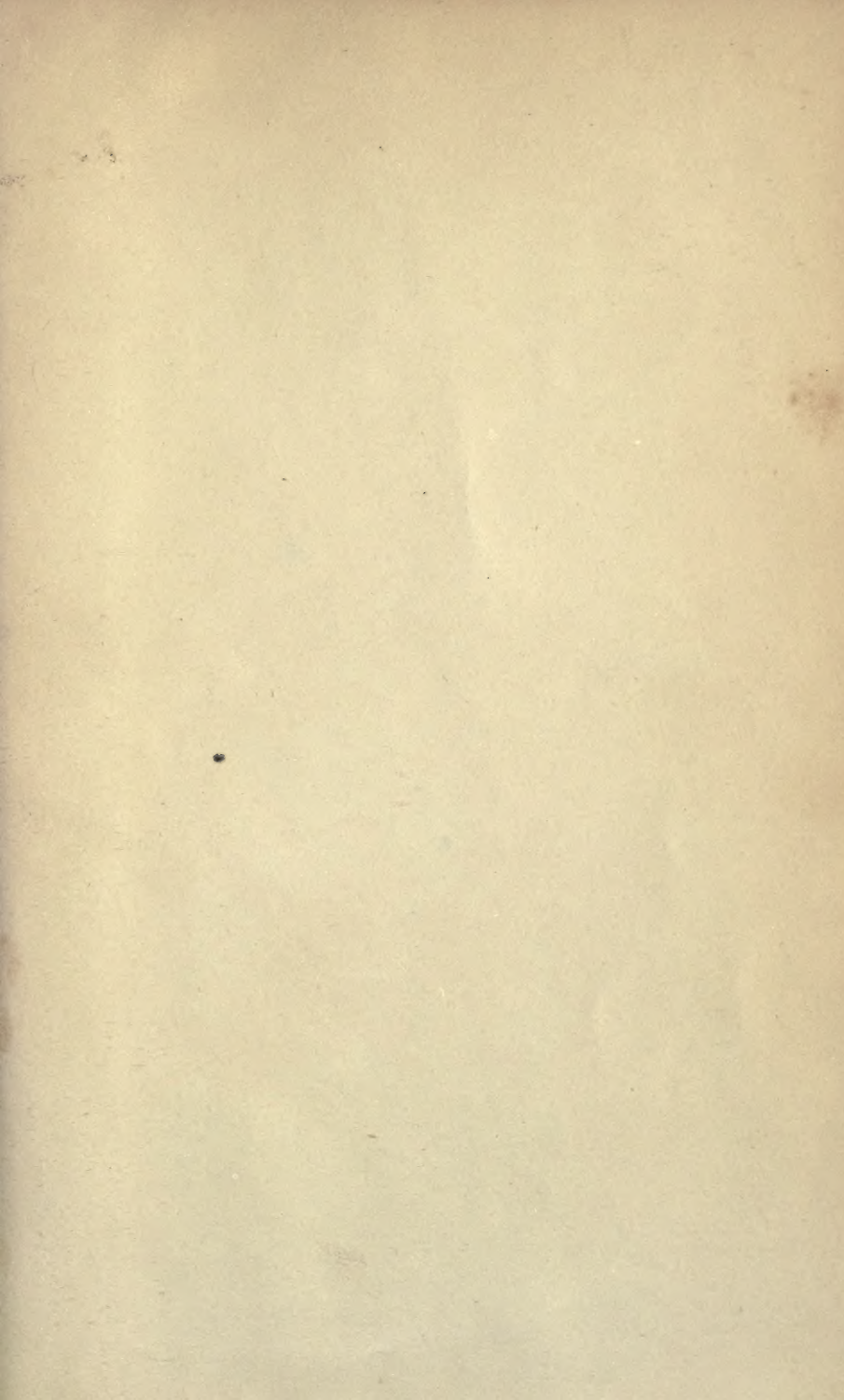
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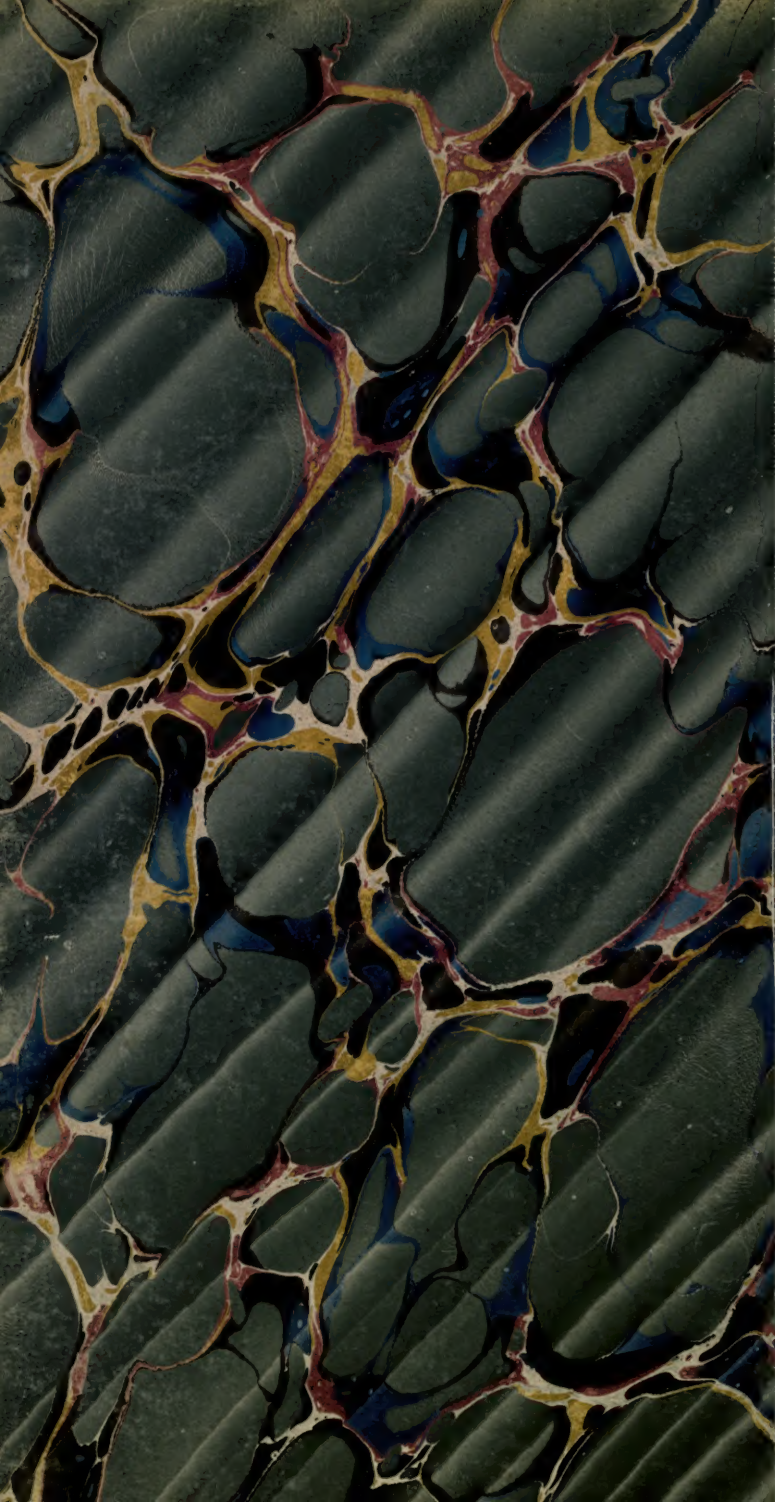
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